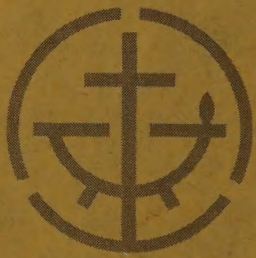
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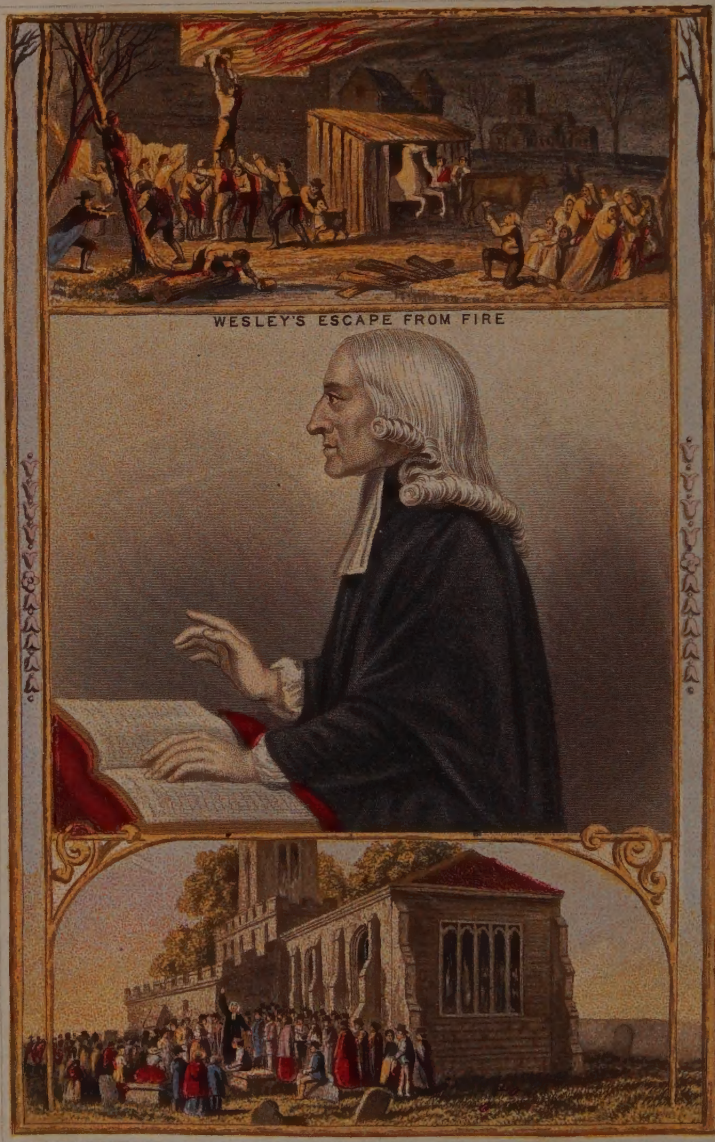
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THE

NEW TESTAMENT,

WITH

EXPLANATORY NOTES,

BY

THE REV. JOHN WESLEY, A. M.

Bible. N.T. English. Wesley. 18—.

"I WRITE CHIEFLY FOR PLAIN, UNLETTERED MEN, WHO UNDERSTAND ONLY THEIR MOTHER TONGUE, AND YET REVERENCE AND LOVE THE WORD OF GOD, AND HAVE A DESIRE TO SAVE THEIR SOULS."—*Preface.*

"AT THE HOTWELLS, NEAR BRISTOL, MR. WESLEY BEGAN HIS NOTES ON THE NEW TESTAMENT, WITH A NEW VERSION OF THE TEXT; A WORK UNRIVALLED AMONG BIBLICAL COMMENTARIES FOR ITS TERSENESS, CONDENSATION, AND PERTINENCY, AND A RECOGNIZED STANDARD OF METHODIST THEOLOGY THROUGHOUT HIS CONNEXION."—*Stevens' History of Methodism.*

EDITED, WITH ADDITIONAL NOTES,

(INCLUDED IN BRACKETS,)

BY THE AUTHOR OF "HELPS FOR THE PULPIT" &c

WAKEFIELD:

WILLIAM NICHOLSON AND SONS.

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PREFACE.

FOR many years I have had a desire of writing down what has occurred to my mind, either in reading, thinking, or conversation, which might assist serious persons, who have not the advantage of learning, in understanding the New Testament. But I have been deterred from this, by a deep sense of my inability; of my want, not only of learning for such a work, but much more of experience and wisdom. This has often caused me to lay aside the thought. And when by much importunity I have been prevailed upon to resume it, I determined to delay it as long as possible, that (if it should please God) I might finish my work and my life together.

But having lately had a loud call from God, to arise and go hence, I am convinced that, if I attempt anything of this kind, I must not delay. My day is far spent, and the shadows of the evening come on apace. I am therefore induced to do what little I can in this way, because I can do nothing else; being prevented, by my present weakness, for either travelling or preaching. But, blessed be God, I can still read and write, and think. O that it may be to his glory!

It will be easily discerned that the Notes were not principally designed for men of learning, who are provided with many other helps; and much less for men of long and deep experience in the ways and word of God. I desire to sit at their feet, and to learn of them. But I write chiefly for plain, unlettered men, who understand only their mother tongue, and yet reverence and love the word of God, and have a desire to save their souls.

To assist such persons, I design first to set down the text, in the common English translation, which is, so far as I can judge, the best that I have seen. Yet I do not say, that it is incapable of being brought in several places nearer to the original. Nor will I affirm, that the Greek copies, from which this translation was made, are always the most correct. And therefore I shall take the liberty, as occasion may require, to make here and there a small alteration.

I am sensible this will be liable to objection; nay, to objections of opposite kinds. Some will probably think the text is altered too much; and others, that it is altered too little. To the former I observe, that I have never knowingly, in any one place, altered it for altering's sake; but there only, where, First, The sense was made better, stronger, clearer, or more consis-

tent with the context: Secondly, Where the sense being equally good, the phrase was better, or nearer the original. To the latter, who think the alterations too few, and that the translation might have been nearer still, I answer, This is true; I acknowledge it might. But what valuable end would it have answered, to multiply such trivial alterations as add neither clearness nor strength to the text? This I could not prevail upon myself to do; so much the less, because there is something peculiarly solemn and venerable in the old language of our translation.

I have endeavoured to make the Notes short, that the comment may not obscure or swallow up the text: and as plain as possible, in pursuance of my main design, to assist the unlearned reader: for this reason I have studiously avoided all curious and critical inquiries, the use of the learned languages, and all such reasoning, and modes of expression, as people in common life are unacquainted with. I have rather tried to obviate than to propose and answer objections, so I purposely decline going deep into many difficulties, lest I should leave the ordinary reader behind me.

I once designed to write down barely what occurred to my own mind, consulting none but the inspired writers. But no sooner was I acquainted with that great light of the Christian world, BENGELIUS, than I changed my design, being thoroughly convinced it might be of more service to the cause of religion, were I barely to translate his Gnomon Novi Testamenti, than to write many volumes upon it. Many of his excellent Notes I have therefore translated. Many more I have abridged; omitting that part which was purely critical, and giving the substance of the rest. The various readings also, which he has showed to have a vast majority of ancient copies and translations on their side, I have incorporated with the text; which, after his manner, I have divided all along, (though not omitting the division into chapters and verses, which is of use on various accounts,) according to the matter it contains, making a larger or smaller pause, just as the sense requires.

I am also indebted for some useful observations to Dr. Heylin's Theological Lectures; and for many more to Dr. Guise, and to the Family Expositor of the late pious and learned Dr. Doddridge. It was a doubt with me for some time, whether I should not subjoin to every Note I received from them, the name of the author from whom it was taken; especially as I had transcribed some, and abridged many more. But, upon due consideration, I resolved to name none, that nothing might divert the mind of the reader from the point in view, and from receiving what was spoken only according to its intrinsic value.

I cannot flatter myself so far as to imagine that I have fallen into no mistakes, in this difficult work; but my own conscience acquits me of having designedly misrepresented any single passage of Scripture, or of having written one line purposely to inflame the hearts of Christians against each other. God forbid that I should make the words of the most gentle and benevolent Jesus a vehicle to convey such poison! Would to God that all the party-names, and unscriptural forms, which have divided the Christian world, were forgotten; and that we might all agree to sit down together, as humble, loving disciples, at the feet of our common Master, to hear his word, imbibe his spirit, and transcribe his life in our own!

The Word of the living God, which directed the patriarchs was also in the time of Moses, committed to writing. To this were added, in succeeding generations, the inspired writings of the prophets. Afterwards, when the Son of God preached, and the Holy Ghost spake by the Apostles, the Evangelists and Apostles wrote. All these combined we now call the Holy Scriptures, the "Word of God which remaineth for ever;" of which, "though heaven and earth pass away, one jot or one tittle shall not pass away" The Scripture therefore of the Old and New Testament is a most precious system of Divine truth. Every part is worthy of God; and all are one entire body, wherein is no defect, no excess. It is the fountain of heavenly wisdom, which they who are able to taste prefer to all the writings of men, however wise, or learned, or holy.

An exact knowledge of the truth was accompanied in the inspired writers with a corresponding series of arguments, a precise expression of their meaning, and a genuine vigour of suitable affections. The chain of argument in each book is briefly exhibited in the table prefixed to it, which contains also the sum thereof, and may be of more use than prefixing the argument to each chapter; the division of the new Testament into chapters having been very incorrectly made, in the dark ages, often separating things that are closely joined, and joining those that are entirely distinct from each other.

In the language of the sacred writings, we observe the utmost depth with the utmost ease. All the elegancies of human composition sink into nothing before it: God speaks not as man, but as God. His thoughts are very deep, and thence his words are of inexhaustible virtue. And the language of his messengers also is exact in the highest degree: for the words which were given them accurately answered the impression made upon their minds: and hence Luther says, "Divinity is nothing but a grammar of the language of the Holy Ghost." To understand this thoroughly, we

should observe the emphasis which lies on every word, the holy affections expressed thereby, and the tempers shown by every writer. But how little are these regarded! though they are wonderfully diffused through the New Testament, and are a continued commendation of him who acts, or speaks, or writes.

The New Testament embraces all those sacred writings in which the New Testament or Covenant is described. The former part contains the writings of the evangelists and apostles; the latter, the Revelation of Jesus Christ. In the former is, first, the history of Jesus Christ, from his coming in the flesh, to his ascension to heaven; then, the institution and history of the Christian Church, from the time of his ascension. The Revelation delivers what is to be, with regard to Christ, the church, and the universe, till the consummation of all things.

JOHN WESLEY.

Bristol Hot-wells, January 4th, 1754.

The reader will find that this Edition of *Mr. Wesley's Notes on the New Testament* has been considerably improved. The errors of former Editions have been corrected, and the work throughout has been carefully revised, and some additions have been made with regard to topography, and oriental manners and customs. The latter have recently attracted much attention. Considerable information respecting them has been furnished by recent travellers, and their narrations and descriptions have contributed to a better understanding of many portions of Holy Writ. Of these the editor has gladly availed himself, as they will be both useful and interesting.

The additions are generally placed between *brackets*, [ ] while others much briefer, are merely appended or interwoven with the Notes. It has been the Editor's intention to alter as little as possible the valuable work of that great and good man.

W. N.

NOTES

ON THE GOSPEL ACCORDING TO

ST. MATTHEW.

The word Gospel is translated from the Greek word *euangelion*, *eu*, the prefix meaning *good*, and *angelia*, a message; the compound imports *good news*, or glad tidings in general. It denotes in this place the great, glad, and joyful tidings of great joy, which our offended Law-giver, in his boundless pity, has sent to all mankind, announcing reconciliation and peace with him through the atonement of his beloved Son.

Our word Gospel, which should be written *godspel*, or *godespel*, is Anglo-Saxon, and is composed of *god*, *good*, and *spel*, history, narrative, doctrine, or mystery. Our ancestors understood by it the Divine revelation of grace and truth, and life and immortality by Jesus Christ.

St. Mark in his gospel presupposes that of St. Matthew, and supplies what is omitted therein. St. Luke supplies what is omitted by both the former; St. John, what is omitted by all three.

St. Matthew particularly points out the fulfilling of the prophecies for the conviction of the Jews. St. Mark wrote a short compendium, and yet added many remarkable circumstances omitted by St. Matthew, particularly with regard to the apostles, immediately after they were called. St. Luke treated principally of the office of Christ, and mostly in an historical manner. St. John refuted those who denied his godhead: each choosing to treat more largely on those things which suited the time when, and the persons to whom he wrote.

The Gospel according to St. Matthew contains,—

I. The birth of Christ, and his genealogy, Ch. i. 1—17. His birth, i. 18—25. The coming of the wise men, ii. 1—12. His flight into Egypt and return, ii. 13—23.

II. The Introduction:—John the Baptist, iii. 1—12. The baptism of Christ, iii. 13—17. His temptation and victory, iv. 1—11.

III. The words and actions by which Jesus proved that he was the Christ, at Capernaum, where we may observe, His preaching, iv. 12—17. Calling Andrew, Peter, James, and John, iv. 18—22. Preaching and healing with a great concourse of people, iv. 23—35. Sermon on the mount, v. vi. vii. Healing the leper, viii. 1—4;—and the centurion's servant, Peter's mother-in-law, many that were sick, viii. 5—17. His journey (wherein he admonished two that offered to follow him) over the sea. Here we may observe, His dominion over the winds and seas, viii. 18—27. The devils passing from men into swine, viii. 28—34.

At *Capernaum* again. Here he cures the paralytic, ix. 1—8. Calls Matthew, and defends his conversing with publicans and sinners, ix. 9—13. Answers concerning fasting, ix. 14—17. Raises Jarius' daughter (after curing the issue of blood), ix. 18—26. Gives sight to two blind men, ix. 27—31. Dispossesses the demoniac, ix. 32—34. Goes through the cities, and directs to pray for labourers, ix. 35—38. Sends and instructs labourers, and preaches himself, x. 1; xi. 1. Answers the message of John, and commends him; reproves the unbelieving cities, invokes the weary, xi. 2—30. Defends the disciples plucking the corn, xii. 1—8. He heals the withered hand, xii. 10—13. Retires from the Pharisees lying in wait, xii. 14—21. Cures the demoniac, while the people won-

der, and the Pharisees blaspheming are refuted, xii. 22—37. Reproves them that require a sign, xii. 38—45. Declares who are his relations, xii. 46—50. Teaches by parables, xiii. 1—52.

At *Nazareth* and other places, xiii. 53—58. Herod having killed John, doubts concerning Jesus. Jesus retiring is sought for by the people, xiv. 1—13. He heals the sick, and feeds five thousand; xiv. 14—21. His voyage and miracles in the land of Gennesaret, xiv. 22—26. Unwashed hands; the woman of Cana, xv. 1—20; 21—28. Many sick healed, xv. 29—31; and 4000 fed, 32—38. Those who require a sign reproved, xvi. 1—4. The leaven of the Pharisees, xvi. 6—12.

IV. Predictions of his death and resurrection. Preparation for it by a confirmation that he is the Christ, xvi. 13—20. The *prediction* and reproof of Peter, xvi. 21—28. The *second prediction;* the transfiguration, and silence enjoined, xvii. 1—13. The lunatic healed; the prediction, xvii. 14—21; 22—23. The tribute paid, 24—27. Who is greatest in Christ's kingdom, xviii. 1—20. The duty of forgiving our brother, 21—35. *The third prediction;* Jesus departs out of Galilee, xix. 1, 2. Of divorce and celibacy, 3—12. His tenderness to little children, 13—14. The rich man drawing back, 16—22. Of the salvation of the rich, 23—26. Of the reward of following Christ, 27—30. Of the last and the first, xx. 1—16. The prediction and the request of James and John, humility enjoined, xx. 20—28. The two blind men cured, 29—34.

V. Transactions at Jerusalem before his passion. *Sunday.*—His royal entry into Jerusalem, xxi. 1—11. His purging the temple, 12—17. *Monday.*—The barren fig-tree, xxi. 18—22. *Tuesday.*—Transactions in the temple. The chief priests and elders confuted by a question concerning John's baptism, xxi. 23—27. By the parables of the two sons, 28—32. Of the vineyard, 33—41. They seek to lay hands on him, 35—46. The parable of the marriage-feast, xxii. 1—14. He is questioned concerning paying tribute, 15—22; and concerning the resurrection, 23—33. The great commandment, 34—40. Christ's question concerning David's Lord, 41—46. Caution concerning the Scribes and Pharisees, xxiii. 1—12. Severe reproofs of them, 13—36; and of Jerusalem, 37—30. Out of the temple; his discourse of the destruction of Jerusalem, and the end of the world, xxiv. 1—51. The ten virgins; the talents; the last judgment, xxv. 1—46.

VI. His passion, death, and burial, xxvi. 1, 2. *Wednesday.*—His prediction. The consultation of the chief priests and elders, 3—5. Judas bargains to betray him, xxvi. 14—17. *Thursday.*—In the day-time. The passover prepared, 17—19. In the evening. The traitor discovered, xxvi. 20—25. The Lord's supper, 26—29. In the night. Jesus foretells the cowardice of his disciples, 30—35. Is in an agony, 36—46. Jesus is apprehended, reproves Peter and the multitude; is forsaken of all, 47—56. He is led to Caiaphas, falsely accused, owns himself the Son of God, is condemned, derided, 57—68. Peter denies him and weeps, 69—75. *Friday.*—The height of his passion. In the *morning*, Jesus is delivered to Pilate, xxvii. 1, 2. The death of Judas, 3—10. His kingdom and his silence, 11—14. Pilate, though warned by his wife, condemns him, 15—26. He is mocked and led forth, 27—32. The *third hour*. The vinegar and gall; the crucifixion; his garments divided; the inscription on the cross; the two robbers; blasphemies; 33—44. From *the sixth to the ninth hour*. The darkness. his last agony, 45—49.

The Saviour's death, 50. The veil rent, and a great earthquake, 51—53. The Centurion wonders, women behold, 54—56.

His Burial, 57—61. *Saturday.* The Sepulchre secured, 62—66.

His Resurrection. Testified to the women by an angel, xxviii. 1—8. Testified by Christ himself, 9—10. Denied by adversaries, 11—15. Proved to his apostles, 16—20.

ST. MATTHEW.

THE (*a*) book of the generations of Jesus Christ, the son of David, the son of Abraham. (*a*) Luke iii. 31.

2 Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judah and his brethren;

3 And Judah begat Pharez and Zarah of Thamar, and Pharez begat Esrom, and Esrom begat Aram;

4 And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon;

5 And Salmon begat Boaz of Rahab, and Boaz begat Obed of Ruth;

6 And Obed begat Jesse, and Jesse begat David the king.

7 ¶ And David the king begat Solomon of the *wife* of Uriah; and Solomon begat Rehoboam, and Rehoboam begat Abijah, and Abijah begat Asa;

8 And Asa begat Jehoshaphat, and Jehoshaphat begat Jehoram, and Jehoram begat Uzziah;

9 And Uzziah begat Jothan, and Jothan begat Ahaz, and Ahaz begat Hezekiah;

10 And Hezekiah begat Manasseh, and Manasseh begat Amon, and Amon begat Josiah;

11 And Josiah begat Jechoniah and his brethren, about the time they were carried away to Babylon.

NOTES.

CHAP. I. v. 1. *The book of the generation of Jesus Christ*—That is, the account of his birth and his genealogy. This title relates to the verses that immediately follow: but as it sometimes signifies the history of a person, it may belong to the whole book. If there were any difficulties in this genealogy, or that given by St. Luke, which could not easily be removed, they would rather affect the Jewish tables than the credit of the evangelists: for they act only as historians, copying these genealogies as they stood in the national records. Therefore they were to take them as they found them. Nor was it needful they should correct the mistakes, if there were any. For these accounts sufficiently answer the end for which they are recited. They unquestionably prove that Jesus was of the family from which the promised seed was to come. And they had more weight with the Jews for this purpose than if alterations had been made by inspiration itself. For such alterations would have caused endless disputes between them and the disciples of our Lord. *The Son of David, the Son of Abraham.*—So called, because to these he was more peculiarly promised; and of these it was often foretold the Messiah should come.

[Only those persons among the ancestors of Christ, which formed the direct line are specified; hence neither *Ishmael* the son of Abraham, nor *Esau* the son of Isaac are mentioned. Of all the twelve sons of Jacob, *Judah* only is mentioned.]

3 *Of Thamar*—St. Matthew adds the names of those women also that were remarkable in the sacred history.

4. *Naasson*—Who was prince of the tribe of Judah when the Israelites entered into Canaan.

6. *Obed begat Jesse*—The Providence of God was peculiarly shown in this, that Salmon, Boaz, and Obed, must each of them have been near 100 years old at the birth of his son here recorded.

6. *David the king*—Specially mentioned under this character, because his throne is given to the Messiah.

8. *Jehoram begat Uzziah*—Jehohaz, Joash, and Amaziah coming between. So that he begat him mediately, as Christ is mediately the son of David and of Abraham. So the progeny of Hezekiah, after many generations, are called "The sons that should issue from him, which he should beget." Isa. xxxix. 7.

11 *Josiah begat Jechoniah*—Mediately Jehoiakim coming between; *and his brethren*—that is, his uncles. The Jews term all kinsmen brethren. *About the time they were carried away*—Which was a little after the birth of Jechoniah.

12 And after they were brought to Babylon, Jechoniah begat Salathiel, and Salathiel begat Zerubbabel;

13 And Zerubbabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor;

14 And Azor begat Zadok, and Zadok begat Achim, and Achim begat Eliud;

15 And Eliud begat Eleazar and Eleazar begat Matthan, and Matthan begat Jacob;

16 and Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

17 ¶ So all the generations from Abraham to David *are* fourteen generations; and from David to the carrying away to Babylon *are* fourteen generations; and from the carrying away to Babylon to Christ *are* fourteen generations;

18 ¶ Now the birth of Christ was on this wise: his mother Mary, being espoused to Joseph, before they came together she was found with child by the Holy Ghost.

19 Then Joseph her husband, being a just man, and yet not willing to make her a public example, purposed to put her away privately.

20 But while he was thinking on these things, behold an angel of the Lord appeared to him in a dream, saying, Joseph, *thou* son of David, fear not to take to thee Mary, thy wife; for that which is begotten in her is of the Holy Ghost.

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16 *The husband of Mary*—Jesus was generally believed to be the son of Joseph. It was needful for all who believed this, to know that Joseph was sprung from David: otherwise they would not allow Jesus to be the Christ. *Jesus, who is called Christ*—The name JESUS respects chiefly the promise of blessing made to Abraham; the name CHRIST, the promise of the Messiah's kingdom, which was made to David.

The word *Christ* in Greek, and *Messiah* in Hebrew, signify anointed, and imply the prophetic, priestly, and royal characters, which were to meet in the Messiah. Among the Jews, anointing was the ceremony whereby prophets, priests, and kings, were initiated into those offices. And if we look into ourselves, we shall find a want of Christ in all these respects. As sinners, we are by nature at a distance from God; alienated from him, and have no free access to him. Hence we want a Mediator, an intercessor: yea, a Christ in his priestly office. This regards our state with respect to God. And with respect to ourselves, we find a total darkness, blindness, ignorance of God and the things of God. We want Christ in his prophetic office to enlighten our minds, and teach us the whole will of God. We find also within us conflicting appetites and passions. For thee we want Christ, as the King, to reign in our hearts, and subdue them to himself.

17 *So all the generations*—Observe, in order to complete the three fourteens, David ends the first fourteen and begins the second, (which reaches to the captivity,) and Jesus ends the third fourteen.

When we survey such a series of generations, it is an obvious reflection, How "like the leaves of a tree one generation passeth away, and another cometh! *Yet* the earth still abideth;" and with it the goodness of the Lord, which runs on from generation to generation, the common hope of parents and children.

Of those who formerly lived upon earth, and made the most conspicuous figure, how many are there whose names are perished with them! How many of whom only their names are remaining! Thus are we also passing away! And thus shall we shortly be forgotten! Happy are we, if, while we are forgotten by men, we are remembered by God! Though our names are lost on earth, yet at length they will be found written in the book of life.

18 [*Being espoused to Joseph.*—This must not be confounded with the marriage; though sometimes the man is called the *husband*, he is not the husband in fact, only in form. Mary was *espoused*, or *betrothed*, or *engaged* to Joseph, but they were not really married. Thus Paul says, "I have espoused you to one husband;" 2 Cor. xi. 2; but the marriage cannot be completed till the consummation of all things.]

19 *A just man.*—A strict observer of the law: therefore not thinking it right, but degrading, to keep her.—[The woman who broke her marriage vows was liable to the punishment of death; but the husband might divorce her *privately*, by

21 And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 (*b*) Behold the virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which is, being interpreted, God with us.) (*b*) Isaiah vii. 14.

24 Then Joseph, being raised from sleep, did as the angel of the Lord had commanded him, and took unto him his wife;

25 But he knew her not, till she had (*c*) brought forth her son, the first-born. And he called his name JESUS. (*c*) Luke ii. 7.

CHAP. II.

NOW after Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold wise men came from the East to Jerusalem, saying, Where is he that is born king of the Jews?

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putting the writing of divorce into the hands of the woman in the presence of two witnesses.]

21. *Jesus*—That is, a Saviour. It is the same name with Joshua, (who was a type of him,) which properly signifies, "The Lord, salvation." *His people*, Israel: "the Israel of God, and all who believe in his name.—[*He shall save his people from their sins.*—This is the great errand on which he is come, to atone for sin, to pardon sin, and to deliver from its condemnation, power, and pollution, for ever. Blessed design of Emmanuel's coming. Hallelujah!]

23. *They shall call his name Emmanuel.*—To *be called*, only means, according to the Hebrew manner of speaking, that the person spoken of shall really be what he is called, and actually fulfil that title. Thus, "Unto us a child is born: and his name shall be called Wonderful, Counsellor, the Mighty *God*, the Everlasting Father, and the Prince of Peace;" that is, He shall be all these, though not so much nominally as really and in effect. And thus was he called Emmanuel; which was no common name of Christ, but points out his nature and office: as he is God incarnate, and dwells by his Spirit in the hearts of his people.

It is observable, the words in Isaiah are, "Thou (namely, his mother,) shalt call;" but here, *they*—that is, all his people *shall call*—shall acknowledge *him* to be *Emmanuel*—God with us.—*Which being interpreted*—This phrase proves that St. Matthew wrote his gospel in Greek, and not in Hebrew.

25 *He knew her not till after she had brought forth her Son, the first-born.*—[The *first-born* relates to the law of Moses, which requires the first-born male child to be consecrated to God, Ex. xiii. 2; xxii. 29. Jesus being called Mary's first-born Son, does not prove that she had more children afterwards. The Holy Spirit has not gratified a foolish curiosity about the terms on which Joseph and Mary afterwards lived together. They who have advocated, and those who have denied Mary's perpetual virginity, have laboured in vain. True, some of the advocates intended to give some support to their anti-christian worship of the Virgin Mary, and their anti-christian admiration of virginity and celibacy; but we want no additional evidence that God alone ought to be worshipped, and that "marriage is honourable in all, and the bed undefiled."]

CHAP. II. v. 1. *Bethlehem of Judea*—There was another Bethlehem in the tribe of Zebulon; Josh. xix. 15. *In the days of Herod*—Called Herod the Great, son of Antipater, and born at Ascalon. The sceptre was now on the point of departing from Judah. Among his sons were Archelaus, mentioned ver. 22; Herod Antipas, mentioned chap. xiv.; and Philip Tetrarch; Luke iii. Herod Agrippa, mentioned Acts xii., was his grandson. *Wise men*—the first-fruits of the Gentiles: probably they were Gentile philosophers, who, through the Divine assistance, had improved their knowledge of nature, as a means of leading to the knowledge of the one true God. Probably God had favoured them with some extraordinary revelations of himself, as he did to Melchisedec, Job, and several others who were not of the family of Abraham; to which he never intended absolutely to confine his favours. The title given them in the original, was anciently given to all philosophers, or men of learning; those par-

2 For we have seen his star in the East, and are come to do him homage.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And having assembled all the chief priests and scribes of the people, he inquired of them where the Christ was to be born.

5 And they said to him, in Bethlehem of Judea; for thus it is written by the prophet,

6 (*d*) And thou, Bethlehem, in the land of Judah, art in no wise the least among the princes of Judah: for out of thee shall come forth a governor, who shall rule my people Israel.

(*d*) Micah v. 2.

7 Then Herod, having privately called the wise men, inquired of them with great exactness, at what time the star appeared:

8 And sending them to Bethlehem, he said, Go, inquire exactly concerning the young child, and if ye find *him*, bring me word again, that I also may come and do him homage.

9 And having heard the king, they departed: and lo, the star which they had seen in the East, moved on before them, till it came and stood over where the young child was.

10 And seeing the star, they rejoiced with exceeding great joy.

11 And being come into the house, they saw the young child with Mary his mother; and falling down, they did him homage. And opening their treasures, they presented to him gifts, gold, frankincense, and myrrh.

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ticularly who were curious in examining the works of nature, and observing the motions of the heavenly bodies. *From the East*—So Arabia is frequently called in Scripture. It lay to the east of Judea, and was famous for gold, frankincense, and myrrh.

2 *We have seen his star*—Undoubtedly they had before heard Balaam's prophecy. And probably when they saw this unusual star, it was revealed to them that this prophecy was fulfilled. *In the East*—That is, while we were in the East. *To do him homage*—To pay him that honour, by bowing to the earth before him, which the eastern nations used to pay to their monarchs.

3 [*When Herod the king had heard these things, he was troubled.* Herod was a usurper, and feared that he would now lose his throne, and the people would revenge on him for his cruelty and oppression.—Besides, an opinion prevailed throughout the East that some great personage would soon appear for the deliverance of Israel from their enemies; and would eventually assume universal empire.]

4 *The chief priests*—That is, not only the high priest and his deputy, with those who formerly had borne that office; but also the chief man in each of those twenty-four courses, into which the body of the priests were divided. 1 Chron. xxiv. 10. *The scribes* were those whose peculiar business was to explain the scriptures to the people. They were the public preachers, or expounders of the law of Moses: whence the chief of them were called "Doctors of the law."

6 *Thou art in no wise the least among the princes of Judah*—That is, among the cities belonging to *the princes*, or heads of thousands in Judah. When this and several other quotations from the Old Testament are compared with the original, it plainly appears the apostles did not always think it necessary exactly to transcribe the passages they cited, but contented themselves with giving the general sense, though with some diversity of language. The words of Micah, which we render, "Though thou be little," may be rendered, "Art thou little?" And then the difference which seems to be here between the prophet and the evangelist vanishes away.

8 *And if ye find* him, *bring me word*—Probably, Herod did not believe he was born; otherwise, would not so suspicious a prince have tried to make sure work at once?

10 *Seeing the star*--Standing over where the child was.

11 *They presented to him gifts*—It was customary to offer some present to any eminent person whom they visited. And so it is, as travellers observe in the eastern countries to this day. *Gold, frankincense, and myrrh*—probably these were the best things their country afforded, and the presents usually made to great persons. This was a most seasonable providential assistance for a long and expensive jour-

12 And having been warned of God in a dream, not to return to Herod, they retired into their own country another way.

13 ¶ And when they had retired, behold, an angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and continue there until I shall tell thee; for Herod will seek the young child to destroy him.

14 And he arose and took the young child and his mother by night, and retired into Egypt.

15 And continued there till the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, (*e*) Out of Egypt have I called my son. (*e*) Hosea xi. 1.

16 Then Herod, seeing he was deluded by the wise men, was exceeding wroth; and sending forth, slew all the male children that were in Bethlehem, and in all the confines thereof, from two years and under; according to the time which he had exactly enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremiah the prophet, saying,

18 In Rama, (*f*) was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not. (*f*) Jeremiah xxxi. 15.

19 But when Herod was dead, behold an angel of the Lord appeared in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel; for they are dead who sought the young child's life.

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ney into Egypt, a country where they were entirely strangers, and were to stay for a considerable time. [Jesus, a poor child, (though he was *the Mighty God* essentially) laid in a crib, and lightly esteemed by his own people, receiveth a noble witness of his divinity from heaven, and of his kingly state from strangers!" —*Beza.*]

15 *That it might be fulfilled*—That is, whereby was fulfilled. The original word frequently signifies not the design of an action, but barely the consequence or event of it. *Which was spoken of the Lord by the prophet*—On another occasion. *Out of Egypt have I called my son*—which was now fulfilled as it were anew; Christ being, in a far higher sense, the Son of God, than Israel, of whom the words were originally spoken.

16 *Then Herod, seeing he was deluded by the wise men*—So did his pride teach him to regard this action, as if it were intended to expose him to the derision of his subjects. *Sending forth*—A party of soldiers. *In all the confines thereof*—In all the neighbouring places, of which Rama was one.

17 *Then was fulfilled*—A passage of scripture, whether prophetic, historical, or poetical, is, in the language of the New Testament, fulfilled, when an event happens to which it may with great propriety be accommodated.

18 *Rachel weeping for her children*—[Rachel, who was buried betwixt Rama and Bethlehem, (Gen. xxxv. 16—20.) is poetically and beautifully represented on this occasion as risen out of her grave, to weep inconsolably for the slaughter of her children. Probably many of the descendants of Joseph and Benjamin her offspring, were then killed, as well as those of Judah. Imagination can better conceive than the pen can describe the horrors of such a scene, and the anguish of the tender mothers over their babes, torn from their arms, and butchered before their eyes. Herod was capable of doing such a thing, for he was most horridly *cruel* and *wicked, past feeling*, and *without natural affection.*] *Because they were not*—That is, were dead.

The preservation of Jesus from this destruction may be considered as a figure of God's care over his children in their greatest danger. God does not often, as he easily could, cut off their persecutors at a stroke: but he provides a hiding-place for his people, and by methods not less effectual, though less pompous, preserves them from being swept away, even when the enemy comes in like a flood.

20 [*They are dead.* Both Herod and Antipater, his son. The latter became heir to the throne by procuring the death of both his elder brothers. But Antipater was put to death by his father's com-

21 And he arose and took the young child and his mother, and came into the land of Israel.

22 But having heard, Archelaus reigned over Judea, in the room of his father Herod, he was afraid to go thither, and being warned of God in a dream, he turned aside into the region of Galilee.

23 And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

CHAP. III.

IN (*g*) those days cometh John the Baptist, preaching in the wilderness of Judea, (*g*) Mark i. 1. Luke iii. 1.

2 And saying, Repent ye; for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Isaiah, saying (*h*) The voice of one crying aloud in the wilderness, Prepare ye the way of the Lord, make his paths straight. (*h*) Isaiah xl. 3.

4 And this John had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey.

5 ¶ Then went out to him Jerusalem, and all Judea, and all the region round about Jordan.

6 And were baptized of him in Jordan, confessing their sins.

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mands, five days before this vile and cruel monster breathed his last. He endured such excruciating, lingering, and loathsome diseases, as rendered himself intolerable to himself and others also.]

22 *He was afraid to go thither*—Into Judea; and so *turned aside into the region of Galilee*—A part of the land of Israel not under the jurisdiction of Archelaus.

23 *He came and dwelt in Nazareth*—(where he had dwelt before he went to Bethlehem) a place contemptible to a proverb. So that hereby was fulfilled what had been spoken *in effect* by several of the prophets, though by none of them in express words. *He shall be called a Nazarene*—That is, he shall be "*despised and rejected*," shall be a mark of public contempt and reproach.

CHAP. III. v. 1. *In those days*—That is, while Jesus dwelt there. *In the wilderness of Judea*—This was a wilderness, properly so called, a wild, barren, and desolate place, as was that also where our Lord was tempted. But, a wilderness, in the New Testament, means only a common, or less cultivated place, in opposition to pasture and arable land.

2 *The kingdom of Heaven* and the kingdom of God, are two phrases for the same thing. They mean, not barely a future happy state in heaven, but a state to be enjoyed on earth: the proper disposition for the glory of heaven, rather than the possession of it. *Is at hand*—As he had said, God is about to erect that kingdom spoken of by Daniel (ch. xi. 44. and vii. 13, 14), the kingdom of the God of heaven. It signifies the gospel dispensation, in which subjects were to be gathered to God by his Son, and a society to be formed, which was to subsist first on earth, and afterwards with God in glory. In some scriptures the phrase particularly denotes the state of it on earth; in others, it signifies only the state of glory: but it generally includes both. The Jews understood it of a temporal kingdom, the seat of which they supposed would be Jerusalem; and the expected sovereign of this kingdom they learned from Daniel to call *the Son of man*.

Both John the Baptist and Christ took up that phrase, *the kingdom of heaven*, as they found it, and gradually taught the Jews (though unwilling to learn) to understand it right. The demand of repentance, as previous to it, showed it was a spiritual kingdom, and that no wicked man, however politic, brave, or learned, could be a subject of it.

3 *The way of the Lord*—Of Christ. *Make his paths straight*—By removing every thing which might prove a hinderance to his gracious appearance. [The allusion is to Eastern monarchs, who, when they had to journey through a desert country, sent harbingers before them, to prepare all things for their passage, and pioneers to open the passes, to remove the stones, and to level the ways.]

4 *John had his raiment of camel's hair*—Coarse and rough, suiting his character and doctrine. *A leathern girdle*—Like Elijah, in whose *spirit and power* he came. Zech. xiii. 4; Mal. iv. 5; Luke i. 17. *His food was locusts and wild honey*

7 But seeing many of the Pharisees and Sadducees coming to his baptism, he said to them, Ye brood of vipers, who hath showed you to flee from the wrath to come?

8 Bring forth fruit therefore worthy of repentance:

9 And say not confidently within yourselves, We have Abraham to our father; for I say unto you, God is able of these stones to raise up children to Abraham.

10 But the axe also already lieth at the root of the trees: therefore every tree that bringeth not forth good fruit, is hewn down and cast into the fire.

11 I indeed baptize you with water

—Locusts are ranked among clean meats, Lev. xi. 22. [Recent travellers tell us they are still eaten, and sold for that purpose. They fly and creep in prodigious numbers, sometimes hiding the sun, completely covering the ground for scores of miles. They were eaten by the poorest people, and John the Baptist fared as they did.

Wild honey abounded in Palestine; it was and still is found in the rocks, and hollows of trees. The atmosphere in many parts is most fragrant with the smell of honey.]

6 *Confessing their sins*—Of their own accord; freely and openly.

Such vast numbers could hardly be baptized by immerging their whole bodies under water: nor can we think they were provided with change of raiment for it, which was scarcely practicable for such vast multitudes. And yet they could not be immerged naked with modesty, nor in their wearing apparel with safety. It seems, therefore, that they stood in ranks on the edge of the river, and that John, passing along before them, cast water on their heads or faces, by which means he might baptize many thousands in a day. And this way most naturally signified Christ's baptizing them *with the Holy Ghost and with fire*, which John spoke of, as prefigured by his baptizing with water, and which was fulfilled, when the Holy Spirit sat upon the disciples, in the appearance of tongues or flames of fire.

7 *The Pharisees* were an ancient sect among the Jews. They took their name from the Hebrew word *pharos*, which signifies, to separate; because they separated themselves from all other men. They were outwardly strict observers of the law, fasted often, made long prayers, rigorously kept the Sabbath, and paid all tithes, even of mint, anise, and cummin. They were highly esteemed by the people, but they were full of pride and hypocrisy.

The Sadducees were another sect among the Jews, yet not so numerous as the Pharisees. They denied the existence of angels, the immortality of the soul, and the resurrection of the dead. [They were the Materialists and Deists of the Jewish nation.] *Ye brood of vipers*—In like manner, the crafty Herod is styled a fox; and persons of insidious, ravenous, profane, or sensual dispositions, are named respectively, by him who saw their hearts, serpents, dogs, wolves, and swine; terms which are not the random language of passion, but a judicious designation of the persons meant by them. For it was fitting such men should be marked out, either for a caution to others, or a warning to themselves.

8 *Repentance* is of two sorts; that which is termed legal, and that which is styled evangelical repentance. The former, (which is the same that is spoken of here) is a thorough conviction of sin. The latter is a change of heart (and consequently of life) from all sin to all holiness.

9 *And say not confidently*—The word in the original, vulgarly rendered *Think not*, seems here, and in many places, not to diminish, but rather add to the force of the word to which it is joined. *We have Abraham to our father*—It is almost incredible how great the presumption of the Jews was, on this their relation to Abraham. One of their famous sayings was, "Abraham sits near the gates of hell, and suffers no Israelite to go down into it." *I say unto you*—This preface always denotes the importance of what follows. *Of these stones*—Probably pointing to those which lay before them.

10 *But the axe also already lieth*—That is, there is no room for such idle pretences. Speedy execution is determined against all that do not repent. The comparison seems to be taken from a woodman that has laid down his axe, to put off his coat, and then immediately goes to work to cut down the tree. This refers to *the wrath to come* in 7th verse. *Is hewn down*—instantly, without farther delay.

11 [*Whose shoes I am not worthy to*

unto repentance; but he that cometh after me is mightier than I; whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire;

12 Whose fan *is* in his hand, and he will thoroughly cleanse his floor, and gather the wheat into his garner, but will burn up the chaff with unquenchable fire.

13 ¶ Then (*i*) cometh Jesus from Galilee to Jordan unto John, to be baptized by him. (*i*) Mark i. 9. Luke iii. 21.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering, said to him, Suffer *it* now; for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, being baptized, went up straightway out of the water, and lo, the heavens were opened to him, and he saw the Spirit of God descending like a dove, and coming upon him.

17 And lo, a voice out of the heavens, saying, This is my beloved Son, in whom I delight.

CHAP. IV.

THEN (*k*) was Jesus led up by the spirit into the wilderness to be tempted by the devil. (*k*) Mark i. 12. Luke iv. 1.

2 And having fasted forty days and forty nights, he was afterwards hungry.

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bear—This is expressive of profound humility. To put on, take off, and carry the shoes, sandals, or slippers, was, by the Easterns, assigned to the meanest slave.] *He shall baptize you with the Holy Ghost and with fire*—He shall fill you with the Holy Ghost, inflaming your hearts with that fire of love, which many waters cannot quench. And this was done, even with a visible appearance, as of fire, on the day of Pentecost.

12 [*Whose fan is in his hand*—The Eastern winnowing fan is sometimes square, made of split bamboo, and the corn is winnowed by *waving* backwards with *both hands.*] *Whose fan*—That is, the word of the gospel. *His floor*—That is, his church, which is now covered with a mixture of wheat and chaff. *He will gather the wheat into the garner*—Will deposit those that are truly good in heaven.

15 *It becometh us to fulfil all righteousness*—It becometh every messenger of God, to observe all his righteous ordinances. But the particular meaning of our Lord seems to be, *Thus it becometh us* to receive baptism, and to administer it, in order *to fulfil all righteousness*—That is, that I may fully perform every part of the righteous law of God, and the commission he hath given me.

16 *And Jesus, being baptized*—Let our Lord's submission to baptism teach us exactness in the observance of those institutions which owe their obligation to a divine command. Surely thus it becometh all his followers to fulfil all righteousness.

Jesus had no sin to wash away. And yet he was baptized. And God owned his ordinance, so as to make it the season of pouring forth the Holy Spirit upon him. And where can we expect this sacred effusion, but in an humble attenddance on divine appointments? *Lo, the heavens were opened, and he saw the Spirit of God*—St. Luke adds, *in a bodily form*—Probably in a glorious appearance of fire, perhaps in the shape of a dove, *descending* with a hovering motion, till it rested *upon him.* This was a visible token of those secret operations of the Blessed Spirit, by which he was anointed, and fitted for his public work.

17 *And lo, a voice*—We have here a glorious manifestation of the ever blessed Trinity: the Father speaking from heaven, the Son spoken to, the Holy Ghost descending upon him. *In whom I delight* What an encomium is this! How poor to this are all other kinds of praise! To be the delight of God, this is praise indeed; this is true glory; this is the highest, the brightest light, in which virtue can appear.

CHAP. IV. v. 1. *Then*—After this glorious evidence of his father's love, he was completely armed for the combat. Thus after the clearest light and strongest consolation, let us expect the sharpest temptations. *By the Spirit*—Probably through a long inward impulse.

2 *Having fasted*—Whereby doubtless he received more abundant spiritual strength from God; *forty days and forty*

3 And the tempter coming to him, said, If thou be the Son of God, command that these stones may be made bread.

4 But he answering, said, It is written, (*l*) Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. (*l*) Deut. viii. 3.

5 Then the devil taketh him with him into the holy city, and setteth him on a pinnacle of the temple,

6 And saith to him, If thou be the Son of God, cast thyself down ; for it is written, (*m*) he shall charge his angels concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. (*m*) Psalm xci. 11, 12.

7 Jesus said to him, it is written again, (*n*) Thou shalt not tempt the Lord thy God. (*n*) Deut. vi. 16.

8 Again the devil taketh him with him to an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them.

9 And saith to him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then Jesus saith to him, Get thee hence, Satan ; for it is written, (*o*) Thou shalt worship the Lord thy God, and him only shalt thou serve. (*o*) Deut. vi. 13.

11 Then the devil leaveth him, and behold angels came and waited upon him.

12 ¶ But (*p*) when he heard that John was cast into prison, he retired into Galilee. (*p*) Mark i. 14.

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nights—As did Moses the giver of the law, and Elijah the great restorer of it. *He was afterwards hungry*—And so prepared for the first temptation.

3 *Coming to him*—In a visible form; probably in a human shape, as one that desired to inquire farther into the evidences of his being the Messiah.

4 *It is written*—Thus Christ answered, and thus may we answer all the suggestions of Satan. *By every word that proceedeth out of the mouth of God*—That is, by whatever God commands to sustain him. Therefore it is not needful for me to work a miracle to procure bread, without any intimation of my Father's will.

5 *The holy city*—So Jerusalem was commonly called, being the place God had peculiarly chosen for himself. *On a pinnacle of the temple*—[Probably on the top of the high porch, or steeple, that was at the east end of it, which was surrounded with a battlement, to prevent any one from falling off. Josephus says it was of a vast height, from the top of which if any looked down he would make himself dizzy. From this public situation he wished him to cast himself down, to prove himself the promised Messiah, and that he had confidence in God.]

6 *In their hands they shall bear thee up*—[It figuratively refers to the nurse's care of a child, teaching it to walk, lifting it over impediments, or removing them. So the Lord cares for, and guides, and preserves his people from all danger.]

7 *Thou shalt not tempt the Lord thy God*—By requiring farther evidence of what he hath sufficiently made plain.

8 *Sheweth him all the kingdoms of the world*—In a kind of visionary representation. [Sometimes "*the world*" signifies, the land of Judea only, which was then divided into several kingdoms or governments, under the three sons of Herod the Great.]

9 *If thou wilt fall down and worship me*—Here Satan clearly shews who he was. Accordingly, Christ, answering this suggestion, calls him by his own name, which he had not done before.

10 *Get thee hence, Satan*—Not, *get thee behind me*—That is, into thy proper place—as he said on a quite different occasion to Peter, speaking what was not expedient.

11 *Angels came and waited upon him*—Both to supply him with food, and to congratulate his victory. [The best way to conquer the enemy is by the *sword of the Spirit, which is the word of God*, and praying always with all prayer; Eph. vi. 17, 18.]

12 *He retired into Galilee*—This journey was not immediately after his temptation. He first went from Judea into Galilee (John i. 43, ii. 1); then into Judea again, and celebrated the passover at Jerusalem. John ii. 13. He baptized in Judea, while John was baptizing at Enon. John iii. 22, 23. All this time John was at liberty. Ver. 25. But the Pharisees being offended (chap. iv 1.) and John put in prison, he then took his journey into Galilee.

13 And leaving Nazareth, he came and dwelt at Capernaum, which is on the sea coast, in the borders of Zebulon and Naphthali:

14 That it might be fulfilled which was spoken by Isaiah the prophet, saying,

15 (*q*) The land of Zebulon and the land of Naphthali, by the way of the sea, beyond Jordan, Galilee of the Gentiles. (*q*) Isaiah ix. 1, 2.

16 The people who walked in darkness saw a great light, and to them who sat in the region of the shadow of death, light is sprung up.

17 ¶ From that time Jesus began to preach and to say, Repent; for the kingdom of heaven is at hand.

18 (*r*) And walking by the sea of Galilee, he saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. (*r*) Mark i. 16. Luke v. 1.

19 And he saith to them, Come after me, and I will make you fishers of men.

20 And straightway, leaving the nets, they followed him.

21 And going on from thence, he saw two other brethren, James the *son* of Zebedee, and John his brother, in the vessel with Zebedee their father, mending their nets; and he called them.

22 And leaving the vessel and their father, they immediately followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of malady among the people.

24 And his fame went through all Syria; and they brought to him all sick people that were held with divers diseases and tormenting pains, and demoniacs, and lunatics, and paralytics; and he healed them.

25 And there followed him great multitudes from Galilee, and Decapolis, and Jerusalem, and Judea, and *from* beyond Jordan.

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13 *Leaving Nazareth*—Namely, when they had wholly rejected his word, and even attempted to kill him. Luke iv. 29. They rejected his counsel, and he forsook them.

15 *Galilee of the Gentiles*—That part of Galilee which lay beyond Jordan was so called, because it was in a great measure inhabited by Gentiles, that is, heathens.

16 Here is a beautiful gradation: first, they *walked;* then, they *sat in darkness;* lastly, *in the region of the shadow of death.*

17 *From that time Jesus began to preach*—He had preached before both to Jews and Samaritans, John iv. 41, 45. But from this time began his solemn, stated preaching. *Repent; for the kingdom of heaven is at hand*—Although it is the peculiar business of Christ to establish the kingdom of heaven in the hearts of men, yet mark, he begins his preaching in the same words with John the Baptist: because the repentance which John taught, still was, and ever will be, the necessary preparation for that inward kingdom. But that phrase is not only used with regard to individuals, in whom it is to be established, but also with regard to the Christian church—the whole body of believers. In the former sense it is opposed to repentance; in the latter, to the Mosaic dispensation.

23 *The gospel of the kingdom*—The gospel, that is, the joyous message, which is the proper name of our religion; as will be amply verified in all who earnestly and perservingly embrace it.—[*Teaching in their synagogues*—The words "*church*" and "*synagogue*," once signifying a congregation, and an assembly, now signifies the buildings in which Jewish congregations assemble to read the law and worship God. Not less than ten persons of respectability composed a synagogue; if this number could not be found, a synagogue was not built. The buildings were formed like the temple, and had similar furniture. In every synagogue was a council of wise persons, and a president, called, *the ruler* of the synagogue.]

24 *Through all Syria*—The whole province of which the Jewish country was only a smart part. *And demoniacs*—Men possessed with devils; *and lunatics, and paralytics*—Men ill of the palsy, whose cases were, of all others, most deplorable and most helpless.

25 *Decapolis*—A tract of land on the east side of Galilee, in which were ten cities near each other.

CHAP. V.

AND seeing the multitudes, he went up into the mountain; and when he was sat down his disciples came to him.

2 And he opened his mouth and taught them, saying,

3 (*s*) Happy *are* the poor in spirit; for theirs is the kingdom of heaven.

(*s*) Luke vi. 20.

4 Happy *are* they that mourn; for they shall be comforted.

5 Happy *are* the meek; for they shall inherit the earth.

6 Happy *are* they that hunger and thirst after righteousness; for they shall be satisfied.

7 Happy *are* the merciful; for they shall obtain mercy.

8 Happy *are* the pure in heart; for they shall see God.

9 Happy are the peace-makers; for they shall be called the children of God.

CHAP. V. v. 1. *And seeing the multitudes*—At some distance, as they were coming to him from every quarter. *He went up into the mountain*—Which was near; where there was room for them all. *His disciples*—not only his twelve apostles, but all who desired to learn of him.

2 *And he opened his mouth*—A phrase which always denotes a set and solemn discourse; *and taught them*—To make men happy, was the great business for which our Lord came into the world. And here he pronounces eight blessings together, annexing them to so many steps in Christianity. Knowing that happiness is our common aim, and that an innate instinct continually urges us to the pursuit of it, he in the kindest manner applies to that instinct, and directs it to its proper object.

Though all men desire, yet few attain happiness, because they seek it where it is not to be found. Our Lord therefore begins his divine institution, which is the complete art of happiness, by laying down before all that have ears to hear, the only true method of acquiring it.

Observe his benevolent condescension. He seems to lay aside his supreme authority as our legislator, that he may the better act the part of our friend and Saviour. Instead of using the lofty style, in positive commands, he in a more engaging way insinuates his will and our duty, by pronouncing those happy who comply with it.

3 [*Happy*—from the Greek *me*, *not*, and *ker*, *fate* or *death*, implying that such persons are the heirs of immortal life; they are not the subjects of fate or chance; but are under the guidance of Divine Providence, enjoy his favour, and have unspeakable joy springing from the hope of reigning with God in life everlasting.]

Happy are the poor—This discourse contains, 1. A sweet invitation to true holiness and happiness (ver. 3—12): 2. A persuasive to impart it to others (ver. 13—16:) 3. A description of true holiness (ver. 17. ch. vii. 12): 4. A mark of the true way, warning against false prophets, exhorting to follow after holiness —*The poor in spirit*, they who are truly convinced of sin; who see and feel the state they are in by nature, being deeply sensible of their guiltiness, helplessness, and who have a humble and contrite spirit; Isa. lvii. 15.—*For theirs is the kingdom of heaven*—The present, inward kingdom, righteousness, and peace, and joy in the Holy Ghost, and the eternal kingdom, if they endure to the end.

4 *They that mourn*—For their own sins, and the evil they have done, and mourn after reconciliation with God. *They shall be comforted*—by the pardon of their sins, peace with God, adoption into his family, by the indwelling of the Spirit, and the hope of heaven.

5 *Happy are the meek*—They that hold all their passions and affections evenly balanced. *They shall inherit the earth*—Shall have all things really necessary for life and godliness. They shall *enjoy* whatever portion God hath given them here, and shall hereafter *possess* the new heaven wherein dwelleth righteousness.

6 *They that hunger and thirst after righteousness*—After the holiness here described. *They shall be satisfied* with it.

7 *The merciful*—the tender hearted: they who love all men as themselves. *They shall obtain mercy*—Whatever mercy therefore we desire from God, the same let us show to our brethren. He will repay us a thousand fold, the love we bear to any for his sake.

8 *The pure in heart*—The sanctified: they who love God with all their hearts. *They shall see God*—Shall enjoy God, and see him in glory.

9 *The peace-makers*—They that out of

10 Happy *are* they that are persecuted for righteousness' sake; for theirs is the kingdom of heaven.

11 Happy are ye when men shall revile and persecute you, and say all manner of evil against you falsely for my sake.

12 Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets that were before you.

13 ¶ Ye (*t*) are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and to be trodden under foot of men. (*t*) Mark ix. 50. Luke xiii. 34.

14 Ye are the light of the world. A city that is situated on a mountain cannot be hid.

15 (*u*) Neither do they light a candle and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house. (*u*) Mark iv. 21. Luke viii. 16. xi. 33.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 ¶ Think not that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfil.

18 (*v* For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law till all things be effected. (*v*) Luke xvi. 17. xxi. 33.

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love to God and man do all possible good to all men. *Peace* in scripture implies all blessings, temporal and eternal. *They shall be called the children of God*—Shall be acknowledged such by God and men. One would imagine a person of this amiable temper and conduct would be the darling of mankind. But Jesus well knew it would not be so, as long as Satan was the prince of this world. He therefore warns them of the treatment all his disciples were to expect, by subjoining, *Happy are they who are persecuted for righteousness' sake.*

Through this discourse, mark the most exact method which can possibly be conceived. Every paragraph, every sentence is closely connected with that which precedes, and with that which follows it. And is not this the pattern for every Christian preacher? Let them by study and prayer "rightly divide the word of truth!"

10 *For righteousness sake*—That is, because they have, or follow after the righteousness here described. He that is truly a *righteous* man, he that *mourns*, and is *pure in heart*, yea, *all that will live godly in Christ Jesus, shall suffer persecution.* 2 Tim iii. 12. The world will always say, away with such fellows from the earth. *They are made to reprove our thoughts. They are grievous to us even to behold. Their lives are not like other men's; their ways are of another fashion.*

11 *Revile*—Who calumniate you when present, and *say all evil* against you when you are absent.

12 *Your reward*—Even over and above the happiness that results from holiness. [But the reward is not of *debt* but of *grace;* Rom. vi. 23.]

13 *Ye*—Not the apostles, not ministers only; but all ye who are thus holy, *are the salt of the earth*—Are to season and to preserve others from destruction. *If the salt has lost its savour*—This is sometimes the case even now in the East, as several travellers state.

14 *Ye are the light of the world*—If ye are thus holy, you can no more be hid than the sun in the firmament; no more than a *city on a mountain*—Probably pointing to that on the brow of the opposite hill, called *Saphet*, the ancient *Bethulia.* It is very lofty, and may be seen afar.

15 Nay, the very design of God in giving you this light, was that it might shine.

16 *That they may see—and glorify*—That is, that seeing your good works, they may be moved to love and serve God likewise.

17 *Think not*—Do not imagine, fear, hope, *that I am come.* like your teachers, *to destroy the law or the prophets; I am not come to destroy* the moral law, *but to fulfil*—To establish, illustrate, and explain its highest meaning, both by my life and doctrine.

18 *Till all things shall be effected*—Which it either requires or foretells. For the law has its effect, when the rewards are given, and the punishments annexed to it inflicted, as well as when its precepts are obeyed.—[*One jot or one tittle*—Al-

19 Whosoever therefore shall break one of the least of these commandments, and teach men so, shall be the least in the kingdom of heaven; but whosoever shall do and teach *them*, he shall be great in the kingdom of heaven.

20 For I say unto you, That unless your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

21 Ye have heard that it was said to them of old (*w*) thou shalt do no murder, and whosoever shall do murder, shall be liable to the judgment.

(*w*) Exod. xx. 13.

22 But I say unto you, that whosoever is angry with his brother, shall be liable to the judgment; and whosoever shall say to his brother, Raca, shall be liable to the council; but whosoever shall say, Thou fool, shall be liable to hell fire.

23 Therefore if thou bring thy gift to the altar, and shalt there remember that thy brother hath aught against thee,

24 Leave there thy gift before the altar, and go, first be reconciled to thy brother, and then come and offer thy gift.

25 (*x*) Agree with thine adversary quickly, while thou art in the way

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luding to the smallest letter in the Hebrew alphabet, called *yod*, and to the dashes, points, or corners of the letters, which if not exactly written would cause confusion.]

19 *One of the least*—So accounted by men: *and shall teach*—Either by word or example: *shall be the least*—That is, shall have no part therein.

20 *The righteousness of the scribes and Pharisees*—Described in the sequel of this discourse.

21 *Ye have heard*—From the scribes reciting the law. *Thou shalt do no murder*—And they interpreted this as all the other commandments, barely of the outward act. *The judgment*—The Jews had in every city a court of twenty-three men, who could sentence a criminal to be strangled. But the sanhedrim only (the great council which sat at Jerusalem, consisting of seventy-two men) could sentence to the more terrible death of stoning. That was called *the judgment*; this *the council*.

22 *But I say unto you*—Which of the prophets ever spake thus? They said, *Thus saith the Lord*. Who hath authority to use this language, but the One Lawgiver, who is able to save and to destroy? *Whosoever is angry with his brother*—Some copies add, *without a cause*; but this is foreign to the whole scope of our Lord's discourse. If he had only forbidden the being angry *without a cause*, there was no need of that solemn declaration, *I say unto you*; for the scribes and Pharisees said as much as this. They taught that men ought not to be angry *without a cause*. So that this *righteousness* does not exceed theirs. But Christ teaches that we ought not *for any cause* to be so angry as to call any man *Raca*, *or fool*; nor for any cause to be angry at the person of the sinner, but at his sin only. Happy world! were this plain and necessary distinction thoroughly understood, remembered, and practised. *Raca* means a silly man, a trifler. *Whosoever shall say, Thou fool*—Shall revile, or seriously reproach any man. Our Lord specifies three degrees of murder, each liable to a sorer punishment than the other; not from men, but from God. *Hell-fire*—In the valley of Hinnom (whence the word in the original is taken) the children were burnt alive to Moloch. It was afterwards made a receptacle for the filth of the city, where fires were kept to consume it. And it is probable, if any criminals were burnt alive, it was in this horrible place. Thus in its former and latter state, it was a fit emblem of hell. It indicates a degree of future punishment, as much more dreadful than those incurred in the two former cases, as burning alive is more dreadful than either strangling or stoning.

23 *Thy brother hath aught against thee*—On any of the preceding accounts; for any unkind thought or word, or any that did not spring from love.

24 *Leaving thy gift, go*—For neither thy gift nor thy prayer will atone for thy want of love; but this will make them both an abomination before God.

25 *Agree with thine adversary*, or plaintiff in law—a perfect law term. *Agree with* him whom thou hast offended; *while thou art in the way*—Instantly, on the spot; before you part. *Lest the adversary deliver thee to the judge*—Lest he commit his cause to God. *Till thou hast paid*

with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. (x) Luke xii. 58.

26 Verily, I say unto thee, thou shalt in no wise come out thence, till thou hast paid the last farthing.

27 ¶ Ye have heard that it was said (y) Thou shalt not commit adultery. (y) Exod. xx. 14.

28 But I say unto you, That whosoever looketh upon a woman to lust after her, hath already committed adultery with her in his heart.

29 (z) But if thy right eye cause thee to offend, pluck it out, and cast *it* from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. (z) Ch. xviii. 8. Mark ix. 43.

30 And if thy right hand cause thee to offend, cut it off and cast *it* from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31 ¶ It hath been said, (a) Whosoever shall put away his wife, let him give her a writing of divorce. (a) Deut. xxiv. 1; Matt. xix. 7; Mark x. 2; Luke xvi. 1.

32 But I say unto you, whosoever shall put away his wife, save for the cause of whoredom, causeth her to commit adultery; and whosoever shall marry her that is put away, committeth adultery.

33 ¶ Again, ye have heard that it was said to them of old, (b) Thou shalt not foreswear thyself, but shalt perform thine oaths unto the Lord. (b) Ex. xx. 7.

34 But I say unto you, Swear not at all: neither by heaven; for it is God's throne;

35 nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head; for thou canst not make one hair white or black.

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the last farthing—That is, for ever, since thou canst never do this.

27 *Thou shalt not commit adultery*—And this, and the sixth commandment, the Scribes and Pharisees interpreted barely of the outward act.

28 [*Hath committed adultery with her in his heart*—The heart's desires in many cases denote the good or evil of an act. If a man cannot do the good which is in his heart, and *really* is prevented, God takes the will for the deed. If he earnestly purposes evil, but cannot, because God and man deny time, place, and opportunity, the will also is taken for the deed.]

29, 30 If any person, pursuit, or thing, be as dear as a right eye, or as useful as a right hand, cause thee thus to offend, though but in heart.

Perhaps here may be an instance of a kind of transposition, which is frequently found in the sacred writings; so that the 29th verse may refer to ver. 27, 28; and the 30th to ver 21, 22. As if he had said, part with any thing, however dear to you, if you cannot avoid sin while you keep it.

[*For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.* The word *member* figuratively means sensual and sinful affections. Hence the Apostle says, "Mortify your members which are upon the earth; fornication, uncleanness, inordinate affection," &c. Col. iii. 5. Read the passage thus,—

For it is better that thy corrupt affections, darling sins, or the sins which thou sincerely lovest, and which prompt the eye and the hand to sin, should be entirely abandoned, rather than they should consign thy whole body and soul to hell. The body is merely the *instrument* of sin, as prompted by a depraved soul; but it is a *willing* instrument, and both will be punished.]

31 *Let him give her a writing of divorce*—Which the Scribes and Pharisees allowed men to do on any trifling occasion.

32 *Causeth her to commit adultery*—If she marry again. Those who violate conjugal fidelity will not afterwards be very scrupulous either in a single or a married state; and a man would be acting against his own interests to marry a woman of such loose habits.

33 Our Lord here refers to the promise made to the *pure in heart*, of *seeing God* in all things, and points out a false doctrine of the Scribes, which arose from their thus not seeing God.

What he forbids is, the swearing at all, 1. By any creature; 2. in our ordinary con-

37 But let your conversation be yea, yea; nay, nay; for whatsoever *is* more than these, is of the evil one.

38 ¶ Ye have heard that it hath been said, (*c*) an eye for an eye, and a tooth for a tooth. (*c*) Deut. xix. 21.

39 But I say unto you, that ye resist not the evil man; but whosoever shall smite thee on the right cheek, turn to him the other also:

40 And if a man will sue thee, and take away thy coat, let him have thy cloak also.

41 And whosoever shall compel thee to go with him one mile, go with him twain.

42 (*d*) Give to him that asketh thee, and from him that would borrow of thee, turn not thou away. (*d*) Luke vi. 30.

43 ¶ Ye have heard that it hath been said, (*e*) Thou shalt love thy neighbour, and hate thine enemy. (*e*) Lev. xix. 18.

44 But I say unto you, (*f*) Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you: (*f*) Luke vi. 27, 35.

45 That ye may be the children of your Father, who is in heaven; for he maketh his sun to rise on the evil and

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versation; both of which the Scribes and Pharisees taught to be perfectly innocent.

36 *Neither shalt thou swear by thy head*—For God commands thee not to do it; it can answer no good purpose. *For thou canst not make one hair white or black*—Whereby it appears, that this also is not thine but God's.

[A good man will avoid taking an oath if possible. An oath will not bind a dishonest and lying man; for to gain their ends, some will swear anything. Some are deceitful, and when they take an oath kiss their thumb instead. Some persons constantly perjure themselves; and they should never be trusted; they are unfit for commercial life, to say the least.

37 *Let your conversation be yea, yea; and nay, nay*—That is, in your common discourse, barely affirm or deny.

38 *Ye have heard*—Our Lord proceeds to enforce such meekness and love on those who are persecuted for righteousness' sake, as were utterly unknown to the Scribes and Pharisees. *It hath been said*—In the law, as a direction to judges, in cases of violent and barbarous assaults. *An eye for an eye, and a tooth for a tooth*—And this hath been interpreted as encouraging bitter and rigorous revenge.

39 *But I say unto you that you resist not the evil man* thus—The Greek word translated *resist*, signifies, *standing in battle array, striving for victory. If a man smite thee on the right cheek*, return not evil for evil; yea, *turn to him the other*, rather than revenge thyself. [It is better to submit a little than proceed in self-defence to a great and lasting quarrel, in which life might be endangered. As if Christ had said, "Press not your case to a civil tribunal; for the judges generally are corrupt, and you can obtain little justice there. Kindness is cheaper than retaliation; it is more dignifying; it is Godlike.]

40, 41 Where the damage is not great, choose rather to suffer it, though possibly it may on that account be repeated, than to demand *an eye for an eye*—to enter into a rigorous prosecution of the offender. [The Romans inflicted many hardships upon the Jews. In verse 41, the case of those who were compelled by authority to convey the baggage of travellers or government employes, is pointed at. Even if the case was oppressive, and the persons were legally exempt, compliance would be better than resistance under such a government. The obvious inference is this; —Suffer injury for the sake of peace, when no duty requires the contrary, rather than oppose force to force, and commit your concerns to the Divine keeping.] That the words are not literally to be understood, appears from the behaviour of our Lord himself. John xviii. 22, 23.

42 Thus much for your conduct towards the violent. As for those who use milder methods, *Give to him that asketh thee*—Give and lend to any so far (but no farther; for God never contradicts himself) as is consistent with thy engagements to thy creditors, thy family, and the household of faith.

43 *Thou shalt love thy neighbour, and hate thine enemy*—God spoke the former part; the Scribes added the latter.

44 *Bless them that curse you*—Speak all the good you can to and of them that speak all evil to and of you. Repay love in thought, word, and deed, to those who

on the good, and sendeth rain on the just and the unjust.

46 For if ye love them that love you, what reward have ye? Do not even the publicans the same?

47 And if ye salute your friends only, what do ye more *than others?* Do not even the heathens so?

48 Therefore ye shall be perfect, as your Father who is in heaven is perfect.

CHAP. VI.

TAKE heed that ye practise not your righteousness before men, to be seen of them: otherwise ye have no reward from your Father who is in heaven.

2 Therefore when thou doest alms do not sound a trumpet before thee, as the hypocrites do, in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth;

4 That thy alms may be in secret; and thy Father who seeth in secret will reward thee openly.

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hate you, and show it both in word and deed.

45 *That ye may be the children*—That is, that ye may continue and appear such before men and angels. *For he maketh his sun to rise*—He gives his enemies such blessings as they will receive at his hands. Spiritual blessings they will not receive. If God had not loved us while we were his enemies, we could never have become his children. God has no enemy which he hates but sin; we should be like him.

46 *The publicans* were officers of the revenue, farmers or receivers of the public money; men employed by the Romans to gather the taxes and customs, which they exacted of the nations they had conquered. They became odious for their extortion and oppression, and were reckoned by the Jews as the scum of the earth.

47 *And if ye salute your friends only*—Our Lord probably glances at those prejudices which different sects had against each other, and he denounces a narrow spirit. O that this had been more attended to among the unhappy divisions and subdivisions by which the church has been degraded! And O that we might advance so far as cordially to embrace our brethren in Christ, of whatever party or denomination they are.

48 *Therefore ye shall be perfect, as your Father who is in heaven is perfect*—So the original implies, referring to all that holiness, which our Lord in the beginning of the chapter recommends as happiness, and in the close of it as perfection. [*Ye shall be perfect as your Father in heaven.* God is love, and you shall be like him, in proportion as you manifest his Spirit. Be therefore humble, kind, loving, and forgiving, and never be revengeful.]

CHAP. VI. v. 1. In this chapter our Lord describes that purity of intention without which none of our outward actions are holy. This chapter contains four parts: 1. The right intention and manner in giving alms. Ver. 1—4. 2. The right intention, manner, form, and pre-requisites of prayer. Ver. 5—15. 3. The right intention and manner of fasting. Ver. 16—18. 4. The necessity of a pure intention in all things, unmixed either with the desire of riches, or worldly care, and fear of want. Ver. 12—34.

This first verse is a caution against vain glory in any of our good works: all these are summed up in the comprehensive word *righteousness.* This general caution our Lord applies in the sequel to the three principal branches of it, relating to our neighbour, ver. 2—4.: to God, ver. 5, 6.: and to ourselves, ver. 16—18.

To be seen—Merely being seen while we are doing any of these things, is a circumstance purely indifferent. But doing them with this view, to be seen and admired, this is what our Lord condemns.

2. *As the hypocrites do*—Many of the Scribes and Pharisees blew a trumpet under a pretence of calling the poor together. Sometimes they gave alms, though very little, and they wished the world to know how very charitable such pious souls were. *They have their reward*—All they will have; for they shall have none from God.

3 *Let not thy left hand know what thy right hand doeth*—A proverbial expression for doing a thing secretly. Do it as secretly as is consistent, 1. With the doing it at all: 2. With the doing it in the most effectual manner.

5 And when thou prayest, thou shalt not be as the hypocrites; for they love to pray standing in the synagogues, and in the corners of the streets, that they may appear unto men: verily I say unto you, they have their reward.

6 But thou, when thou prayest, enter into thy closet, and, having shut thy door, pray to thy Father, who is in secret, and thy Father, who seeth in secret, shall reward thee.

7 But when ye pray, use not vain repetitions as the Heathens; for they think they shall be heard for their much speaking.

8 Be not therefore like them; for your Father knoweth what things ye have need of, before ye ask him.

9 (*g*) Thus therefore pray ye: Our Father who art in heaven; hallowed be thy name. (*g*) Luke xi. 2.

10 Thy kingdom come: thy will be done on earth, as *it is* in heaven.

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5 *The Synagogues*—See *Note* on ch. iv. 23.

6 *Enter into thy closet*—That is, do it with as much secrecy as thou canst. Let it be a consecrated spot to thee and thy God—where thy joy shall be full, and from which thou shalt return with showers of blessings.

7 *Use not vain repetitions*—To repeat any words without meaning in them, is a vain repetition. Therefore we should be careful in our prayers to mean what we say; and to say only what we mean from the bottom of our hearts. The vain and heathenish repetitions which we are here warned against, are most dangerous, and yet very common; which is a principal cause why so many who still profess religion are a disgrace unto it. All the words in the world are not equal to one holy desire. And the very best prayers are but *vain repetitions*, if they are not the language of the heart. [The Jewish rabbins who had lost the spirit of true devotion, taught that every one that multiplies prayers shall be heard—the prayer which is long shall not return empty; 1 Kings xviii. 26; Acts xix. 34. The Mahometans rapidly utter some sentences 33 times, and some 99 times, yea, even a 1000 times. A missionary in India says that he has known some of the Brahmins to utter the name of God millions of times without stopping for days and nights, until they had become deranged. Are not the Roman Catholics guilty of the same?]

8 *Your Father knoweth what things ye have need of.*—We do not pray to inform God of our wants. Omniscient as he is, he cannot be informed of any thing which he knew not before: and he is always willing to relieve them. The chief thing wanting is, a fit disposition on our part to receive his grace and blessing. The great office of prayer is, to produce such a disposition in us; to exercise our dependance on God; to increase our desire of the things we ask for; to make us so sensible of our wants, that we may never cease wrestling till we obtain the blessing.

9 *Thus therefore pray ye.*—He who best knew what we ought to pray for, and how to pray; what matter of desire, what manner of address would most please himself, has here dictated to us a perfect and universal form of prayer, comprehending all our real wants and desires; a complete directory of all our devotions.

This prayer consists of three parts, the preface, the petitions, and the conclusion. The preface, *Our Father, who art in heaven*, lays a general foundation for prayer, comprising what we must first know of God, before we can pray in confidence of being heard. It also points out to us that faith, humility, love of God and man, with which we are to approach God in prayer.

I. *Our Father*—Who art good and gracious to all, our Creator, our Preserver; the Father of our Lord, and of us in him, thy children by adoption and grace; not *my* Father only, who now cry unto thee, but the Father of the universe, of angels and men. *Who art in heaven*—Beholding all things both in heaven and earth, knowing every creature, and all their works, and every possible event from everlasting to everlasting. The Almighty Lord and Ruler of all, superintending and disposing of all things. *In heaven*—Eminently there, but not there alone, seeing thou fillest heaven and earth.

II. 1. *Hallowed be thy name*—Mayest thou, O Father, be truly known by all intelligent beings, and with affections suitable to that knowledge: mayest thou be duly honoured, loved, feared, by all in heaven and in earth, by all angels and all men.

2. *Thy kingdom come*—May thy kingdom of grace come quickly, and swallow

11 Give us this day our daily bread.
And forgive us our debts, as we forgive our debtors.

12 And lead us not into temptation; but deliver us from evil.

13 For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

14 ¶ (*h*) For if ye forgive men their trespasses, your heavenly Father also will forgive you. (*h*) Mark xi. 25.

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover, when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast: verily I say unto you, they have their reward.

17 But thou, when thou fastest, anoint thy head, and wash thy face;

18 That thou appear not unto men to fast, but to thy Father who is in secret; and thy Father, who seeth in secret, shall reward thee.

19 ¶ Lay (*i*) not up for yourselves treasures on earth, where moth and rust consume, and where thieves break through and steal: (*i*) Luke xii. 33.

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up all the kingdoms of the earth: may all mankind, receiving thee, O Christ, for their king, truly believing in thy name, be filled with righteousness, and peace, and joy; with holiness and happiness, till they are removed into thy kingdom of glory, to reign with thee for ever.

3 *Thy will be done on earth, as it is in heaven*—May the inhabitants of the earth do thy will as willingly, and constantly, as the holy angels; without any interruption of their willing service! Do thou, O Spirit of grace, through the blood of the everlasting covenant, make them perfect in every good work to do thy will, and work in them all that is well-pleasing in thy sight.

4. *Give us*, O Father, (for we claim nothing of right but only of thy free mercy) *this day* (for we take no thought for the morrow) *our daily bread*—All things needful for our souls and bodies: not only the *meat that perisheth*, but thy grace, the food *enduring to eternal life.*

5 *And forgive us our debts, as we also forgive our debtors*—Give us, O Lord, redemption in thy blood, even the forgiveness of sin; as thou enablest us freely and fully to forgive every man, so do thou forgive all our trespasses.

6 *And lead us not into temptation, but deliver us from evil*—Whenever we are tempted, O thou that helpest our infirmities, suffer us not *to enter into temptation.* To be overcome or suffer loss thereby; but make a way for us to escape, so that we may be conquerors, through thy love over sin, and the consequences of it.

The principal desire of a christian being the glory of God (ver. 9, 10), and all he wants for himself or his brethren being the daily bread of soul and body, pardon of sin, and deliverance from the power of it, and of Satan, (ver. 11, 12, 13.); there is nothing else a Christian can wish for: therefore this prayer comprehends all desires. Eternal life is the certain consequence, or rather completion of holiness.

III. *For thine is the kingdom*—The sovereign right of all things that are or ever were created. *The power*—The executive power, whereby thou governest all things in thine everlasting kingdom. *And the glory*—The praise due from every creature, for thy power, and all thy wondrous works, and the mightiness of thy kingdom, which endureth through all ages, even *for ever and ever*—It is observable, that though the doxology and the petitions of this prayer are three-fold, and are directed to the Father, Son, and Holy Ghost, distinctly; yet the whole is fully applicable to every person, in the ever-blessed Trinity.

16 *When ye fast*—Our Lord does not enjoin either fasting, alms-deeds, or prayer; all these being duties which were before fully established in the church of God. *Disfigure*—By the dust and ashes which they put upon their heads, as was usual at the times of solemn humiliation.

17 *Anoint thy head*—So the Jews frequently did. Dress thyself as usual.

19 *Lay not up for yourselves*—Our Lord warns us of another snare, the love of money, as inconsistent with purity of intention as the love of praise. *Where rust and moth cousume*—Where all things are perishable and transient. He designed also to guard us against *making* any thing on earth *our treasure.* For a thing becomes our treasure, when we set our affections upon it. [Wealthy people in the East accumulated magnificent and costly

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal.

21 For where your treasure is, there will your heart be also.

22 (*k*) The eye is the lamp of the body: if therefore thine eye be single, thy whole body shall be full of light.

(*k*) Luke xi. 34.

23 But if thine eye be evil, thy whole body shall be full of darkness: if therefore the light that is in thee be darkness, how great *is* that darkness!

24 (*l*) No man can serve two masters: for either he will hate the one and love the other, or he will cleave to the one and neglect the other.

(*l*) Luke xvi. 13.

25 Ye cannot serve God and mammon. (*m*) Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink, nor for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

(*m*) Luke xii. 22.

26 Behold the birds of the air; they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 And which of you by taking thought, can add to his age the smallest measure?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these.

30 Now, if God so clothe the grass of the field, which to-day is, and to-

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attire, silver, gold, ornaments, and precious stones. These constituted their idolized treasures. But moths and ants often consumed their valuable garments; and thieves digged through the mud walls of their houses in the night, or when the residents were absent, and stole their valuables. Learn the vanity of trusting in uncertain riches. If nothing else take your treasure, the great purloiner, *death*, will by and by completely strip you.]

20 [*But lay up for yourselves treasures in heaven*—To render human possessions immortal, use them as instruments of good; relieve the necessities of mankind, and save their souls from death. Such holy efforts will live for ever. They are the holy "works" of faith and love which "follow" those "who die in the Lord!" Employ your money, which is not your own, but God's, to convert souls; then, when you are glorified, what transporting rapture will you realize when you behold the effects of your consecrated earthly treasure in redeemed and glorified souls before the radiant throne of Deity!]

22 *The eye is the lamp of the body*—And what the eye is to the body the intention is to the soul. We may observe with what exact propriety our Lord places purity of intention between worldly desires and worldly cares, either of which directly tend to destroy it. *If thine eye be single* singly fixed on God and heaven, thy whole soul will be full of holiness and happiness. *If thine eye be evil*—Not single; aiming at any thing else.

25 *Mammon*—Riches, money; any thing loved or sought, without reference to God. And if you serve God, you need be careful for nothing. *Take no thought*—That is, be not anxiously careful. Beware of worldly cares; for these are as inconsistent with the true service of God as worldly desires. *Is not the life more than meat?*—Of more value; and if God give the greater gift, will he deny the smaller?

27 *And which of you*—If you are ever so careful, can even add a moment to your own life thereby? This seems by far the most easy and natural sense of the words.

28 [*Consider the lilies of the field*—A fragrant and beautiful flower, common in the fields of Palestine—the white lily, the crown imperial, or the royal lily of the Greeks. Solomon's array was inferior to that lily, whose golden flowers in autumn afford one of the most brilliant and gorgeous objects in nature. If God has created and provided for these beauties, will he not provide for his superior creature, man, and especially for his beloved saints?]

29 *Solomon in all his glory was not arrayed like one of these*—Not in garments of so pure a white. The eastern monarchs were often clothed in white robes.

30 *The grass of the field* includes both herbs and flowers. *God so clothe*—The word implies the putting on a complete

morrow is cast into the oven, *will he* not much more *clothe* you, O ye of little faith?

31 Therefore take not thought, saying, What shall we eat, or what shall we drink, or what shall we wear?

32 (For after all these things do the Heathens seek,) for your heavenly Father knoweth that ye need all these things.

33 But seek ye first the kingdom of God, and his righteousness, and all these things shall be added to you.

34 Take not therefore thought for the morrow; for the morrow shall take thought for the things of itself; sufficient for the day is the evil thereof.

CHAP. VII.

JUDGE (*n*) not, that ye be not judged. (*n*) Luke vi. 37.

2 For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you.

3 (*o*) And why beholdest thou the mote in thy brother's eye, but observest not the beam in thine own eye? (*o*) Luke vi. 41.

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dress that surrounds the body on all sides, and beautifully expresses that external membrane which, like a skin in a human body, adorns the tender fabric of the vegetable, and guards it from injury by the weather. Every microscope in which a flower is viewed, gives a lively comment on this text. [*Into the oven*—Some translate *still* instead of oven; as if Christ referred to the *distillation* of *herbs;* this was not the case. Fuel was scarce in Palestine, and it was customary then, as it is now, to heat ovens with the myrtle, rosemary, lily, and other flowers and plants; they grew in abundance, and when needed were cut down, and were perfectly dry in a few hours, through the intense heat peculiar to the climate.—And if God so richly adorns those flowers that must soon wither, and be applied to the meanest purposes, will he not care for his people who are to live with him for ever?]

31 *Therefore take not thought*—How kind are these precepts! the substance of which is only this, Do thyself no harm! Let us not be so ungrateful to him, nor so injurious to ourselves, as to harass our minds with that burden of anxiety which he has so graciously taken off. Every verse speaks to the understanding and to the heart. We will not therefore indulge these unnecessary, these mischievous cares. We will not borrow the anxieties and distresses of the morrow, to aggravate those of the present day. Rather will we repose on our heavenly Father who knows we have need of these things, who has given us the life, which is more than meat, and the body, which is more than raiment. And thus instructed in the philosophy of our heavenly Master, we will learn a lesson of faith and cheerfulness from every bird of the air, and flower of the field.

33 *Seek the kingdom of God, and his righteousness.*—Singly aim at this, that God reigning in your heart, may fill it with the righteousness above described. Whoever seeks this *first*, will soon come to seek this only.

34 *The morrow shall take thought for the things of itself*—That is, be careful for the morrow when it comes. *Sufficient for the day*—Sufficient for each day are its own duties, or its own trials. *The evil thereof*—Speaking after the manner of men; but all trouble is, upon the whole, a real good. It is good physic, which God dispenses daily to his children, according to the need and strength of each.

CHAP. VII. Our Lord proceeds to warn us against hinderances of holiness. And how wisely does he begin with *judging!* wherein all young converts are so apt to spend that zeal which is given them for better purposes.

1 *Judge not* any man without full, clear, certain knowledge, without absolute necessity, without tender love.

2 *With what measure ye mete, it shall be measured to you*—Awful words! so we may choose for ourselves, whether God shall be severe or merciful to us. God and man will favour the candid and benevolent: but they must expect *judgment without mercy, who have showed no mercy.*

3 In particular, why do you open your eyes to any fault of your brother, while you yourself are guilty of a much greater? *The mote*—The word properly signifies, a *splinter of wood.* This and a *beam*, its opposite, were proverbially used by the Jews, to denote—the one, small infirmities; the other, gross, palpable faults.

4 Or how wilt thou say to thy brother, Let me pull out the mote from thine eye; and behold a beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye.

6 Give not that which is holy to dogs, neither cast your pearls before swine, lest they trample them under their feet, and, turning, rend you.

7 (*p*) Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you.

(*p*) Luke xi. 9.

8 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

9 What man is there of you, who if his son ask bread, will give him a stone?

10 And if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts to your children, how much more will your Father, who is in heaven, give good things to them that ask him?

12 (*q*) Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.

(*q*) Luke vi. 31.

13 (*r*) Enter ye in through the strait gate; for wide *is* the gate, and broad *is* the way that leadeth to destruction, and many there are that go in through it.

(*r*) Luke xiii 24.

14 Because strait *is* the gate and narrow *is* the way that leadeth to life, and few there are that find it.

15 But beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves.

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4 *How wilt thou then say*—With what face?

5 *Thou hypocrite*—It is mere hypocrisy, to pretend zeal for the amendment of others, while we have none for ourselves. *Then*—When that which obstructed thy sight is removed.

6 Here is a transposition, where, of the two things proposed, the latter is first treated of. It may thus be read:—

Give not that which is holy unto dogs,
Lest they turn again and rend you:
Neither cast ye your pearls before swine,
Lest they trample them under their feet.

Yet even then, when *the beam* is *cast out of thine own eye*, *Give not*—That is, talk not of the *deep things of God* to those who are wallowing in sin; neither declare the *great things* God hath done for your soul, to profane, furious, persecuting sinners. Talk not of perfection to the former; nor of your own experience, to the latter. But our Lord does not forbid us to reprove, as occasion is, both the one and the other.

7 But *ask*—Pray for them as well as for yourselves: in this there can be no such danger. *Seek*—Add your own diligent endeavours to your asking; *and knock*—Persevere importunately in that diligence.

8 *For every one that asketh receiveth*; provided he *ask aright*, and ask what is agreeable to God's will.

11 *To them that ask him*—But on this condition, that ye follow the example of his goodness, by doing *to all as ye would they should do to you*. *For this is the law and the prophets*—This is the sum of all, exactly answering chap. v. 17. All is comprised in one word, *Imitate the God of love*.

13 *The strait gate*—[Probably an allusion to the private and public roads, whose measures were fixed by the Jewish canons. A private way was four cubits broad; a way from city to city, eight cubits; a public way, sixteen cubits; and the way to the cities of refuge, thirty-two cubits.

Again, at the banquets of the ancients, the guests entered by a particular gate. On the coming of the guests, it was made narrow, the wicket only being left open, and the porter standing to prevent the entrance of unbidden guests. Hence Christ, by whom we enter into the marriage-feast, compares himself to a gate; John x. 1, 2, 7, 9.] The *strait gate* means the holiness described in the foregoing chapters. And this is *the narrow way*. *Wide is the gate, and many there are that go in through it*—They need not seek for this; they come to it of course. *Many go in through it, because strait is the* other *gate*. Therefore they do not care for it; they like a wider gate.

15 *Beware of false prophets*—Who in their preaching describe a broad way to

(*s*) By their fruits ye shall know them.
(*s*) Luke vi. 43, 44.

16 Do men gather grapes from thorns, or figs from thistles?

17 So every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore, by their fruits, ye shall know them.

21 (*t*) Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.
(*t*) Luke vi. 46.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name have done many wonderful works?

23 (*u*) And then will I declare to them, I never knew you; depart from me, ye that work iniquity.
(*u*) Luke xiii. 27.

24 (*x*) Therefore, whosoever heareth these my sayings, and doeth them, I will liken him to a wise man, who built his house on the rock;
(*x*) Luke vi. 47.

25 And the rain descended, and the floods came, and the winds blew and beat on that house; and it fell not, for it was founded on the rock.

26 But every one that heareth these my sayings, and doeth them not, shall be likened to a foolish man, who built his house on the sand;

27 And the rain descended, and the floods came, and the winds blew and beat on that house; and it fell, and great was the fall of it.

28 And when Jesus had ended these sayings, the multitudes were astonished at his teaching;

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heaven: it is their *prophesying*, their *teaching* the broad way, rather than their *walking* in it themselves, that is *here* chiefly spoken of. All those are *false prophets*, who teach any other way than that which Christ hath marked out. *In sheep's clothing*—With outside religion, and fair professions of love. *Wolves*—not feeding, but destroying souls.

By their fruits ye shall know them—A plain, easy rule, whereby to know true from false prophets; and one that may be applied by people of the meanest capacity. True prophets convert sinners to God, or at least confirm and strengthen those that are converted. False prophets do not. They also are false prophets, who, though speaking the *truth*, yet are *not sent* by the Spirit of God, but come in their *own name* to declare it: their grand mark is, "*Not turning men from the power of Satan to God.*"

18 *A good tree cannot bring forth evil fruit, neither a corrupt tree good fruit*—But it is certain, the goodness or badness here mentioned, respects the doctrine rather than the personal character: for a bad man preaching a good doctrine here delivered, is sometimes an instrument of converting sinners to God. Yet I do not aver, that all are true prophets who speak the truth, and thereby convert sinners: I only affirm, that none are such who do not.

19 *Every tree that bringeth not forth good fruit is hewn down, and cast into the fire*—How dreadful is the state of that teacher who hath brought no sinners to God!

21 *Not every one*—That is, no one, *that saith, Lord, Lord*—That makes a mere profession of me and my religion, *shall enter*—Whatever their false teachers may assure them to the contrary. *He that doeth the will of my Father*—As I have now declared it. Observe: every thing short of it is only *saying, Lord, Lord.*

22 *We have prophesied*—We have declared the mysteries of thy kingdom, wrote books, preached excellent sermons. *In thy name done many wonderful works*—So that even the working of miracles is no proof that a man has saving faith.

23 *I never knew you*—There never was a time that I approved of you: so that as many souls as they had saved, they were themselves *never saved* from their sins. Lord, is it my case?

27 [*And the rain descended*—The Holy Land was very mountainous, and was subject to very heavy rains. The Jordan sometimes overflowed, the streams above poured down in most destructive torrents; nearly the whole country was inundated;

29 For he taught them as one having authority, and not as the scribes.

CHAP. VIII.

AND when he was come down from the mountain, great multitudes followed him.

2 And (*y*) behold a leper came and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

(*y*) Mark i. 40. Luke v. 12.

3 And Jesus, stretching forth his hand, touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith to him, See thou tell no man; but go show thyself to the priest, and offer the gift that (*z*) Moses commanded for a testimony to them.

(*z*) Lev. xiv. 2.

5 ¶ (*a*) And when he was entered into Capernaum, there came to him a centurion, beseeching him,

(*a*) Luke vii. 1.

6 And saying, Lord, my servant lieth in the house ill of the palsy, grievously tormented.

7 And Jesus saith to him, I will come and heal him.

8 The centurion answering said, Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me; and I say unto this man, Go, and he goeth, and to

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houses not founded on a rock fell, and were swept away, and many of the inhabitants perished.—An emblem of the end of the self-righteous, who despise Christ and his great salvation. Their house is built upon the sand—it will fall, and great will be the fall thereof.]

29 *He taught them* [the multitudes] *as one having authority*—With a dignity and majesty peculiar to himself, as the great lawgiver; and with the demonstration and power of the Spirit: *And not as the scribes*—Who only expounded the law of another; and that in a lifeless, ineffectual manner.

CHAP. VIII. v. 2. *A leper came*—The leprosy is a most dreadful disease of the skin, casting off scabs in large flakes; it corrupts the blood, and is attended with violent itching and pain. It is seldom curable by natural means, any more than palsies or lunacy. Probably this leper, though he might not mix with the people, had heard our Lord at a distance.

4 *See thou tell no man*—Perhaps our Lord only meant, Not till thou hast showed thyself to the high priest, who was appointed to inquire into the case of leprosy. But others he commanded, absolutely, to tell none of the miracles he had wrought upon them. And chiefly for these reasons: 1. To prevent the multitude from thronging him, in the manner related, Mark i. 45. 2. To fulfil the prophecy (Isaiah xliii. 1.), that he would not be vain or ostentatious: this reason St. Matthew assigns, ch. xii. 17, &c. 3. To avoid the being taken by force and made a king, John vi. 15. And 4. That he might not enrage the chief priests, Scribes and Pharisees, who were so bitter against him, any more than was unavoidable. Matthew xvi. 20, 21. *For a testimony*—that I am the Messiah; *to them*—The priests, who otherwise might have pleaded want of evidence.

5 *There came to him a centurion*—A captain of a hundred Roman soldiers. St. Luke's account, vii. 1., &c. He thought himself not worthy to come in person, and therefore spoke the words that followed by his messengers. As it is not unusual in all languages, so in the Hebrew it is peculiarly frequent, to ascribe to a person himself the thing which is done, and the words which are spoken by his order. And accordingly St. Matthew relates as said by the centurion himself, what others said by order from him. An instance of the same kind we have, in the case of Zebedee's children. From Matt. xx. 20, we learn, it was their mother that spoke those words, which Mark x. 35, 37, themselves are said to speak; because she was only their mouth.

Yet from ver. 13, *Go thy way*—Home; it appears, he at length came in person; probably on hearing that Jesus was nearer to his house than he thought when he sent the second message by his friend.

8 *The centurion answered*—By his second messenger.

9 *For I am a man under authority*—I am only an inferior officer; and what I command, is done even in my absence:

another, Come, and he cometh, and to my servant, Do this, and he doeth it.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily, I say unto you, I have not found so great faith, no, not in Israel.

11 (*b*) And I say unto you, That many shall come from the East and West, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven : (*b*) Luke xiii. 29.

12 But the children of the kingdom shall be cast out into the outer darkness : (*c*) there shall be weeping and gnashing of teeth. (*c*) Matt. xiii. 42. xxii. 13.

13 And Jesus said to the centurion, Go thy way, and as thou hast believed, be it unto thee. And his servant was healed in that hour.

14 (*d*) And Jesus coming to Peter's house, saw his wife's mother lying sick of a fever. (*d*) Mark i. 29. Luke iv. 38.

15 And he touched her hand, and the fever left her ; and she arose and waited upon them.

16 ¶ (*e*) When it was evening, they brought to him many demoniacs ; and he cast out the spirits with a word, and healed all that were ill.

(*e*) Mark i. 29. Luke iv. 38.

17 Whereby was fulfilled what was spoken by the prophet Isaiah, saying, (*f*) Himself took our infirmities, and bare our diseases. (*f*) Isaiah liii. 4.

18 ¶ And Jesus seeing great multitudes about him, commanded to go to the other side.

19 (*g*) And a certain scribe came and said to him, Master, I will follow thee whithersoever thou goest.

(*g*) Luke ix. 57.

20 And Jesus saith to him, the foxes have holes, and the birds of the air *have* nests ; but the Son of man hath not where to lay his head.

21 And another of his disciples said to him, Lord, suffer me first to go and bury my father.

22 But Jesus said to him, Follow me, and leave the dead to bury their dead.

23 ¶ And when he was come into the vessel, his disciples followed him.

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how much more what thou commandest, who art Lord of all ?

10 *For I have not found so great faith, no, not in Israel*—For the centurion was not an Israelite ; probably he was a *devout Gentile*.

11 *Many* from the farthest parts of the earth shall embrace the terms and enjoy the rewards of the gospel covenant established with Abraham. But the Jews, who have the first title to them, shall be shut out from the feast ; from grace here, and hereafter from glory.

12 *The outer darkness*—Our Lord here alludes to the custom the ancients had of making their feasts in the night time, with torches and brilliant lights ; while the excluded persons were in *dismal darkness*.

14 *Peter's wife's mother*—St. Peter was then a young man, like all the apostles.

17 *Whereby was fulfilled what was spoken by the prophet Isaiah*—He spoke it in a more exalted sense. The evangelist only alludes to these words, as being capable of this lower meaning also. Such instances abound in the scriptures, and are elegancies, and not imperfections. He fulfilled these words in the highest sense, by *bearing our sins in his own body on the tree ;* in a lower sense, by sympathizing with us in our sorrows, and healing us of diseases which are the fruits of sin.

18 *Commanded to go to the other side*—That both himself and the people might have a little rest.

20 *The Son of man*—The expression occurs in Dan. vii. 13., and is the appellation which Christ gives himself ; which he seems to do out of humility, as having some relation to his mean appearance in this world. *Hath not where to lay his head*—Therefore do not follow me from any view of temporal advantage.

21 *Another said*—I will follow thee without any such view ; but I must mind my business first. It is not certain that his father was already dead. Perhaps his son desired to stay with him, being very old, till his death.

22 *But Jesus said*—When God calls, leave the business of the world to them who are dead to God. [In Jewish estimation, every breaker of the law was a *dead man*. The saying of our Lord was easily understood by the Jews. Spiritually, sin separates the soul from God ; men who live in sin are *dead* to God. It is probable that Christ saw the reluctancy of the man to engage in his service, and

24 And behold there was a great tempest in the sea, so that the vessel was covered with the waves. But he was asleep.

25 And his disciples coming to him, awoke him, saying, Lord, save us; we perish:

26 And he saith to them, why are ye fearful, O ye of little faith? Then arising, he rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him.

28 ¶ (*h*) And when he was come to the other side, into the country of the Gergesenes, there met him two demoniacs, coming out of the tombs, exceeding fierce, so that no one could pass by that way. (*h*) Mark v. 1. Luke viii. 26.

29 And behold they cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?

30 And there was at some distance from them, a herd of many swine feeding:

31 So the devils besought him, saying, if thou cast us out, suffer us to go into the herd of swine.

32 And he said to them, Go. And coming out, they went into the swine; and behold the whole herd rushed down the precipice into the sea, and perished in the waters.

33 But they that kept them fled, and, going into the city, told every thing, and what had befallen the demoniacs.

34 And behold the whole city came out to meet Jesus; and, seeing him, they besought him to depart out of their coasts.

CHAP. IX.

AND (*i*) going into the vessel, he passed over and came to his own city. (*i*) Mark v. 18. Luke viii. 37.

2 (*k*) And behold they brought to him a paralytic, lying on a couch; and Jesus seeing their faith, said to the paralytic, Son, take courage: thy sins are forgiven thee. (*k*) Mark ii. 3. Luke v. 18.

3 And behold certain of the scribes said within themselves, This man blasphemeth.

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therefore he said, Leave the *spiritually dead* to bury their deceased relatives, but follow thou me. I understand thy circumstances, and there is nothing to prevent thee from following me. Christ shows that all personal and relative concerns must be subordinate to him.]

24 *The vessel was covered*—So man's extremity is God's opportunity.

26 *Why are ye fearful*--Then *he rebuked the winds*--First he composed their spirits; and then the sea.

28 *The country of the Gergesenes*—Or, of the *Gadarenes*. Gergasa and Gadera were towns near each other: hence the country between them took its name, sometimes from the one, sometimes from the other. *There met him two demoniacs*—St. Mark and St. Luke mention only one, who was probably the fiercer of the two, and the person who spoke to our Lord first. But this is no way inconsistent with the account which St. Matthew gives. *The tombs*—Such demoniacs love such tokens of death and destruction. Tombs were situated in desert places, at a distance from towns; and were often made in the sides of caves, in the rocks and mountains, and some had cupolas over them. *No one could pass* safely.

29 *What have we to do with thee*—This is a Hebrew phrase, which signifies, Why do you concern yourself about us? 2 Samuel xvi. 16. *Before the time*—The great day.

30 *There was a herd of many swine*—Which it was not lawful for the Jews to keep. Therefore Christ both justly and mercifully permitted them to perish.

32 *He said, Go*—A word of permission only, not command.

34 *They besought him to depart out of their coasts*—They loved their swine so much better than their souls. How many are of the same mind!

CHAP. IX. v. 1. *His own city*—Capernaum. Chap. iv. 13.

2 *Seeing their faith*—Both that of the paralytic and of them that brought him. *Son*—A title of endearing tenderness.

3 *This man blasphemeth*—Attributing to himself a power [that of forgiving sins] which belongs to God only.

4 And Jesus knowing their thoughts, said, why think ye evil in your hearts?

5 For which is easier? To say, Thy sins are forgiven thee? or, to say, Arise and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the paralytic) Arise, take up thy couch, and go to thy house.

7 And he arose and went to his own house.

8 And the multitude seeing *it*, marvelled, and glorified God, who had given such power to men.

9 (*l*) And as Jesus passed along from thence, he saw a man named Matthew, sitting at the receipt of custom, and saith to him, Follow me. And he arose and followed him.

(*l*) Mark ii. 14. Luke v. 27.

10 ¶ And as he sat at table in the house, behold many publicans and sinners came and sat down with him and his disciples.

11 And the Pharisees seeing *it*, said to his disciples, Why eateth your master with publicans and sinners?

12 But Jesus hearing *it*, said to them, They that are whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, (*m*) I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners.

(*m*) Hosea vi. 6.

14 (*z*) Then came to him the disciples of John, saying, Why do we and the Pharisees fast often, but thy disciples fast not? (*z*) Mark ii. 18. Luke v. 33.

15 And Jesus said to them, can the children of the bride-chamber mourn, as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then shall they fast.

16 No man putteth a piece of new cloth on an old garment; for that which is put in to fill, taketh from the garment, and the rent is made worse.

17 Neither do men put new wine

5 *Which is easier*—Do not both of them argue a divine power? Therefore if I can heal his disease, I can forgive his sins; especially as his disease is the consequence of his sins. Therefore these must be taken away, if that is.

6 *On earth*—Even in my state of humiliation. *Take up thy couch*—Or thick bed or mattress. Thus Mr. Gadsby, who travelled in the East, says, "At half-past four in the morning, I aroused my attendants, took up my bed, (Matt. ix. 6.) that is, rolled up my quilt, and my bolster, (1 Sam. xxvi. 11), and onward we went."

8 So what was to the scribes an occasion of blaspheming, was to the people an incitement to praise God.

9 *He saw a man named Matthew*—Modestly so called by himself: the other evangelists call him by his most honourable name Levi. *Sitting*—In the very height of his business; *at the receipt of custom*—The custom-house, or place where the customs were received.

10 *As Jesus sat at table in the house of* Matthew, who having invited many of his old companions, made him a feast, (Mark ii. 15), and that a great one, though he does not himself mention it. The *publicans* or collectors of the taxes which the Jews paid the Romans, were infamous for their illegal exactions. *Sinners*—Open, notorious sinners.

11 *The Pharisees said to his disciples, Why eateth your master*—Thus they commonly asked our Lord, Why do thy disciples this? and his disciples, Why doth your Master?

13 *Go ye and learn*—Ye that take upon you to teach others. *I will have mercy, and not sacrifice*—That is, I will have mercy rather than sacrifice. I love acts of mercy better than sacrifice itself.

14 *Then*—While he was at table.

15 *The children of the bride-chamber*—The companions of the bride-groom, who accompanied him to the house of the bride, to bring her home. *Mourn*—Mourning and fasting usually go together; As if he had said, While I am with them it is a festival time, a season of rejoicing, not mourning: but after I am gone all my disciples also shall be "in fastings often."

16 This is one reason. It is not a proper time for them to fast. Another is, they are not ripe for it. *New cloth*—The words in the original properly signify, cloth that hath not passed through the fuller's hands, and which is consequently much harsher than what has been washed

into old *leathern* bottles, else the bottles burst and the wine is spilled, and both are destroyed; but they put new wine into new bottles, and both are preserved.

18 (*a*) While he spake these things to them, behold a certain ruler coming worshipped him, saying, my daughter is just dead; but come and lay thine hand on her, and she shall live.

(*a*) Mark v. 22. Luke viii. 41.

19 And Jesus arose and followed him, and *so did* his disciples.

20 (And behold a woman who had had a flux of blood twelve years, coming behind him, touched the hem of his garment.

21 For she said within herself, If I but touch his garment, I shall be made whole.

22 And Jesus turning and seeing her, said, Daughter, take courage; thy faith hath made thee whole, and the woman was made whole from that hour)

23 And Jesus coming into the ruler's house, and seeing the minstrels and the crowd making a noise,

24 Saith to them, Withdraw; for the maid is not dead, but sleepeth: and they derided him.

25 But when the crowd were put forth, he went in and took her by the hand; and the maid arose.

26 And the fame of it went abroad into all that country.

27 And as Jesus passed thence, two blind men followed him, crying aloud and saying, Thou Son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith to them, Believe ye that I am able to do this? They say unto him, Yea, Lord.

29 Then he touched their eyes, saying, Be it unto you according to your faith.

30 And their eyes were opened; and Jesus strictly charged them, saying, See that no man know *it*.

31 But when they were gone out, they spread his fame abroad in all that country.

32 (*b*) As they were going out, behold they brought a dumb demoniac to him.

(*b*) Luke xi. 41.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never seen thus, *even* in Israel.

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and worn; and therefore yielding less than that, will tear away the edges to which it is sewed.

17 *New*—Fermenting *wine* will soon burst those *bottles*, the leather of which is almost worn out. The word properly means vessels made of goats' skins, wherein they formerly put wine, (and do in some countries to this day,) to convey it from place to place. *Put new wine into new bottles*—Give harsh doctrines to such as have strength to receive them.

18 *Just dead*—He had left her at the point of death. Mark v. 23. Probably a messenger had now informed him she was dead.

20 *Coming behind*—Out of bashfulness and humility.

22 *Take courage*—Probably she was struck with fear, when he turned and looked upon her, (Mark v. 33. Luke viii. 47.) lest she should have offended him by touching his garment privately; and the more so, because she was unclean according to the law. Lev. xv. 25.

23 *The minstrels*—The musicians. The original word means flute-players. Musical instruments were used by the Jews, as well as the Heathens, in their lamentations for the dead, to soothe the melancholy of surviving friends, by soft and solemn notes: and there were persons who made it their business to perform this, while others sung to their music. Flutes were used especially on the death of children; louder instruments on the death of grown persons.

24 *Withdraw*—There is no need of you now: *for the maid is not dead*—Her life is not at an end: *but sleepeth*—This is only a temporary suspension of sense and motion, which should rather be termed sleep than death.

25 *The maid arose*—Christ raised three dead persons to life; this child, the widow's son, and Lazarus: one newly departed, another on the bier, the third smelling in the grave—To show us that no degree of death is so desperate as to be past his help.

33 Even *in Israel*—where so many wonders have been seen.

34 But the Pharisees said, He casteth out the devils by the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every malady.

36 But seeing the multitudes he was moved with tender compassion for them; because they were faint, and scattered as sheep having no shepherd. (c) (c) Luke x. 2.

37 Then he saith to his disciples, The harvest truly *is* great, but the labourers *are* few:

38 Pray ye, therefore, the Lord of the harvest that he would thrust forth labourers into his harvest.

CHAP. X.

AND (d) having called to him his twelve disciples, he gave them power over unclean spirits, to cast them out, and to heal every disease and every malady. (d) Mark iii. 14. vi. 7. Luke vi. 13. ix. 1.

2 (e) Now the names of the twelve apostles are these; the first, Simon who is called Peter, and Andrew his brother; James the *son* of Zebedee, and John his brother; (e) Acts i. 13.

3 Philip and Bartholomew, Thomas and Matthew the publican; James the *son* of Alpheus, and Lebbeus, whose surname was Thaddeus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, having commanded them, saying, Go not into the way of the Gentiles, and into a city of the Samaritans enter not;

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, proclaim, saying, The kingdom of heaven is at hand

8 Heal the sick, cleanse the lepers,

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36 *Because they were faint*—In soul rather than in body. *As sheep having no shepherd*—And yet they had many teachers: they had scribes in every city. But they had none who cared for their souls; and none that were able, if they had been willing, to have wrought any deliverance. They had no pastors after God's own heart.

37 *The harvest truly is great*—When Christ came into the world, it was properly the time of harvest; till then it was the seed-time only. *But the labourers are few*—Those whom God sends; who are holy, and convert sinners. Of others there are many.

38 *The Lord of the harvest*—Whose peculiar work and office it is, and who alone is able to do it. *That he would thrust forth*—For it is an employ not pleasing to flesh and blood; so full of labour, reproach, danger, and temptation of every kind, that nature is averse to it. Those who never felt this, know not, what it is to be labourers in Christ's harvest. He sends them forth when he calls them by his Spirit; furnishes them with grace and gifts for the work, and blesses their labours.

CHAP. X. v. 1. *His twelve disciples*—In making this seelction, our Lord seems to have had the twelve patriarchs, and the twelve tribes of Israel in view.

2 *The first, Simon*—The first, who was called to a constant attendance on Christ; although Andrew had seen him before Simon.

3 *Lebbeus*, commonly called Judas, the brother of James.

4 *Iscariot*—So called from *ish Kerioth*, a man of Kerioth, a town of the tribe of Ephraim, near the city of Samaria. *Iscara* signifies strangulation, and Judas hanged himself after he had betrayed Jesus.

5 *These twelve Jesus sent forth*—Herein exercising his supreme authority as God over all. None but God can give men authority to preach his word. *Go not*—Their commission was thus confined now, because the calling of the Gentiles was deferred till after the more plentiful effusion of the Holy Ghost on the day of Penticost. *Enter not*—Not to preach; but they might to buy what they wanted. John iv. 2.

8 *Cast out devils*—It raises the spirits of an infidel, sinking under a dread that the gospel may be true, to find it observed by a learned brother that the diseases therein ascribed to the devil, have the very same symptoms with the natural diseases

raise the dead, cast out devils; freely ye have received, freely give.

9 Provide neither gold nor silver, nor brass in your purses.

10 (*f*) Nor scrip for your journey, nor two coats, nor shoes, nor yet a staff: for the workman is worthy of his maintenance. (*f*) Luke x. 7.

11 (*g*) And into whatsoever city or town ye shall enter, inquire who in it is worthy, and there abide till ye go thence. (*g*) Mark vi. 10. Luke ix. 4.

12 And when ye come into a house salute it.

13 And if the house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you.

14 And whosoever will not receive you nor hear your words; when ye go out of that house or city, shake off the dust from your feet.

15 Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city.

16 (*p*) Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. (*p*) Luke x. 3.

17 But beware of men; for they

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of lunacy, epilepsy, or convulsions; whence he willingly concludes that the devil had no hand in them.

But suppose God should suffer an evil spirit to usurp and exercise the same power over a man's body as the man himself has naturally; could we conclude that the devil had no hand therein, because his body was bent in the same way as the man himself might have bent it naturally?

And suppose God gives an evil spirit a greater power to affect the nerves in the brain, by irritating them to produce violent motions, or so relaxing them that they can produce little or no motion; still the symptoms will be those of over-tense nerves, as in madness, epilepsies, convulsions; or of relaxed nerves in paralytic cases. But could we conclude thence that Satan had no hand in them? Will any man affirm that God cannot or will not on some occasion, give such a power to an evil spirit; or that effects, the like of which may be produced by natural causes, cannot possibly be produced by preternatural? If this be possible, then he who affirms it was so in any particular case, cannot justly be charged with falsehood, merely for affirming the reality of a possible thing. Yet thus are the evangelists treated by those unhappy men, who dread the truth of the gospel; for if it is true, they are of all men the most miserable.

Freely ye have received—All things; in particular, the power of working miracles: *Freely give*—Exert that power wherever you come.

9 *Provide not*—The stress lies on this word: they might use what they had ready; but they might not stay to *provide* any thing more, neither take any thought about it. Nor were they to take any thing with them, more than was strictly necessary; 1. Lest it should retard them; 2. Because they were to learn hereby to trust God in all future exigencies.

10 *Neither scrip*—That is, a wallet, or bag to hold provisions: *nor yet a staff*—We read, Mark vi. 8, *Take nothing save a staff only*. He that had one might take it; they that had none might not provide any. *For the workman is worthy of his maintenance*—The word includes all that is mentioned in the 9th and 10th verses; all that they were forbidden to *provide* for themselves, so far as it was needful for them.

11 *Inquire who is worthy* that you should abide with him; who is disposed to receive the gospel. *There abide* [in that house] till ye leave the town.

12 *Salute it* in the usual Jewish form—"Peace (that is, all blessings) be to this house."

13 *If the house be worthy* of it, God shall give them the peace you wish them. If not, he shall give you what they refuse. The same will be the case, when we pray for them that are not worthy.

14 *Shake off the dust from your feet*—The Jews thought the land of Israel so holy, that when they returned from any Heathen country, they stopped at the borders, and shook or wiped off the dust of it from their feet, that the holy land might not be polluted. The action here enjoined was a lively intimation, that those Jews who had rejected the gospel were holy no longer, but were on a level with Heathen idolaters.

17 But think not that all your piety and wisdom will screen you from persecu-

will deliver you to the councils, and scourge you in their synagogues.

18 And ye shall be brought before governors and kings for my sake, for a testimony to them and to the Heathen.

19 (*q*) But when they deliver you, take no thought, how or what ye shall speak; for it shall be given you in that very hour what ye shall speak. (*q*) Luke xii. 11.

20 For it is not ye that speak; but the Spirit of your Father who speaketh in you.

21 (*i*) But the brother shall deliver up the brother to death, and the father the child; and children shall rise up against *their* parents, and kill them. (*i*) Luke xxi. 16.

22 (*k*) And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved. (*k*) Ch. xxiv. 13.

23 But when they persecute you in this city, flee to another; for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of man be come.

24 (*l*) The disciple is not above his teacher, nor the servant above his lord. (*l*) Luke vi. 40. John xv. 20.

25 It is enough for the disciple, that he be as his teacher, and the servant as his lord. (*m*) If they have called the master of the house Beelzebub, how much more them of his household? (*m*) Ch. xii. 24.

26 (*n*) Therefore fear them not; for there is nothing covered which shall not be made manifest; nor hid that shall not be known. (*n*) Mark iv. 22. Luke viii. 17. xii. 2.

27 (*o*) What I tell you in the dark, speak ye in the light; and what ye hear in the ear, proclaim on the housetops. (*o*) Luke xii. 3.

28 And be not afraid of them who kill the body, but are not able to kill the soul; but rather be afraid of him who is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? And one of them shall not fall to the ground without your Father.

30 (*p*) Yea, even the hairs of your head are all numbered. (*p*) Luke xii. 7.

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tion. *They will scourge you in their synagogues*—In these the Jews held their courts of judicature, for civil and ecclesiastical affairs.

19 *Take no thought*—Neither at this time, nor on any sudden call, need we be careful, how or what to answer. [Christ is able to defend his own cause. "The Head *speaks* in his members, by his *Spirit;* and it is the province of Christ to speak for God."]

22 *Of all men*—That know not God.

23 *Ye shall not have gone over the cities of Israel*, make what haste ye will, *till the Son of man be come*—To destroy their temple and nation.

25 *How much more*—This cannot refer to the quantity of reproach and persecution; (for in this the servant is not above his lord; but only to the certainty of it.

26 *Therefore fear them not*—For ye have only the same usage with your Lord. *There is nothing covered*—So that however they may slander you now, your innocence will at length appear.

27 Even *what I* now *tell you* secretly is not to be kept secret long, but declared publicly. Therefore *what ye hear in the ear, proclaim on the house-tops*—Two customs of the Jews seem to be alluded to here. Their doctors whispered in the ear of their disciples, what they were to pronounce aloud to others. And as their houses were low and flat-roofed, they preached to the people from thence.

28 *And be not afraid of* what ye may suffer for proclaiming it. [*But are not able to kill the soul*—Then the body and soul are distinct principles; for the body may be killed, and the soul escape. The soul is immaterial, for the murderers of the body have no power to injure it.] *Be afraid of Him who is able to destroy both body and soul in hell*—It is remarkable that our Lord commands those who love God, still to fear him, even on this account, under this notion.

29, 30 *Are not two sparrows*—The special providence of God is another reason for your not fearing man. For this extends to the smallest things. And if he has such care over the most minute creatures, how much more will he take care of you, [provided you confess him before men, even the enemies of the truth,] and that not only in this life, but in the other also.

31 Fear ye not therefore; ye are of more value than many sparrows.

32 (*q*) Whosoever therefore shall confess me before men, him will I confess before my Father who is in heaven. (*q*) Mark viii. 38. Luke ix. 26.

33 But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.

34 (*r*) Think not that I am come to send peace on earth: I am not come to send peace, but a sword.

(*r*) Luke xii. 51.

35 For I am come to set a man at variance with his father, and the daughter with her mother, and the daughter-in-law with her mother-in-law.

36 (*s*) And the foes of a man *shall* be those of his own household.

(*s*) Micah vii. 6.

37 He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me;

38 (*t*) And he that taketh not his cross and followeth after me, is not worthy of me. (*t*) Ch. xv. 24. Luke xiv. 27.

39 (*u*) He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

(*u*) Ch. xvi. 25. John xiii. 25.

40 (*x*) He that entertaineth you, entertaineth me; and he that entertaineth me, entertaineth him that sent me.

(*x*) Ch. xviii. 5. Luke x. 16. John xiii. 20.

41 He that entertaineth a prophet, in the name of a prophet, shall receive a prophet's reward; and he that entertaineth a righteous man, in the name of a righteous man, shall receive a righteous man's reward.

42 (*y*) And whosoever shall give to drink to one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

(*y*) Mark ix. 41.

CHAP. XI.

AND when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities.

2 (*z*) Now when John had heard in the prison the works of Christ, he sent two of his disciples, (*z*) Luke vii. 18.

3 And said to him, Art thou he that is to come, or look we for another?

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32 *Whosoever shall confess me*—Publicly acknowledge me as the promised Messiah. But his confession implies the receiving his whole doctrine [Mark viii. 38.], and obeying all his commandments.

33, 34 *Whosoever shall deny me before men*—To which ye will be strongly tempted. *For think not that I am come*—That is, think not that universal peace will be the immediate effect of my coming. Just the contrary. Both public and private divisions will follow, wherever my gospel comes with power. Yet this is not the design, though it may be the event of his coming, through the opposition of devils and men.

36 *And the foes of a man*—That loves and follows me.

37 *He that loveth father or mother more than me*—He that is not ready to give up these, when they stand in competition with his duty.

38 *He that taketh not his cross*—That is, whatever pain or inconvenience cannot be avoided, but by doing some evil or omitting some good.

39 *He that findeth his life shall lose it.*—He that saves his life, by denying me, shall lose it eternally; and he that loses his life, by confessing me, shall save it eternally. And as you shall be thus rewarded, so in proportion shall they who entertain you for my sake.

41 *He that entertaineth a prophet* (that is, a preacher of the gospel) *in the name of a prophet* (that is, because he is such) shall share in his reward.

42 *One of these little ones*—The weakest, poorest Christian. *A cup of cold water only*—In the East this is most valuable, where thirst is often extreme. Some persons stand from morning till night in a public place where water is very scarce, and offer to passers by a cup of water to drink. The Hindoos do it in honour of their gods.

CHAP. XI. v. 1. *In their cities*—The other cities of Israel.

2 *He sent two of his disciples*—Not because he doubted himself; but to confirm their faith.

4 And Jesus answering, said to them, Go tell John the things which ye hear and see.

5 (*a*) The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear; the dead are raised, and the poor have the gospel preached to them : (*a*) Isa. xxix. 18. xxxv. 5.

6 And happy is he whosoever shall not be offended at me.

7 And as they departed, Jesus said to the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses.

9 But what went ye out to see? A prophet? Yea, I say unto you, and more than a prophet.

10 For this is he of whom it is written, (*b*) Behold, I send my messenger before thy face, who shall prepare the way before thee. (*b*) Mal. iii. 1.

11 Verily I say unto you, among them that are born of women, there hath not risen a greater prophet than John the Baptist; but he that is least in the kingdom of heaven, is greater than he.

12 And from the days of John the Baptist till now the kingdom of heaven is entered by force, and they who strive with all their might take it by violence.

13 (*c*) For all the prophets and the law prophesied until John. (*c*) Luke xvi. 16.

14 And if ye are willing to receive *him*, he is (*d*) Elijah, who was to come. (*d*) Mal. iv. 5.

15 He that hath ears to hear let him hear.

16 But whereto shall I liken this generation? It is like children sitting

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3 *He that is to come*—The Messiah.

4 *Go and tell John the things which ye hear and see*—Which are a stronger proof of my being the Messiah than any bare assertions can be.

5 *The poor have the gospel preached to them*—The greatest mercy of all.

6 *Happy is he who shall not be offended at me*—Notwithstanding all these proofs that I am the Messiah.

7 *As they departed, he said concerning John*—Of whom probably he would not have said so much when they were present. *A reed shaken by the wind?*—No; nothing could shake John in his testimony to the truth. The expression is proverbial.

8 *A man clothed in soft* (delicate) *raiment*—An effeminate courtier, accustomed to fawning and flattery? You may find such persons in palaces, but not in a wilderness.

9 *More than a prophet*—For the prophets only pointed me out afar off: but John was my immediate forerunner.

11 *But he that is least in the kingdom of heaven is greater than he*—An ancient author says, "One perfect in the law, as John was, is inferior to one who is baptized unto the death of Christ. For this is the kingdom of heaven, even to be buried with Christ, and to be raised up together with him. John was greater than all who had been born of women; but he was cut off before the kingdom of heaven was given." [He means, that righteousness, peace, and joy, which constitute the present, inward kingdom of heaven.] "He was blamelessss, as to that righteousness which is by the law: but he fell short of those who are perfected by the spirit of life which is in Christ. Whoever therefore is least in the kingdom of heaven, by regeneration, is greater than any who has attained only the righteousness of the law, for the law maketh nothing perfect." It may also mean, the real believer has a more perfect knowledge of Jesus Christ, of his redemption and kingdom, than John the Baptist had, who died before the full manifestation of the gospel.

12 *And from the days of John*—That is, from the time that John had fulfilled his ministry, men rush into my kingdom with a violence like that of those who are taking a city by storm.

13 *For all the prophets and the law prophesied until John*—For all that is written in the law and the prophets only foretold as distant what is now fulfilled. In John the old dispensation expired, and the new began.

15 *He that hath ears to hear let him hear*—A proverbial expression, requiring the deepest attention to what is spoken.

16 *This generation*—That is, the men of this age, resemble children, imitating the joyous or funereal songs of their parents and others, and wishing their play-

in the markets and calling to their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, he hath a devil.

19 The Son of man came eating and drinking, and they say, Behold, a glutton and a wine-bibber, a friend of publicans and sinners: but wisdom is justified by her children.

20 Then began he to upbraid the cities wherein most of his mighty works had been done, because they repented not.

21 (*e*) Woe to thee, Chorazin! woe to thee Bethsaida! for if the mighty works which have been done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. (*e*) Luke x. 13.

22 Moreover I say to you, it shall be more tolerable for Tyre and Sidon, in the day of judgment, than for you.

23 And thou, Capernaum, who hast been exalted to heaven, shalt be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained to this day.

24 Moreover I say unto you, It shall be more tolerable for the land of Sodom in the day of judgment, than for you.

25 (*f*) At that time Jesus answering, said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes. (*f*) Luke x. 21.

26 Even so, Father; for so it seemed good in thy sight.

27 All things are delivered to me by my Father; and no one knoweth the Son but the Father; neither knoweth any one the Father save the Son, and he to whomsoever the Son is pleased to reveal *him*.

28 Come to me, all *ye* that labour

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mates to join them; but through surliness and peevishness they would not unite in either. Thus Christ reproved the Jews, who were so senseless, pevish, and perverse, that they relished no form of instruction, whether mournful or cheerful.

18 *John came neither eating nor drinking*—In an austere way, like Elijah; *and they say, He hath a devil*—Is melancholy from the influence of an evil spirit.

19 *The Son of man is come eating and drinking*—Conversing in a free, familiar way. *Wisdom is justified by her children.* That is, my wisdom herein is acknowledged by those who are truly wise.

20 *Then began he to upbraid the cities*—It is observable he had never upbraided them before. Indeed, at first they had received him with all gladness, Capernaum in particular.

21 *Woe to thee, Chorazin*—That is, miserable art thou, for these are not curses or imprecations, as has been commonly supposed; but a solemn compassionate declaration of the misery they were bringing on themselves. Chorazin and Bethsaida were cities of Galilee, standing by the lake of Gennesereth. Tyre and Sidon were cities of Phenicia, lying on the seashore. The inhabitants were Heathens.

22, 24 *Moreover I say to you*—Besides the general denunciation of woe to those stubborn unbelievers, the degree of their misery will be greater than even that of Tyre and Sidon, yea than of Sodom.

23 *Thou Capernaum, who hast been exalted to heaven*—That is, highly honoured by my residence in thee, and by teaching and miracles. [*Brought down to hell*—This woe has long since come upon them. Even the ruins of the place are gone.]

25 *Jesus answering*—It is to be understood of *Jesus addressing God*, thus; "Father, I fully agree with thee; I am truly of the same mind." *I thank thee*—That is, I acknowledge and joyfully adore the justice and mercy of thy dispensations: *Because thou hast hid*—That is, because thou hast suffered these things to be hid from men who are in other respects wise and prudent, while thou hast discovered them to those of the weakest understanding, to them who are only wise to God-ward.

27 *All things are delivered to me*—Our Lord shows why men, wise in other respects, do not know this: because none can know it by natural reason; none but those to whom he revealeth it.

28 *Come to me*—Here he shows to whom

and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls.

30 For my yoke *is* easy, and my burden is light.

CHAP. XII.

AT (*g*) that time Jesus went on the Sabbath through the corn, and his disciples were hungry, and plucked the ears of corn and ate.

(*g*) Mark ii. 23. Luke vi. 1.

2 But the Pharisees seeing *it*, said to him, Behold, thy disciples do what is not lawful to do on the Sabbath.

3 But he said to them, Have ye not read what David did when he was hungry, and they that were with him.

4 (*h*) How he entered into the house of God, and ate the shew-bread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? (*h*) 1 Sam. xxi 6.

5 Or have ye not read in the law, that on the Sabbath-days, the priests in the temple profane the Sabbath, and are blameless?

6 But I say to you, that a greater than the temple is here.

7 (*i*) And if ye had known what that meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless. (*i*) Matt. ix. 13.

8 For the Son of man is Lord even of the Sabbath.

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he is pleased to reveal these things; to the weary and heavy laden. *Ye that labour*—After rest in God. *And are heavy laden*—With the guilt and power of sin. *And I will give you rest*—I alone (for none else can) will freely give you (what ye cannot purchase) rest from the guilt of sin by justification, and from the power of sin by sanctification.

29 *Take my yoke upon you*—Believe in me; receive me as your prophet, priest, and king. The word yoke alludes to the instrument put on the neck of oxen, by which they draw carts, or the plough; it signifies *bond, obligation, service, &c. For I am meek and lowly in heart*—Meek toward all men, lowly toward God. *And ye shall find rest*—Whoever therefore does not find rest of soul, is not meek and lowly. The fault is not in the yoke of Christ; but in thee, who hast not taken it upon thee. Nor is it possible for any one to be discontented, but through want of meekness or lowliness.

30 *For my yoke is easy*—Or rather gracious, sweet, benign, delightful. *And my burden*—Contrary to those of men, is ease, liberty, and honour.

CHAP. XII. v. 1. *His disciples plucked the ears of corn and ate*—Just what sufficed for present necessity: dried corn was a common food among the Jews.

3 *Have ye not read what David did*—And necessity was a sufficient plea for transgressing the law in a higher instance.

4 *He entered into the house of God*—Into the tabernacle. The temple was not yet built. *The shew-bread*—So they called the bread which the priest, who served that week, put every Sabbath-day on the golden table in the holy place, before the Lord.—The loaves were twelve in number, and represented the twelve tribes of Israel; when the new ones were brought, the stale were taken away, to be eaten by the priests only.

5 *The priests in the temple profane the Sabbath*—That is, do their ordinary work on this, as on a common day; cleaning all things, and preparing the sacrifices. *A greater than the temple*—If therefore the Sabbath must give way to the temple, much more must it give way to me.

7 *I will have mercy and not sacrifice*—That is, when they interfere with each other, I always prefer acts of mercy, before matters of positive institution: yea, before all ceremonial institutions: because these being only means of religion, are suspended of course if circumstances occur wherein they clash with love, which is the end of it.

8 *For the Son of man*—Therefore they are guiltless, were it only on this account, that they act by my authority, and attend on me in my ministry, as the priests attended on God in the temple. *Is Lord even of the Sabbath*—This certainly implies, that the Sabbath was an institution of great and distinguished importance: it may perhaps also refer to that signal act of authority which Christ afterwards exerted over it, in changing it from the seventh to the first day of the week. If we suppose here is a transposition of the

9 ¶ And (*k*) departing thence, he went into their synagogue. And behold there was a man who had a withered hand. (*k*) Mark iii. 1. Luke vi. 6.

10 And they asked him, saying, Is it lawful to heal on the Sabbath? that they might accuse him.

11 And he said to them, What man shall there be among you that shall have one sheep, who, if it fall into a pit on the Sabbath, will not lay hold on it and lift it out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do good on the Sabbath day.

13 Then saith he to the man, Stretch forth thy hand. And he stretched *it* forth; and it was restored whole as the other.

14 Then the Pharisees went out, and took counsel together against him, how they might destroy him.

15 And Jesus knowing *it*, withdrew from thence; and great multitudes followed him, and he healed them all;

16 And charged them not to make him known.

17 That it might be fulfilled which was spoken by the prophet Isaiah, saying,

18 (*l*) Behold my servant whom I have chosen, my beloved, in whom my soul delighteth: I will put my Spirit upon him, and he shall shew judgment to the Heathens. (*l*) Isaiah xlii. 1, &c.

19 He shall not strive, nor clamour; neither shall any man hear his voice in the streets.

20 He shall not break a bruised reed, and smoking flax he shall not quench, till he send forth judgment unto victory.

21 And in his name shall the Heathens trust.

22 ¶ Then (*m*) was brought to him a demoniac, blind and dumb: and he healed him, so that the blind and dumb both spake and saw. (*m*) Luke xi. 14.

23 And all the multitude were amazed, and said, Is not this the Son of David?

24 (*n*) But the Pharisees hearing *it* said, This fellow casteth not out devils but by Beelzebub, the prince of the devils. (*n*) Mark iii. 22.

25 And Jesus, knowing their thoughts, said to them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not be established.

26 And if Satan cast out Satan, he

7th and 8th verses, then the 8th verse is a proof of the 6th.

12 *It is lawful to do good on the Sabbath day*—To save a beast, much more a man.

18 *He shall shew judgment to the Heathens*—That is, he shall publish the merciful gospel to them also. The Hebrew word signifies either mercy or justice.

19 *He shall not strive, nor clamour; neither shall any man hear his voice in the streets*—That is, he shall not be contentious, noisy, or ostentatious; but gentle, quiet, and lowly. Each word rises above the other, expressing still a higher degree of humility and gentleness.

20 *A bruised reed*—[The Eastern shepherds, while watching their flocks, often play on pipes made of reeds; they often get bruised, when the owner breaks them in two, throws them aside, as they are little worth, and can easily be replaced. It points to a weak believer, or a convinced sinner;] one that is bruised with the weight of sin. [*Smoking flax*—The wicks of lamps were anciently made of *flax*, which, if not supplied with oil, soon expired in smoke. It denotes feebleness, or a low state of religion. But the blessed Saviour encourages the first beginnings of holy desires in the young converts, and revives the expiring spark in the poor backslider.] *Till he send forth judgment unto victory*—That is, till he make righteousness completely victorious over all its enemies.

21 *In his name*—That is, in him.

22 *A demoniac, blind and dumb*—Many suppose these defects to be merely natural; but the Spirit of God saw otherwise, and gives the true account both of the disorder and the cure. How many other disorders, seemingly natural, may even now be owing to the same cause.

23 *Is not this the Son of David?*—That is, the Messiah.

25 *Jesus knowing their thoughts*—It seems they had, as yet, only said it in their hearts.

26 *How shall his kingdom be establish-*

is divided against himself; how then shall his kingdom be established?

27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? Therefore they shall be your judges.

28 But if it be by the Spirit of God *that* I cast out devils, then the kingdom of God is come upon you.

29 How can one enter into the strong one's house, and plunder his goods, unless he first bind the strong one? and then he will plunder his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth.

31 (*o*) Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven to men: but the blasphemy against the Spirit shall not be forgiven to men. (*o*) Mark iii. 28. Luke xii. 10.

32 And whosoever speaketh against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in that to come.

33 (*p*) Either make the tree good and its fruit good, or make the tree corrupt and its fruit corrupt; for the tree is known by its fruit.

(*p*) Matt. vii. 16. Luke vi. 43.

34 Ye brood of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh.

35 A good man, out of the good treasure of his heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things.

36 But I say to you, That every idle word which men shall speak, they

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ed?—Does not that subtle spirit know that this is not the way to establish his kingdom?

27 [*Beelzebub*, the god of flies, was esteemed the worst of gods; and hence the Jews called him the Prince of devils, and god of the dunghill.] *By whom do your children* (that is, his disciples) *cast them out?*—It seems some of them did this; although the sons of Sceva could not; Acts xix. 14. *Therefore they shall be your judges*—Ask them if Satan will cast out Satan? let them be even judges in this matter; and they shall convict you of obstinacy and partiality, who impute that in me to Beelzebub, which in them you impute to God. How can I rob him of his subjects till I have conquered him?

28 *The kingdom of God is come upon you*—Unawares; before you expected: so the word implies.

29 *How can one enter into the strong one's house, unless he first bind the strong one*—So Christ, coming into the world, which was then the strong one's, (Satan's) house, first began to restrain him, and then to take his spoils.

30 *He that is not with me is against me*—There are no neuters in this war. Every one must be either with Christ or against him: either a loyal subject or a rebel. And every person on earth either promotes or obstructs his kingdom: for he that does not gather souls to God scatters them from him.

31 *The blasphemy against the Spirit*—What stir has been made about this! how many sermons, yea, volumes have been written about it! Yet, there is nothing plainer in all the Bible. It is neither more nor less than ascribing those miracles to the power of the devil which Christ wrought by the power of the Holy Ghost. [See it explained by Mark iii. 28—30.]

32 *Whosoever speaketh against the Son of man*—In any other respects; *it shall be forgiven him*—Upon his true repentance. *But whosoever speaketh against the Holy Ghost, it shall not be forgiven, neither in this world nor in that to come*—This was a proverbial expression among the Jews for a thing that would never be done. It here means he shall not escape the punishment of it, either in this world or in the world to come. The judgment of God shall overtake him both here and hereafter.

33 *Either make the tree good and its fruit good, or make the tree corrupt and its fruit corrupt*—That is, you must allow they are both good, or both bad. For if the fruit is good, so is the tree; if the fruit is evil, so is the tree also. *For the tree is known by its fruit*—As if he had said, Ye may therefore know me by my fruits. By my converting sinners to God, you may know that God hath sent me.

34 In another kind likewise *the tree is known by its fruit*—Namely, the heart by the conversation.

36 Perhaps you think God does not re-

shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, or by thy words thou shalt be condemned.

38 (*q*) Then certain of the scribes and Pharisees answered, saying, Master, we would see a sign from thee.

(*q*) Matt. xvi. 1. Luke xi. 16, 29.

39 And he answering, said to them, An evil and an adulterous generation seeketh a sign, and there shall no sign be given it, but the sign of the prophet Jonah.

40 (*r*) For as Jonah was three days and three nights in the belly of the great fish, so shall the Son of man be three days and three nights in the heart of the earth.

(*r*) Jonah ii. 1.

41 The men of Nineveh shall rise up in the judgment with this generation and shall condemn it; for they repented at the preaching of Jonah; and behold a greater than Jonah is here.

42 (*s*) The queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here.

(*s*) 1 Kings x. 1.

43 (*t*) When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

(*t*) Luke xi. 24.

44 Then he saith, I will return to my house, whence I came out; and

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gard your words. *But I say to you*, that not for blasphemous and slandrous words only, but *for every idle word which men shall speak*, for want of seriousness or caution, for every discourse which is not conducive to the glory of God, *they shall give an account in the day of judgment.*

37 *For by thy words*, as well as by temper and works, *thou shalt* then *be* either acquitted or condemned. Your words, as well as actions shall be produced in evidence for or against you, to prove whether you were a true believer or not. And according to that evidence you will either be acquitted or condemned in the great day.

38 *We would see a sign*—Else we will not believe this.

39 *An adulterous generation*—Whose heart wanders from God, though they profess him to be their husband. Such adulterers are those who love the world, and all who seek the friendship of it. *Seeketh a sign*—After all they have had already, which were amply sufficient to convince them, had not their hearts been estranged from God, and averse to the truth. *The sign of Jonah*—Who was a type of Christ.

40 *Three days and three nights*—It was customary with the easterns to reckon any part of a natural day of twenty-four hours for the whole day. They would say, a thing was done after three or seven days if it was done on the third or seventh day from that last mentioned. See 1 Kings xx. 29. And as the Hebrews had no word to express a natural day, they used night and day, or day and night for it. So that to say a thing happened *after three days and three nights*, was with them the very same as to say, it happened after three days, or on the third day. See Esther iv. 16. v. 1. Gen. vii. 4, 12. Exod. xxiv. 18. xxxiv. 28.

["At length the *tenth* morning arrived—the *tenth* morning, because though we performed nominally ten days' quarantine, yet, really, it was only eight days. We landed at nine o'clock in the evening of the first day, and we were liberated at six o'clock in the morning of the tenth day. This mode of reckoning prevailed in the days of Christ, and so it does to this day. Christ is said to have lain three days and three nights in the grave; but he only lay one *clear* day; but it was the mode of expression, and it was well understood by the people." J. Gadsby, *a recent traveller in the East.*]

42 *She came from the uttermost parts of the earth*—That part of Arabia from which she came was the uttermost part of the earth that way, being bounded by the sea.

43 But how dreadful will be the consequence of their rejecting me! *When the unclean Spirit goeth out*—Not willingly, but being compelled by one that is stronger than he. *He walketh*—Wanders up and down *through dry places*—Barren, dreary, desolate, or places not yet watered by the gospel; *seeking rest and finding none*—How can he, while he carries with him his own hell? And is it not the case of his children, too? Reader, is it thy case?

44 *Whence I came out*—He speaks as if he had come out of his own accord: see

when he is come he findeth it empty, swept, and garnished.

45 Then goeth he and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. So shall it be also to this wicked generation.

46 (*u*) While he yet talked to the multitude, behold his mother and his brethren stood without, seeking to speak to him. (*u*) Mark iii. 31. Luke viii. 19.

47 And one said to him, Behold thy mother and thy brethren stand without, seeking to speak to thee.

48 And he answering, said to him that told him, Who is my mother, and who are my brethren?

49 And stretching forth his hand towards his disciples, he said, Behold my mother and my brethren.

50 For whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother.

CHAP. XIII.

THE (*x*) same day went Jesus out of the house, and sat by the sea-side. (*x*) Mark iv. 1. Luke viii. 4.

2 And great multitudes were gathered together unto him, so that he went into the vessel and sat, and all the multitude stood on the shore.

3 And he spake many things to them in parables, saying, Behold a sower went forth to sow:

4 And while he sowed, some *seeds* fell by the highway-side; and the birds came and devoured them.

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his pride! *He findeth it empty*—Of God, of Christ, of his Spirit; *swept*—From love, lowliness, meekness, and all the fruits of the Spirit; *and garnished*—With levity and security; so that there is nothing to keep him out, and much to invite him in.

45 *Seven other spirits*—That is, a great many, a certain number being put for an uncertain; *more wicked than himself*—Whence it appears that there are degrees of wickedness among the devils themselves; *they enter in and dwell*—For ever in him who is forsaken of God. *So shall it be to this wicked generation*—Yea, and to apostates in all ages.

46 *His brethren*—His kinsmen: they were the sons of Mary the wife of Cleophas or Alpheus, his mother's sister, and came now *seeking to take him*, as one *beside himself*. Mark iii. 21.

48 *And he answering, said*—Our Lord's knowing why they came, sufficiently justifies his seeming disregard of them.

49, 50 See the highest severity and the highest goodness! Severity to his natural, goodness to his spiritual relations! In a manner disclaiming the former, who opposed the will of his heavenly Father, and owning the latter, who obeyed it.

CHAP. XIII. v. 2. *He went into the vessel*—Which constantly waited upon him while he was on the sea-coast.

3 *In parables*—The word is here taken in its proper sense for apt similes or comparisons. This way of speaking, very common in the eastern countries, drew and fixed the attention of many, and caused the truths delivered to sink the deeper into the hearts of humble and serious hearers. And by an awful mixture of justice and mercy, it hid them from the proud and careless.

3 *Behold a sower*—How exquisitely proper is this parable to be an introduction to all the rest! In this our Lord answers a very obvious and important question. The same sower, Christ, and the same preachers sent by him, always sow the same seed: why has it not always the same effect? He that hath ears to hear, let him hear.

4 *And while he sowed, some* seeds *fell by the highway-side, and the birds came and devoured them*—It is observable, that our Lord points out the grand hinderance of our bearing fruit in the same order as they occur. The first danger is, that the birds will devour the seed. If it escape this, it may be scorched and wither away. It is long after this that the thorns spring up and choke the good seed.

Very many of those who hear the word of God, receive the word as by the *highway-side*. Of those who do not lose it by the birds, many receive it as on *stony places*. Many who receive it in a better soil, suffer *the thorns to grow up and choke it*. So that few even of these endure to the end, and *bear fruit unto perfection*: yet in all these cases, it is not the will of God that hinders, but their own voluntary perverseness.

5 Others fell among stony *places*, where they had not much earth ; and they sprung up immediately, because they had not depth of earth :

6 And when the sun was up, they were scorched ; and because they had not root they withered away.

7 And some fell among thorns ; and the thorns sprung up and choked them.

8 And others fell on the good ground, and brought forth fruit, some an hundred *fold*, some sixty, some thirty.

9 He that hath ears to hear, let him hear.

10 And the disciples came and said to him, Why speakest thou to them in parables ?

11 He answering, said to them, Because to you it is given to know the mysteries of the kingdom of heaven ; but to them it is not given.

12 For (*y*) whosoever hath, to him shall be given ; and he shall have abundance : but whosoever hath not, from him shall be taken away even what he hath. (*y*) Chap. xxv. 29. Mark iv. 25. Luke viii. 18. xix. 26.

13 Therefore I speak to them in parables, because seeing they see not, and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Isaiah, who saith, (*z*) Hearing ye will hear, but in no wise understand ; and seeing ye will see, but in no wise perceive. (*z*) Isa. vi. 9. John xii. 60. Acts xxviii. 26.

15 For the heart of this people is waxed fat, and *their* ears are dull of hearing, and their eyes have they closed ; lest at any time they should see with *their* eyes, and hear with *their* ears, and understand with *their* hearts, and should be converted, and I should heal them.

16 (*a*) But blessed are your eyes, for they see, and your ears, for they hear. (*a*) Luke x. 23.

17 For verily I say unto you, that many prophets and righteous men have desired to see the things which ye see, and have not seen *them*, and to hear the things which ye hear, and have not heard them.

18 Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and considereth *it* not, the wicked one cometh, and catcheth away what was sown in his heart. This is he who received seed by the highway-side.

20 But he who received the seed on

8 *Good ground*—Soft, not like that by the highway-side ; deep, not like the stony ground ; purged, not full of thorns.

11 *To you*, who have, *it is given to know the mysteries of the kingdom of heaven*—The deep things, which flesh and blood cannot reveal, pertaining to the inward, present kingdom of heaven ; *but to them* who have not, *it is not given—Therefore speak I in parables*, that ye may understand while they do not.

12 *Whosoever hath*—That is, improves what he hath, uses the grace given according to the design of the giver ; *to him shall be given* more and more, in proportion to that improvement. *But whosoever hath not*—Improves it not ; *from him shall be taken even what he hath.* This is a rule of God's dealing with men ; a rule, fixed as the pillars of heaven. This is the key to all his providential dispensations ; as will appear to men and angels in that day.

13 *Therefore I speak to them in parables, because seeing they see not*—In pursuance of this rule, I do not give more knowledge to this people, because they use not that which they have : having all the means of seeing, hearing, and understanding, they use none of them ; they do not effectually see, or hear, or understand any thing.

14 *Hearing ye will hear, but in no wise understand*—That is, ye will surely hear : all possible means will be given you ; yet they will profit you nothing, because your heart is sensual, stupid, and insensible ; yea, you have closed your eyes against the light ; you are willing to understand the things of God, and afraid, not desirous, that he should heal you.

16 *But blessed are your eyes*—For you both see and understand. You know how to prize the light which is given you.

19 *When any one heareth the word, and considereth it not*—The first and most general cause of unfruitfulness ; *the wicked one cometh*—Either inwardly, filling the

stony *places*, is he that heareth the word and immediately receiveth it with joy:

21 Yet he hath not root in himself, and so endureth but for a while; for when tribulation or persecution ariseth because of the word, straightway he is offended.

22 He that receiveth the seed among thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and it becometh unfruitful.

23 But he that receiveth seed on the good ground, is he that heareth the word and considereth *it:* who also beareth fruit, and bringeth forth, some an hundred *fold*, some sixty, some thirty.

24 ¶ He proposed to them another parable, saying, The kingdom of heaven is like a man sowing good seed in his field.

25 But while men slept, his enemy came and sowed tares amidst the wheat, and went away.

26 And when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came to him, and said, Sir, didst thou not sow good seed in thy field? whence then hath it tares? He said to them, An enemy hath done this.

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mind with thoughts of other things, or by his agents. Such are all they that introduce other subjects when men should be considering what they have heard.

20 The seed sown on stony places sprung up soon, because it did not sink deep, ver. 5. *He received it with joy*—Perhaps with ecstasy: struck with the beauty of truth, and under temporary excitement.

21 *Yet hath he not root in himself*—No deep work of grace; no change in the ground of his heart. He has no deep conviction; without which good desires soon wither away. *He is offended*—He finds a thousand plausible pretences for leaving so rugged a way.

22 *He that received the seed among the thorns, is he that heareth the word*—In spite of Satan and all his agents: yea, hath root in himself; is deeply convinced of sin, and inwardly changed; so that he will not draw back even when tribulation or persecution ariseth. And yet even in him, with the good seed, the thorns spring up, (ver. 7.) perhaps unperceived at first, till they gradually choke it; destroy all its life and power, and it becometh unfruitful.

Cares are thorns to the poor; wealth to the rich; the desire of other things to all. *The deceitfulness of riches*—Deceitful indeed! For they smile and betray; kiss and smite into hell. They put out the eyes, harden the heart, steal away all the life of God; fill the soul with pride, anger, love of the world; make men enemies to the cross of Christ, and are eagerly desired, and vehemently pursued, even by those who believe there is a God!

23 *Some an hundred fold, some sixty, some thirty*—That is, in various proportions; some abundantly more than others.

24 *He proposed another parable.*—In which he further explains the case of unfruitful hearers. *The kingdom of heaven* (as observed before,) sometimes signifies eternal glory; sometimes the way to it—inward religion; sometimes, as here, the gospel dispensation; the phrase is also used for a person or thing relating to any of those: so here it means Christ preaching the gospel, who *is like a man sowing good seed*—The words "is like," here and in other places, only means that the thing spoken of may be illustrated by the following similitude. *Who sowed good seed in his field*—God sowed nothing but good in his whole creation: Christ sowed only the good seed of truth in his church.

25 *But while men slept*—They ought to have watched: the Lord of the field sleepeth not; *his enemy came and sowed tares, or darnel*—This grain resembles wheat at the first; and commonly grows among wheat rather than among other grains. [Great care is taken to separate the seeds of darnel, as they are bitter and intoxicating. The Easterns revenge by sowing noxious weeds in an enemy's land.]

26 *When the blade was sprung up, then appeared the tares*—It was not discerned before; it seldom appears as soon as the good seed that is sown: all at first appears to be peace, and love, and joy.

27 *Didst not thou sow good seed in thy field? whence then hath it tares?*—Not from the Parent of good. Even the Heathen could say,

"No evil can from Thee proceed;
'Tis only suffer'd—not decreed;—

28 The servants said to him, Wilt thou then that we go and gather them up?

29 But he said, No; lest, gathering up the tares, ye root up the wheat with them.

30 Suffer both to grow together till the harvest; and at the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind it in bundles, to burn it; but gather the wheat into my barn.

31 ¶ He proposed to them another parable, saying, (*b*) The kingdom of heaven is like a grain of mustard-seed, which a man took and sowed in his field:

(*b*) Mark iv. 30. Luke xiii. 18.

32 Which indeed is the least of all seeds; but when it is grown up it is the greatest of herbs, and becometh a tree, so that the birds of the air come and lodge in the branches of it.

33 ¶ He spake another parable to them: (*c*) The kingdom of heaven is like leaven, which a woman taking, covered up in three measures of meal, till the whole was leavened.

(*c*) Luke xiii. 20.

34 ¶ All these things spake Jesus to the multitude in parables; and without a parable spake he not unto them:

35 Whereby was fulfilled what was spoken by the prophet, saying, (*d*) I will open my mouth in parables; I will utter things hid from the foundation of the world.

(*d*) Psalm lxxviii. 2.

36 ¶ Then Jesus having sent the multitude away, went into the house: and his disciples came to him, saying, Declare to us the parable of the tares of the field.

37 He answering said to them, He that soweth the good seed is the Son of man:

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one:

39 The enemy that sowed them is the devil; the harvest is the end of the world; the reapers are the angels.

40 As therefore the tares are gathered and burnt with fire, so shall it be at the end of the world:

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity;

42 And shall cast them into the

As darkness is not from the sun,
Nor mounts the shades till he is gone."

He said, an enemy hath done this—A plain answer to the question as to the origin of evil. God made men *intelligent* creatures, and consequently *free* either to choose good or evil; but he implanted no evil in the soul: "An enemy (with man's concurrence) hath done this."

Tares in the church, denote mere professors, who have the form of godliness without the power. Open sinners, such as have neither the form nor the power, are not so much tares, as thistles and brambles: these ought to be rooted up without delay, and not suffered in the Christian community: whereas, should fallible men attempt to *gather up the tares* they would often *root up the wheat with them.*

31 *He proposed to them another parable*—The former parables relate chiefly to unfruitful hearers; the following to those who bear good fruit. *The kingdom of heaven*—The gospel dispensation and the inward kingdom.

32 *The least*—That is, one of the least: a way of speaking peculiar to the Jews. *Becometh a tree*—In those countries it grows exceeding large and high. So will the Christian doctrine spread in the world, and the life of Christ in the soul. [Ovalle, while travelling in the East, met with mustard trees higher than himself when on horseback; and Dr. Olin saw some stems 10 feet high, and as thick as a man's arm.]

33 *Three measures*—This was the quantity which they usually baked at once. A measure was rather more than a peck. *Till the whole was leavened*—Thus will the gospel leaven the world, and grace the Christian.

34 *Without a parable spake he not unto them*—That is, not at that time: at other times he did.

38 *The good seed are the children of the kingdom*—That is, the children of God, the righteous.

41 *They shall gather all things that offend*—Whatever had hindered or grieved the children of God; whatever things or

furnace of fire ; there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like a treasure hid in a field, which a man having found, hideth ; and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like a merchant seeking goodly pearls ;

46 Who having found one pearl of great value, went and sold all that he had, and bought it.

47 Again the kingdom of heaven is like a net cast into the sea, and gathering fishes of every kind ;

48 Which, when it was full, they drew to the shore ; and sitting down, gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world : the angels shall come forth and sever the wicked from among the just ;

50 And shall cast them into the furnace of fire : there shall be wailing and gnashing of teeth.

51 Jesus saith to them, Have ye understood all these things? They say to him, Yea, Lord.

52 Then saith he to them, Therefore every scribe instructed unto the kingdom of heaven, is like an householder, who bringeth out of his treasure things new and old.

53 ¶ And when Jesus had finished these parables, he departed thence :

54 (*e*) And coming into his own country, he taught them in their synagogue ; so that they were astonished, and said, Whence hath HE this wisdom, and these mighty works ?

(*e*) Mark iv. 1. Luke iv. 16.

55 Is not this the carpenter's son ? Is not his mother called Mary ? and his brethren, James, and Joses, and Simon, and Jude ?

56 And his sisters, are they not all with us ? Whence then hath HE all these things ?

57 (*f*) And they were offended at him. But Jesus said to them, A prophet is not without honour, save in

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persons had hindered the good seed, which Christ had sown, from taking root or bearing fruit. The Greek word is *all scandals*.

44 The three following parables are proposed, especially to the apostles : the first two relate to those who receive the gospel; the third to those who receive and those who preach it. *The kingdom of heaven is like treasure hid in a field*—[So unsafe was property in the East, that wealthy persons hid large quantities of silver and gold, and precious gems in the ground, to secure them from thieves, and the grasp of oppressive rulers. The kingdom of God within us is a treasure indeed, but a treasure hid from the wise and prudent of this world. He that finds this treasure, hides it deep in his heart, and seeks happiness no where else.

47 *The kingdom of heaven*—The gospel preached, which is *like a net*, gathering of every kind. So the gospel, wherever preached, gathers at first both good and bad, who are for a season full of approbation, and warm with good desires. But Christian discipline and faithful exhortation, begin that separation in this world. which shall be accomplished by the angels of God in the world to come.

52 *Every scribe instructed unto the kingdom of heaven*—That is, every duly prepared preacher of the gospel has a treasure of divine knowledge, out of which he is able to bring forth all sorts of instructions. The word *treasure* signifies any collection of things whatsoever, and the places where such collections are kept.

53 *He departed thence*—He crossed the lake from Capernaum : *and came* once more *into his own country*—Nazareth : but with no better success than before.

54 *Whence hath HE*—Many texts are not understood for want of knowing the proper emphasis; and others are by placing the emphasis wrong. The emphatical words are here printed in capital letters.

55 *The carpenter's son*--The Greek word means, one that works either in wood, iron, or stone. *His brethren*—Or kinsmen. They were the sons of Mary, sister to the Virgin, and wife of Cleophas or Alpheus—James, styled by St. Paul, "the Lord's brother, (Gal. i. 19.) Simon, surnamed the Canaanite.

his own country, and in his own house. (*f*) John iv. 44.

58 And he wrought not many mighty works there, because of their unbelief.

CHAP. XIV.

AT (*g*) that time Herod the Tetrarch heard of the fame of Jesus, (*g*) Mark vi. 14. Luke ix. 7.

2 And said to his servants, This is John the Baptist: he is risen from the dead, and therefore these mighty powers exert themselves in him.

3 (*h*) For Herod having apprehended John, had bound and put him in prison, for Herodias's sake, his brother Philip's wife. (*h*) Mark ix. 17.

4 For John had said to him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they accounted him a prophet.

6 But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath, to give her whatever she should ask.

8 And she, being before instructed by her mother, said, Give me here John the Baptist's head in a charger.

9 And the king was sorry; yet for the oath's sake, and them who sat with him at table, he commanded *it* to be given *her*.

10 And he sent and beheaded John in the prison:

11 And his head was brought in a charger, and given to the damsel: and she carried it to her mother.

12 And his disciples came and took up the body, and buried it, and went and told Jesus.

13 (*i*) And Jesus hearing *it*, with-

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57 *They were offended at him*—They looked on him as a mean, ignoble man, not worthy to be regarded.

58 *He wrought not many mighty works, because of their unbelief*—And the reason why many mighty works are not wrought now, is not, that the faith is everywhere planted, but, that unbelief everywhere prevails.

CHAP. XIV. v. 1. *At that time*—When our Lord had spent about a year in his public ministry. *Tetrarch*—King of a fourth part of his father's dominions.

2 *He is risen from the dead*—Herod was a Sadducee; and the Sadducees denied the resurrection of the dead. But Sadduceism staggers when conscience awakes.

3. *His brother Philip's wife*—Who was still alive.

4 *It is not lawful for thee to have her*—It was not lawful indeed for either of them to have her: for her father Aristobulus was their own brother. John was faithful; he would not break the force of truth, by using soft words, even to a king.

5 *He would have put him to death*—In his fit of passion; but he was then restrained by fear of the multitude.

6 *The daughter of Herodias*—Afterwards infamous for a wicked and licentious life.

8 *Being before instructed by her mother*—What to ask. *She said, Give me here*—Fearing, if he had time to consider, he would not do it; *John the Baptist's head in a charger*—A large dish or bowl.

9 *And the king was sorry*—Knowing that John was a good man: *Yet for the oath's sake*—So he murdered an innocent man from mere tenderness of conscience!

10 *And he sent and beheaded John in the prison—and his head was given to the damsel*—How mysterious the Providence which left so holy a man in such infamous hands! which permitted it to be sacrificed to the malice of a harlot, the petulancy of a vain girl, and the rashness of a foolish and vile prince, who made a prophet's head the reward of a dance! [Jerome says that the infamous Herodias was delighted at the spectacle of John's head, and drawing forth his tongue, which had faithfully reproved her, she pierced it through with a dagger. Antipas, the father of the princess, whom Herod Antipas divorced, to marry Herodias, made war against him, to avenge his daughter's wrongs, and totally destroyed his army. He was banished, and met an awful death.]

11 *And she carried it to her mother*—To such a mother forcibly apply the words of Ezekiel, ch. xix. 3. "What is thy mother? A lioness: she lay down among lions. And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men."—The daughter of Herodias, it is

drew thence by ship into a desert place apart; but when the people heard *thereof*, they followed him by land out of the cities.

(*i*) Mark vi. 32, 34. Luke ix. 10. John vi. 1.

14 ¶ And coming forth, he saw the multitude, and was moved with tender compassion for them, and healed their sick.

15 (*k*) And in the evening his disciples came to him, saying, This is a desert place, and the time is now past: send the multitude away, that going into the villages they may buy themselves victuals.

(*k*) Mark vi. 35. Luke ix. 12. John vi. 5.

16 But Jesus said to them, They need not to go: give ye them to eat.

17 They say to him, We have here but five loaves and two fishes.

18 He said, Bring them hither to *me*.

19 And he commanded the multitude to sit down on the grass; and taking the five loaves and the two fishes, looking up to heaven, he blessed and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they all ate and were satisfied; and took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, besides women and children.

22 (*l*) And he constrained his disciples to go straightway into the vessel, and go before him to the other side, till he sent the multitude away.

(*l*) Mark vi. 45. John vi. 15.

23 And having sent the multitude away, he went up into a mountain apart to pray. And in the evening he was there alone;

24 But the vessel was now in the midst of the sea, tossed by the waves; for the wind was contrary.

25 In the fourth watch of the night he went to them, walking on the sea.

26 And the disciples seeing him walking on the sea, were affrighted, saying, It is an apparition: and they cried out for fear.

27 But Jesus immediately spake to them, saying, Take courage: it is I: be not afraid.

28 And Peter answering said, Lord, if it be thou, bid me come to thee on the waters.

29 And he said, Come. And Peter going down from the vessel, walked on the waters to go to Jesus.

30 But seeing the wind boisterous, he was afraid; and beginning to sink, he cried, Lord, save me.

31 And immediately Jesus, reaching forth his hand, caught him, and saith to him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the vessel, the wind ceased.

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narrated, that going over the ice in winter, the ice broke, and she fell in up to her neck, and was beheaded by the sharp ice; "God requiring her head," says Dr. Whitby, "for that of the Baptist."

13 *Jesus withdrew into a desert place*—1. To avoid Herod; 2. Because of the multitude pressing upon him; (Mark vi. 32.) and, 3. To talk with his disciples, newly returned from their progress; Luke ix. 10. *Apart*—From all but his disciples.

15 *The time is now past*—The usual meal-time.

22 *He constrained his disciples*—Who were unwilling to leave him.

23 *In the evening*—Learned men say the Jews reckoned two evenings: the first beginning at three in the afternoon; the second at sun-set. If so, the latter is meant here.

25 *The fourth watch*—The Jews (as well as the Romans,) usually divided the night into four watches, of three hours each. The first watch began at six, the second at nine, the third at twelve, the fourth at three in the morning.

28 *If it be thou*—It is the same as, since it is thou. The particle *if* frequently bears this meaning, both in ours and in all languages. So it means John xiii. 14 & 17. St. Peter was in no doubt, or he would not have quitted the ship.

30 *He was afraid*—Though he had been used to the sea, and was a skilful swimmer. But often when grace begins to act, the natural courage and strength are withdrawn.

33 *Thou art the Son of God*—They acknowledged him to be the Messiah; having seen his Almighty power.

33 Then they that were in the vessel came and worshipped him, saying, Of a truth, Thou art the Son of God.

34 ¶ And having crossed over, they came into the land of Gennesaret.

35 (*m*) And when the men of that place had knowledge of him, they sent out into all that country round about, and brought to him all that were diseased : (*m*) Mark vi. 54.

36 And besought him that they might touch the hem of his garment ; and as many as touched were made perfectly whole.

CHAP. XV.

THEN (*n*) came to Jesus scribes and Pharisees who were of Jerusalem, saying, (*n*) Mark vii. 1.

2 Why do thy disciples transgress the tradition of the elders ? For they wash not their hands when they eat bread.

3 But he answering, said, Why do ye also transgress the commandment of God through your tradition ?

4 For God said, (*o*) Honour thy father and thy mother : and he that revileth father or mother, let him die the death. (*o*) Exod. xx. 12. xxi. 17.

5 But ye say, Whosoever shall say to his father or mother, *It is* a gift, by whatsoever thou mightest have been profited by me : He shall in no wise honour his father or his mother.

6 Thus have ye made void the command of God through your tradition.

7 Ye hypocrites, well did Isaiah prophesy of you, saying,

8 (*p*) This people draweth nigh to me with their lips ; but their heart is far from me. (*p*) Isa. xxix. 13.

9 But in vain do they worship me, teaching for doctrines the commandments of men.

10 And calling the multitude unto him, he said to them, Hear and understand.

11 Not that which goeth into the mouth defileth the man, but what cometh out of the mouth, this defileth the man.

CHAP. XV. v. 2. *The elders*—The chief doctors or teachers among the Jews. *They wash not their hands when they eat bread*—Food in general is termed bread in the Hebrew ; to eat bread is the same as to make a meal.—[Not to wash the hands, was considered by the Jews as a great crime. They say Moses received two sets of laws ; one in writing, and the other by word of mouth only ; the latter traditions they say were handed from father to son, and lastly recorded in some volumes called the Talmud. They are very numerous, foolish, and untrue ; yet the Jews value them above the writings of Moses and the prophets. Through many of these lying traditions, the most dangerous errors have been introduced into the church.]

4 *Honour thy father and mother*--Which implies all such relief as they stand in need of.

5 *It is a gift*—That is, an offering of approach. I have given, or purpose to give to the treasury of the temple, what you might otherwise have had from me. [Such conduct was like that of some persons who bequeathed the inheritance of their children to religious purposes ; either through terror of conscience, or to purchase admission into heaven, as prompted by selfish hireling priests. Thus in the days of Popish influence, the principal lands of this nation fell into the hands of the priesthood. Then the poor dupes signed a charter to this effect :—" For my salvation, and for the salvation of my predecessors, and my successors, and for the salvation of my wife, &c., &c. I give and bequeathe to God and his church, all my estate, &c. Poor deluded humanity !]

7 *Well did Isaiah prophesy of you, saying*—That is, the description which Isaiah gave of your fathers, is exactly applicable to you. The words therefore which were a description of them, are a prophecy regarding you.

8 *Their heart is far from me*—And without this, all outward worship is mere mockery of God.

9 *Teaching the commandments of men*—As equal with, nay, superior to those of God. What can be a more heinous sin ?

11 [*Not that which goeth into the mouth defileth the man*—The Jews believed that unwashed hands were polluted and unclean, and that their touch would defile the food, and the defiled food would defile the eater, as particles of dirt might be taken from the hands into the mouth.

12 Then came his disciples and said to him, Knowest thou that the Pharisees hearing this saying, were offended?

13 He answered and said, Every plant which my heavenly Father hath not planted shall be rooted up.

14 (*q*) Let them alone: they are blind leaders of the blind: but if the blind lead the blind, both will fall into a ditch. (*q*) Luke vi. 39.

15 ¶ Then answered Peter and said unto him, Declare to us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do ye not yet understand, that whatever entereth into the mouth, goeth into the belly, and is cast into the vault?

18 But the things which proceed out of the mouth come out of the heart, and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witness, railings.

20 These are the things which defile a man; but to eat with unwashen hands defileth not a man.

21 (*r*) And Jesus going thence, retired to the coasts of Tyre and Sidon. (*r*) Mark vii. 24.

22 And behold a woman of Canaan, coming out of those coasts, cried to him, saying, Have mercy on me, O Lord, thou Son of David: my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answering, said, I am not sent but to the lost sheep of the house of Israel.

25 Then she came, and worshipped him, saylng, Lord, help me.

26 But he answering, said, It is not right to take the children's bread and cast *it* to the dogs.

27 And she said, True, Lord; yet the dogs eat of the crumbs which fall from their master's table.

28 And Jesus answering, said to her, O woman, great *is* thy faith: be it unto thee as thou wilt. And her daughter was healed from that hour.

29 ¶ And (*s*) Jesus passing thence, came nigh to the sea of Galilee: and going up into a mountain, he sat down there. (*s*) Mark vii. 31.

30 And great multitudes came to him, having with them the lame,

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Thy disciples wash not their hands when they eat bread; therefore they are sinners. Our Lord refutes this, as follows:—*That which cometh out of the mouth*—That which proceeds from a corrupt unsanctified heart, by filthy, profane, and licentious speech; these *defile* and prove him a polluted sinner. See here the distinctness of man's bodily and spiritual natures. Bodily purity and spiritual purity, are very different from and independent of each other.]

13 *Every plant*—That is every doctrine.

14 *Let them alone*—If they are blind leaders of the blind, let them alone; concern not yourselves about them. A plain direction how to behave to all such.

17 *Are ye also without understanding*—How fair and candied are the sacred historians! never concealing or excusing their own blemishes.

19 First, *evil thoughts;* then *murders*, and the rest. *Railings*—The Greek word includes all reviling, backbiting, and evil speaking.

22 *A woman of Canaan*—Canaan was also called Syrophenicia, as lying between Syria properly so called, and Phenicia, by the sea-side. *Cried to him* from afar, *Thou Son of David*—So she had some knowledge of the promised Messiah.

23 *He answered her not a word*—He sometimes tries our faith in like manner.

24 *I am not sent*—[To the Gentiles, only to the lost sheep of the house of Israel.]

26 *It is not right to take the children's bread, &c*—The salvation provided for the Jews—the children of the kingdom. *And cast it to the dogs.* The Jews called the Gentiles *dogs* contemptuously.]

28 *Thy faith*—Thy reliance on the power and goodness of God.

29 *The sea of Galilee*—The Jews gave the name of seas to all large lakes. This was a hundred furlongs long, and forty broad. It was called also the sea of Tiberias. It lay on the borders of Galilee, and the city of Tiberias stood on its western shore. It was also styled the lake of

blind, dumb, disabled, and many others; and cast them at the feet of Jesus, and he healed them.

31 So that the multitudes wondered, seeing the dumb to speak, the disabled whole, the lame to walk, and the blind to see; and they glorified the God of Israel.

32 (*t*) Then Jesus, calling his disciples to him, said, I have tender compassion on the multitude, because they continue with me now three days, and have nothing to eat; and I am not willing to send them away fasting, lest they faint in the way.

(*t*) Mark viii. 1.

33 And his disciples say to him, Whence should we have so many loaves in the wilderness, as to satisfy so great a multitude?

34 And Jesus saith to them, How many loaves have ye? They said, Seven, and a few small fishes.

35 And he commanded the multitude to sit down on the ground.

36 And taking the seven loaves and the fishes, he gave thanks, and brake *them* and gave to his disciples, and the disciples to the multitude.

37 And they all ate and were satisfied; and they took up of the fragments that remained seven baskets full.

38 And they that had eaten were four thousand men, besides women and children.

39 And having sent away the multitude, he took ship again, and came into the coasts of Magdala.

CHAP. XVI.

THEN (*u*) the Pharisees and Sadducees came to him, and tempting, desired him to show them a sign from heaven.

(*u*) Mark viii. 11. Matt. xii. 38.

2 (*x*) He answering, said to them, In the evening ye say, *It will be* fair weather; for the sky is red:

(*x*) Luke xii. 54.

3 And in the morning, *It will be* foul weather to-day; for the sky is red and lowering. O ye hypocrites, ye know to discern the face of the sky; can ye not *discern* the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; but there shall no sign be given to it, but the sign of the prophet Jonah. And he left them and departed.

5 ¶ And (*y*) when his disciples were come to the other side, they had forgotten to take bread.

(*y*) Mark viii. 14.

6 (*z*) And Jesus said to them, Take heed and beware of the leaven of the Pharisees and Sadducees.

(*z*) Luke xii. 1.

7 And they reasoned among themselves, saying, We have taken no bread.

8 Jesus knowing *it*, said to them, O ye of little faith! Why reason ye among yourselves because ye have taken no bread?

9 Do ye not understand nor remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

Gennesareth; anciently called Cinnereth. Numb. xxxiv. 11.

32 *They continue with me now three days*—It was now the third day since they came.

36 *He gave thanks*, or blessed the food—That is, he praised God for it, and prayed for a blessing upon it.

CHAP. XVI. v. 1. *A sign from heaven*—Such they imagined Satan could not counterfeit.

3 *The signs of the times*—The signs which evidently show that this is the time of the Messiah.

4 *A wicked and adulterous generation*—Ye would seek no sign, did not your wickedness, your love of the world, which is spiritual adultery, blind your understanding.

6 *Beware of the leaven of the Pharisees*—That is, of their false doctrine; this is elegantly so called; for it spreads in the soul or the church as leaven does in meal.

7 *They reasoned among themselves*—What must we do then for bread, since we have taken no bread with us?

8 *Why reason ye*—Why are you troubled about this? Am I not able, if need so require, to supply you by a word?

11 How do ye not understand, that I spake not to you concerning bread, to beware of the leaven of the Pharisees and Sadducees?

12 Then they understood, that he did not bid *them* beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

13 ¶ And (*a*) Jesus, coming into the coasts of Cesarea Philippi, asked his disciples, saying, Whom do men say the Son of man is?

(*a*) Mark viii. 27. Luke ix. 18.

14 And they said, Some say, John the Baptist; others, Elijah; others Jeremiah, or one of the prophets.

15 He saith to them, But whom say ye that I am?

16 And Simon Peter, answering, said, Thou art the Christ, the Son of the living God.

17 And Jesus answering, said to him, Happy art thou, Simon Barjonah; for flesh and blood have not revealed this to thee, but my Father who is in heaven.

18 And I say also to thee, Thou art Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it.

19 (*b*) And I will give thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven. (*b*) Matt. xviii. 18.

20 Then charged he his disciples, to tell no one that he was the Christ.

11 *How do ye not understand*—Besides, do you not understand that I did not mean *bread* by the *leaven* of the Pharisees and Sadducees?

13 *And Jesus coming*—There was a large interval of time between what has been related and what follows. The passages that follow were but a short time before our Lord suffered.

14 *Jeremiah, or one of the prophets*—There was at that time a current tradition among the Jews, that either Jeremiah or some other of the ancient prophets, would rise again before the Messiah came.

16 *Peter*—Who was generally the most forward to speak. *Thou art the Christ, the Son of the living God*—Every word is big with import. A noble and comprehensive confession of faith.

17 *Flesh and blood*—That is, thy own reason, or any natural power whatsoever.

18 *On this rock*—Alluding to his name, which signifies a rock; namely, the faith which thou hast now professed; *I will build my church*—Probably when Christ uttered these words, he pointed to himself, in like manner as when he said, "Destroy this temple;" (John ii. 19.) meaning the temple of his body. And as he is spoken of in scripture as the only foundation of the church, so this is that which the apostles and evangelists laid in their preaching. It is in respect of laying this that the names of the twelve apostles, not of Peter only; were equally inscribed on the "twelve foundations" of the city of God. Rev xxi. 14. *The gates of hell*—As gates and walls were the strength of cities, and as courts of justice were held in their gates, this phrase signifies the power and policy of Satan and of his instruments. *Shall not prevail against it*—Not against the church universal, so as to destroy it. And they never did: there hath been a small remnant in all ages.

19 *I will give thee the keys of the kingdom of heaven*—Not to him alone, for they were equally given to all the apostles at the same time, (John xxi. 21—23.) but to him were first given the keys of doctrine and discipline. He first, after our Lord's resurrection, exercised the apostleship, (Acts i. 15.) and he first, by preaching, opened the kingdom of heaven both to the Jews (Acts ii.) and Gentiles (Acts x.)

Under the terms of *binding* and *loosing* are contained all those acts of discipline which Peter and his brethren performed as apostles: and undoubtedly what they thus performed on earth God confirmed in heaven.

20 *Then charged he his disciples to tell no one that he was the Christ*—Jesus himself had not said it expressly to his disciples, but left them to infer it from his doctrine and miracles. Nor was it proper for the apostles to say this openly before that grand proof of it, his resurrection. If they had, they who believed him would have the more earnestly sought to make him a king; and they who did not believe them, would more vehemently have rejected such a Messiah.

21 *From that time Jesus began to show his disciples that he must suffer many things*—Perhaps the word *began*, always

21 ¶ From (*c*) that time Jesus began to show his disciples, that he must go to Jerusalem and suffer many things from the elders, and chief priests, and scribes, and be killed, and be raised again the third day.

(*c*) Mark viii. 31. Luke ix. 22. Ch. xvii. 12.

22 ¶ Then Peter taking hold of him, rebuked him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turning, said to Peter, Get thee behind me, Satan: thou art an offence to me: for thou savourest not the things of God, but the things of men.

24 Then (*d*) said Jesus to his disciples, If any man be willing to come after me, let him deny himself, and take up his cross, and follow me.

(*d*) Ch. x. 38.

25 (*e*) For whosoever will save his life, shall lose it, and whosoever will lose his life for my sake, shall find it.

(*e*) Ch. x. 49. Mark viii. 35. Luke ix. 24. xvii. 33. John xii. 25.

26 For what is a man profited, if he shall gain the whole world and lose his own soul? Or what shall a man give, in exchange for his soul?

27 For the Son of man shall come in the glory of his Father, with his

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implies his entering on a set and solemn discourse. Hitherto he had mainly taught them one point—that he was the Christ: from this time he taught them another—that Christ must through suffering and death enter into his glory. *From the elders*—The most honourable and experienced men; *the chief priests*—Accounted the most religious; *and the scribes*—The most learned body of men in the nation. One would have expected that these should have been the first to receive them! But *not many wise, not many noble, were called.*

23 *Get thee behind me*—Out of my sight. Peter might step before him to stop him. *Satan*—Our Lord did not give so sharp a reproof to any other of his apostles, on any occasion. He saw it was needful for the pride of Peter's heart, puffed up with the commendation lately given him. The term Satan may not barely mean, Thou art my enemy while thou fanciest thyself my friend; but also thou art acting the part of Satan, by trying to hinder the redemption of mankind, by keeping me from the cross. *Thou savourest not*—Dost not relish, or desire. Learn hence: 1. That whosoever would prevent us from doing the will of God is our enemy. 2. That the proper answer to such is, *Get thee behind me:* 3. That otherwise he will be *an offence to us;* the cause of our stumbling, if not, falling: 4. That this advice always proceeds from not relishing *the things of God, but the things of men.*

24 *If any man be willing to come after me*—None is forced, but if any will be a Christian, it must be on these terms; *let him deny himself, and take up his cross*—Let him in all things deny his own will, however pleasing, and do the will of God, however painful.

Should we not consider all crosses, all things grievous to flesh and blood, as opportunities of embracing God's will, at the expense of our own; and as so many steps by which we may advance toward perfection? We should make a swift progress in the spiritual life, if we were faithful in this practice. Crosses are so frequent, that whoever makes advantage of them will soon be a great gainer. We may, in these daily and hourly crosses, make effectual oblations of our will to God, which oblations, so frequently repeated, will soon amount to a great sum. Let us remember that God is the author of all events; that none is so small as to escape his notice and direction. Every event therefore declares to us the will of God; to which, thus declared, we should heartily submit. We should renounce our own to embrace it: We approve and choose what his choice warrants as best for us. Herein should we exercise ourselves continually: this should be our practice all the day long. We should in humility accept the little crosses that are dispensed to us, as those that best suit our weakness.

25 *Whosoever will save his life*—At the expense of his conscience. Whosoever, in the very highest instance, that of life itself, will not renounce himself, shall be lost eternally. But can any man hope he should be able thus to renounce himself, if he cannot do it in the smallest instances? *And whosoever will lose his life, shall find it*—What he loses on earth, he shall find in heaven.

27 *For the Son of man shall come*—For

angels; and then shall he render to every man according to his work.

28 Verily I say to you, there are some standing here who shall not taste of death, till they see the Son of man coming in his kingdom.

CHAP. XVII.

AND (*f*) after six days, Jesus taketh Peter, and James, and John his brother, and bringeth them up into an high mountain apart,

(*f*) Mark ix. 2. Luke ix. 28.

2 And was transfigured before them, and his face shone as the sun, and his raiment became white as the light.

3 And behold there appeared to them Moses and Elijah talking with him.

4 Then Peter answering, said to Jesus, Lord, it is good for us to be here; if thou wilt, let us make here three tents, one for thee, and one for Moses, and one for Elijah.

5 While he was yet speaking, behold a bright cloud overshadowed them, and behold a voice out of the cloud, saying, This is my beloved Son, in whom I delight; hear ye him.

6 And his disciples hearing *it*, fell on their faces, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, be not afraid.

8 And lifting up their eyes, they saw no man, but Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man till the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the scribes, That Elijah must come first?

11 And Jesus answering, said to them, Elijah truly doth come first, and will regulate all things.

12 But I say to you, That Elijah is come already, and they acknowledged him not, but have done to him whatever they listed.

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there is no way to escape the righteous judgment of God.

28 And as an emblem of this, there are some here who shall live to see the Messiah coming to set up his mediatorial kingdom, with great power and glory, by the increase of his church, and the destruction of the temple, city, and polity of the Jews.

CHAP. XVII. v. 1. *A high mountain*—Probably Mount Tabor.

2 *And was transfigured*—Or transformed. The indwelling Deity darted out its rays through the veil of the flesh; and that with such transcendant splendour, that he no longer bore the form of a servant. His face shone with divine majesty, like the sun in its strength; and all his body was so irradiated by it, that his clothes could not conceal his glory, but became white and glittering as the very light, with which he covered himself, as with a garment.

3 *There appeared Moses and Elijah*—Here, for the full confirmation of their faith in Jesus, Moses the giver of the law, Elijah the most zealous of all the prophets, and God speaking from heaven, all bore witness to him.

4 *Let us make three tents*—The word of rapturous surprise. He says three, not six: because the apostles desired to be with their master.

5 *Hear ye him*—As superior even to Moses and the prophets. See Deut. xviii. 17.

7 *Be not afraid*—And doubtless at the same time he gave them courage and strength.

9 *Tell the vision to no man*—Not to the rest of the disciples, lest they should be grieved because they were not admitted to the sight; nor to any other persons, lest it should enrage some the more, and his approaching sufferings should make others disbelieve it. *Till the Son of man be risen again*—Till the resurrection should make it credible, and confirm their testimony about it.

10 *Why then say the scribes that Elijah must come first*—Before the Messiah? If no man is to know of his coming? Should we not rather tell every man that he is come, and that we have seen him, witnessing to thee as the Messiah?

11 *Regulate all things*—In order to the coming of Christ.

12 *Elijah is come already*—And yet when the Jews asked John, "Art thou Elijah?" he said, "I am not;" (John i.) meaning, I am not Elijah the Tishbite,

13 So shall the Son of man suffer from them. Then the disciples understood, that he spoke to them of John the Baptist.

14 ¶ (*g*) And when they were come to the multitude, there came to him a man, kneeling down to him, and saying,

(*g*) Mark ix. 14. Luke ix. 37.

15 Lord, have mercy on my son; for he is a lunatic, and suffereth grievously; for often he falleth into the fire, and often into the water.

16 And I brought him to thy disciples, but they could not cure him.

17 Then Jesus answering, said, O unbelieving and perverse generation, how long shall I be with you? How long shall I suffer you? Bring him hither to me.

18 And Jesus rebuked the devil, and he went out of him; and the child was cured from that hour.

19 Then the disciples coming to Jesus apart, said, Why could not we cast him out?

20 (*h*) And Jesus said to them, Because of your unbelief. For verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say to this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible to you.

(*h*) Chap. xxii. 21. Luke xvii. 6.

21 Howbeit this kind goeth not out but by prayer and fasting.

22 ¶ (*i*) And while they abode in Galilee, Jesus said to them, The Son of man is about to be betrayed into the hands of men;

(*i*) Mark ix. 30. Luke ix 44.

23 And they will kill him, and the third day he will rise again: and they were exceedingly sorry.

24 ¶ And when they were coming to Capernaum, they that received the tribute money came to Peter and said,

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come again into the world. But he was the person of whom Malachi prophesied under that name.

15 *He is lunatic*—This word might with great propriety be used, though the case was mostly preternatural; as the evil spirit would undoubtedly take advantage of the influence which the changes of the moon have on the brain and nerves.

17 *O unbelieving and perverse generation*—Our Lord speaks principally this to his disciples; *how long shall I be with you*, before you steadfastly believe?

20 *Because of your unbelief*—Because in this particular they had not faith. *If ye have faith as a grain of mustard-seed*—That is, the measure of it. But the faith here does not always imply saving faith. Many have had it who thereby cast out devils, and yet will at last have their portion with them. It is only a supernatural persuasion given a man, that God will work thus by him at that hour. Though I have all this faith, so as to remove mountains, yet if I have not the faith which worketh by love, I am nothing.

[Jesus meant a thriving and increasing faith, which, like the tiny mustard-seed, from being the *least* of seeds, becomes a great tree, so that in it fowls take shelter. He intimates also, that the faith of the holy has in it such a possibility and promise, that he who has it ought to feel that, whatever the loftiest faith has achieved is within his reach. If God's promises deserve *any* faith as God's word, they warrant unlimited faith. If Jesus is to be trusted *at all*, he is to be trusted infinitely. Let Christians have faith, and *faith in the power of faith*—faith raised to the *second power*—a *full persuasion* that with God all things are possible, if joined by earnest, importunate *prayer*.]

To remove mountains was a proverb among the Jews, and is still retained in their writings, to express a thing which is very difficult, and apparently impossible.

21 *This kind* of devils *goeth not out but by prayer and fasting*—What a testimony is this to the efficacy of fasting when added to fervent prayer! Some kinds of devils the apostles had cast out before this without fasting.

24 *When they were come to Capernaum*—Where our Lord now dwelt. This was the reason why they stayed till he came thither to ask him for the tribute. *Doth not your master pay the tribute*—This was a tribute or payment of a peculiar kind, being half a shekel, (that is, fifteen pence,) which every master of a family used to pay yearly to the service of the temple, to buy salt, and little things not otherwise provided for. It seems to have been a voluntary thing, which custom, rather than any law, had established.

Doth not your master pay the tribute?

25 He saith, Yes. And when he came into the house, Jesus prevented him, saying, What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? Of their own sons, or of strangers?

26 He saith to him, of strangers. Jesus saith to him, Then are the sons free.

27 Yet that we may not offend them, go to the sea, and cast an hook, and take the fish that first cometh up. And when thou hast opened his mouth, thou shalt find a piece of money. That take and give them for me and thee.

CHAP. XVIII.

AT that time came the disciples to Jesus, saying, Who is greatest in the kingdom of heaven?

2 (*k*) And Jesus calling to him a little child, set him in the midst of them, (*k*) Mark ix. 36. Luke x. 47.

3 (*l*) And said, Verily I say to you, Except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of heaven. (*l*) Ch. xix. 14.

4 Whosoever therefore shall humble himself as this little child, he is the greatest in the kingdom of heaven.

5 (*m*) And whoso shall receive one such little child in my name receiveth me. (*m*) Ch. x. 40. Luke x. 16. John xiii. 20.

6 (*n*) But whoso shall offend one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and he were drowned in the depth of the sea. (*n*) Mark ix. 42. Luke i. 1.

7 Woe to the world because of

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25 *Jesus prevented him*—Just when St. Peter was going to ask him for it. *Of their own sons, or of strangers?*—That is, such as are not of their own family.

26 *Then are the sons free*—The sense is, This is paid for the use of the house of God. But I am the Son of God. Therefore I am free from any obligation of paying this to my own Father.

27 *Yet that we may not offend them*—Even those unreasonable men, who claim what they have no right to: do not contest it with them, but rather yield to their demand than violate peace or love. O what would not one of a loving spirit do for peace! Any thing which is not expressly forbidden in the word of God. *A piece of money*—The original word is a *stater*, which was in value two shillings and sixpence; just the sum that was wanted. *Give for me and thee*—Peter had a family of his own: the other apostles were the family of Jesus.

What knowledge and power did our Lord here discover! Knowledge, penetrating into this animal, though beneath the waters; and power in directing this very fish to Peter's hook, though he himself was at a distance! How must this have encouraged both him and his brethren in a firm dependance on Divine Providence!

CHAP. XVIII. v. 1. *Who is the greatest in the kingdom of heaven?*—Which of us shall be thy prime minister? They still dreamed of a temporal kingdom.

2 *And Jesus calling to him a little child*—This is supposed to have been the great Ignatius, whom Trajan, the tyrant, condemned to be cast to the wild beasts at Rome!

3 *Except ye be converted*—The first step towards entering into the kingdom of grace is, to *become as little children*—Lowly in heart, knowing yourselves utterly ignorant and helpless, and hanging wholly on your Father who is in heaven for a supply of all your wants. We may farther assert, (though it is doubtful whether this text implies so much,) Except ye be turned from darkness to light, and from the power of Satan to God; except ye be entirely inwardly changed; renewed in the image of God, ye cannot enter into the kingdom of glory. Thus must every man be converted in this life, or he can never enter into life eternal. *Ye shall in no wise enter*—So far from being great in it.

5, 6 And all who are in this sense little children, are unspeakably dear to me. Therefore help them all you can, as if it were myself in person: and see that ye offend them not: that is, that ye turn them not out of the right road, neither hinder them in it.

7 *Woe to the world because of offences*—That is, unspeakable misery will be in the world through them. *For it must needs be that offences come*—Such is the nature of things, and such the weakness, folly,

offences: for it must needs be that offences come; but woe to that man by whom the offence cometh.

8 (*o*) Wherefore if thy hand or thy foot cause thee to offend, cut them off, and cast *them* from thee: it is good for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into the everlasting fire.

(*o*) Ch. v. 29. Mark ix. 43.

9 And if thine eye cause thee to offend, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire.

10 See that ye despise not one of these little ones; for I say to you, that in heaven there angels continually behold the face of my Father who is in heaven.

11 (*p*) For the Son of man is come to save that which was lost.

(*p*) Luke xix. 10.

12 (*q*) What think ye? If a man had a hundred sheep, and one of them go astray, doth he not leave the ninety and nine, and go into the mountains and seek that which was gone astray?

(*q*) Luke xv. 4.

13 And if so be that he find it, verily I say to you, he rejoiceth more over that *sheep* than over the ninety and nine which went not astray.

14 So it is not the will of your Father who is in heaven, that one of these little ones should perish.

15 (*r*) But if thy brother shall sin against thee, go and reprove him, between thee and him alone; If he will hear thee, thou hast gained thy brother.

(*r*) Luke xxvii. 3.

16 But if he will not hear, take with thee one or two more, that by the mouth of two or three witnesses every word may be established.

17 And if he will not hear them,

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and wickedness of mankind, that it cannot be but they will come. *But woe to that man*—That is, miserable is that man by whom the offence cometh. Offences are all things whereby any one is turned out of, or hindered in the way of God.

8, 9 *If thy hand, foot, eye, cause thee to offend*—If the most dear enjoyment, the most beloved and useful person, turn thee out of, or hinder thee in the way. Is not this a hard saying? Yes: if thou take counsel with flesh and blood.

10 *See that ye despise not one of these little ones*—As if beneath your notice. Be careful to receive and not to offend the very weakest believer in Christ: for as mean as some of these may appear to thee, the angels of God have a peculiar charge over them; even those of the highest order, who continually appear at the throne of the Most High. To behold the face of God, signifies the waiting near his throne, and alludes to the office of chief ministers in earthly courts, who daily converse with their princes.

11 Another, and yet a stronger reason for your not despising them is, that I myself came into the world to save them.

14 *So it is not the will of your Father*—Neither doth my Father despise the least of them. Observe the gradation: The angels, the Son, the Father.

15 But how can we avoid giving offence to some, or being offended at others? Especially suppose they are quite in the wrong? Suppose they commit a known sin? Our Lord here lays down a sure method of avoiding all offences. Whosoever closely observes this threefold rule will seldom offend others, and never be offended himself. If any do anything amiss of which thou art an eye or ear witness, thus saith the Lord, *If thy brother*—Any who is a member of the same Christian church, *sin against thee*, 1. *Go and reprove him alone*—If it may be in person: if that cannot be so well done, by thy messenger, or in writing. Our Lord gives no liberty to omit this, or to exchange it for either of the following steps.—2. *Take with thee one or two more*—Men whom he esteems or loves, who may then confirm what thou sayest; and afterwards, if need require, bear witness of what was spoken. If even this does not succeed, then, 3. *Tell it to the* elders of the *church*—Lay the whole matter open before those who watch over yours and his soul. If all this avail not, have no more intercourse with him, only such as thou hast with the Heathens.

Can any thing be plainer! Christ here expressly commands all Christians who see a brother do evil, to take this way, not another; and to take these steps in this order, as he does to honour their father and mother.

If we proceed from the private conduct

tell *it* to the church; but if he will not hear the church, let him be to thee as the heathen and the publican.

18 Verily I say to you, (*s*) Whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven. (*s*) Chap. xvi. 19.

19 Again I say to you, That if two of you shall agree on earth, touching any thing that they shall ask, it shall be done for them by my Father who is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶ Then came Peter to him and said, Lord, how often shall my brother sin against me, and I forgive him? Till seven times?

22 Jesus saith to him, I say not unto thee, till seven times, but till seventy times seven.

23 Therefore the kingdom of heaven is like a king, who was minded to settle accounts with his servants.

24 And when he had begun to settle, one was brought to him who owed him ten thousand talents:

25 But as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

26 Then the servant falling prostrate at his feet, said, Lord, have patience with me, and I will pay thee all.

27 And the lord of that servant, moved with tender compassion, loosed him and forgave him the debt.

28 But that servant going out, found one of his fellow servants who owed him a hundred pence, and seized him by the throat, saying, Pay me what thou owest.

29 And his fellow-servant falling at his feet, besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not, but went and cast him into prison, till he should pay the debt.

31 But his fellow-servants, seeing

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of man to man, to proceedings of a more public nature, in what Christian nation are church censures conformed to this rule? Is this the form in which ecclesiastical judgments appear in the popish, or even in the protestant world! Are these the methods used by those who boast most loudly of the authority of Christ to confirm their sentences? Earnestly pray that this dishonour to the Christian name may be wiped away, and that common humanity may not with solemn mockery be destroyed *in the name of the Lord.*

17 *Let him be to thee as the Heathen*—To whom thou still owest earnest good will, and all the offices of humanity.

18 *Whatsoever ye shall bind on earth*—By excommunication, pronounced in the spirit and power of Christ. *Whomsoever ye shall loose*—By absolution from that sentence. In the primitive church, absolution meant no more than a discharge from church censure. *Again I say*—And not only your intercession for the penitent, but all your united prayers shall be heard. How great then is the power of joint prayer! *If two of you*—Suppose a man and his wife.

20 *Where two or three are gathered together in my name*—That is, to worship me; *I am in the midst of them*—By my Spirit, to quicken their prayers, guide their counsels, and answer their petitions.

22 *Till seventy times seven*—That is, as often as there is cause. A certain number is put for an uncertain.

23 *Therefore*—In this respect.

24 *One was brought who owed him ten thousand talents*—Reckoning the Jewish talent, in silver, at £450, the sum would amount to four millions, five hundred thousand pounds; if of gold, to seventy-two million pounds. Hereby our Lord intimates the vast number and weight of our offences against God, and our utter inability to make him any satisfaction for the same.

25 *As he had not to pay, his lord commanded him to be sold*—Such was the power which creditors anciently had over their insolvent debtors in several countries.

28 [*A hundred pence*—Rather *denarii.* The denarius was a Roman coin, valued at about sevenpence-halfpenny, and the whole debt named was three pounds four shillings; whereas the debt of this merciless creditor, previously forgiven, was many millions of pounds.

30 *Went* with him before a magistrate, *and cast him into prison*, protesting he

what was done, were very sorry, and came and gave their lord an exact account of all that was done.

32 Then his lord calling him, said to him, Thou wicked servant, I forgave thee all that debt, because thou entreatedst me:

33 Shouldst not thou also have had compassion on thy fellow-servant, as I had pity on thee?

34 And his lord being wroth, delivered him to the tormentors, till he should pay all that was due to him.

35 So likewise will my heavenly Father do to you, if ye from your hearts forgive not every one his brother their trespasses.

CHAP. XIX.

AND (*t*) Jesus, when he had finished these sayings, departed from Galilee, and came into the coast of Judea, beyond Jordan. (*t*) Mark x. 1.

2 And great multitudes followed him, and he healed them there.

3 And the Pharisees came to him, tempting him, and saying, Is it lawful for a man to put away his wife for every cause.

4 And he answering, said to them, Have ye not read, that he who made *them*, made them male and female from the beginning?

5 And said (*u*) For this cause a man shall leave father and mother and cleave to his wife, and they twain shall be one flesh. (*u*) Gen. ii. 24.

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say to him, Why then did Moses (*y*) command to give a writing of divorce, and put her away?

(*y*) Deut. xxiv. 1. Matt. v. 31. Mark x. 2. Luke xvi. 18.

8 He saith to them, Because of the hardness of your hearts, Moses permitted you to put away your wives; but from the beginning it was not so.

9 And I say to you, whosoever shall put away his wife, except for whore-

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should lie there *till he should pay the* whole *debt.*

34 *His lord delivered him to the tormentors*—Imprisonment is a much severer punishment in the eastern countries than in ours. State-criminals are not only confined to a mean and scanty allowance, but are frequently loaded with clogs, or heavy yokes, so that they can neither lie nor sit at ease: and by frequent scourgings, and sometimes rackings, are brought to an untimely end. *Till he shall pay all that was due to him*—That is, without all hope of release; for this he could never do.

How observable is this account, and the great inference our Lord draws from it! 1. The debtor was freely and fully forgiven; 2. He wilfully and grievously offended; 3. His pardon was retracted, the whole debt required, and the offender delivered to the tormentors for ever. And shall we still say, But when *we* are once freely and fully forgiven, *our* pardon can never be retracted? Verily, verily, I say unto you, *So likewise will my heavenly Father do to you, if ye from your hearts forgive not every one his brother their trespasses.*—Learn—That the offences which others commit against us, are trivial compared with our offences against God.

CHAP. XIX. v. 1. *He departed*—And from that time *walked no more in Galilee.*

2 *Multitudes followed him, and he healed them there*—That is, wheresoever they followed him.

3 *The Pharisees came tempting him*—Trying to make him contradict Moses. *For every cause*—That is, for any thing which he dislikes in her. This the scribes allowed.

4. *He said, have ye not read*—So, instead of contradicting them, our Lord confutes them by the very words of Moses. *He who made them, made them male and female from the beginning*—At least from the beginning of the Mosaic creation. Does it not follow that God's making Eve was part of his original design, and not a consequence of Adam's beginning to fall? By making them one man and one woman, he condemned polygamy; by making them *one flesh*, he condemned divorce.

5 *And said*—By the mouth of Adam; who uttered the words.

7 *Why did Moses command?*—Christ replies, *Moses permitted* (not commanded) *it, because of the hardness of your hearts*—Because neither your father nor you could bear the more excellent way.

9 *And I say to you*—I revoke that in-

dom, and marry another, committeth adultery; and he that marrieth her that is put away, committeth adultery.

10 His disciples say to him, If the case of a man with *his* wife be so, it is not expedient to marry.

11 But he said to them, All men do not receive this saying, but they to whom it is given.

12 For they are eunuchs who were born so from their mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 ¶ Then (*z*) were brought to him little children, that he might lay *his* hands on them and pray: but his disciples rebuked them.

(*z*) Mark x. 13. Luke xviii. 15.

14 (*a*) But Jesus said, Suffer the little children to come to me, and forbid them not; for of such is the kingdom of heaven.

(*a*) Chap. xviii. 3.

15 And he laid his hands on them, and departed thence.

16 ¶ And (*b*) behold one came and said to him, Good master, what good thing shall I do, that I may have eternal life?

(*b*) Mark x. 17. Luke xviii. 18.

17 And he said to him, Why callest thou me good? *There is* none good but one, that is God: but if thou wilt enter into life, keep the commandments.

18 He saith to him, Which? Jesus said, (*c*) Thou shalt do no murder; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness;

(*c*) Exodus xx. 12, &c.

19 Honour *thy* father and mother, and thou shalt love thy neighbour as thyself.

20 The young man saith to him, All these things have I kept from my childhood: what lack I yet?

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dulgence from this day, so that from henceforth, *Whosoever*, &c.

11 *But he said to them*—This living unmarried does not hold with regard to all men, but with regard to those only to *whom is given* this excellent gift of God. This *is given* to three sorts of persons: to some by natural constitution, without their choice; to others by violence against their choice; and to others by grace, with their choice; who steadily withstand their natural inclinations, that they may *wait upon God without distraction*.

12 *There are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake*—Happy they! who have abstained from marriage (though without condemning or despising it,) that they might walk more closely with God! *He that is able to receive it, let him receive it*——This gracious command is not designed for all men; but only for those few who are *able to receive it*. O let these receive it joyfully!

13 *That he should lay his hands on them*—This was a rite which was very early used in praying for a blessing on young persons. See Gen. xlviii. 14—20.

The disciples rebuked them—That is, them that brought them: probably thinking such an employ beneath the dignity of their Master. But the conduct of Christ seems to say, *I have to die for them*, and therefore, they are not to be despised.

14 *Of such is the kingdom of heaven*—Little children—[Or, the kingdom of heaven is in a great measure, composed of such, literally; and those only who resemble little children, shall enter it. Christ loves little children, as the emblem of innocence and simplicity; he has sanctified infancy by passing through it himself. The Holy Jesus was once a child.

16 *And behold one came*—Many of the poor had followed him from the beginning. *One* rich man *came* at last.

17 *Why callest thou me good*—Whom thou supposest to be only a man. *There is none good*—Supremely, originally, essentially, *but God. If thou wilt enter into life, keep the commandments*.—From a principle of loving faith. Believe, and thence love and obey. And this undoubtedly is the way to eternal life. Our Lord therefore does not answer ironically, which had been utterly beneath his character, but gives a plain, direct, serious answer to a serious question.

20 *The young man saith, All these have I kept from my childhood*—so he imagined; and perhaps he had, as to the letter; but not as to the spirit, which our Lord immediately shows.

21 Jesus saith to him, if thou desirest to be perfect, go, sell what thou hast and give to the poor, and thou shalt have treasure in heaven; and come, follow me.

22 But the young man hearing that saying, went away sorrowful; for he had great possessions.

23 ¶ Then said Jesus to his disciples, Verily I say to you, a rich man shall with difficulty enter into the kingdom of heaven.

24 And again I say to you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 His disciples hearing *it*, were exceedingly amazed, saying, Who then can be saved?

26 But Jesus looking upon *them*, said to them, With men this is impossible; but with God all things are possible.

27 ¶ Then Peter answering, said to him, Behold we have forsaken all, and followed thee, What shall we have therefore?

28 Jesus said to them, Verily I say to you, that ye who have followed me in the renovation, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or land, for my name's sake, shall receive an hundred fold, and inherit everlasting life.

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21 *If thou desirest to be perfect*—That is, to be a real Christian: *Sell what thou hast*—He who reads the heart, saw his bosom sin was love of the world; and knew *he* could not be saved from this, but by *literally* renouncing it. To *him* therefore he gave this special direction, which he never designed for a general rule. For *him*, this was necessary to salvation: to us, it is not so. *To sell all* was an absolute duty to him: to many of us, it would be an absolute sin. *The young man went away*—Not being willing to have salvation at so high a price.

24 *It is easier for a camel to go through the eye of a needle, than for a rich man to* go through the strait gate: that is, it is extremely difficult. See 1 Tim. vi. 9, 10. Rich man, tremble! feel this impossibility, else thou art lost for ever!

[This proverb is still used in the East. To prevent the plundering of their houses by Arab horsemen, they have a low door, not more than 3 feet high; some of the smaller camels get through on their knees with great difficulty; some not at all—hence the comparison; it expresses impossibility. Some read, a *cable* through the eye of a needle.—"Christ and his disciples," says one traveller, "must have been in a place, where he saw the people mending their camel saddles, by using a long needle, like our packing needle; he pointed to them, and in substance said, Those camels can as soon pass through the eyes of those needles as a rich man can enter heaven."]

25 *His disciples were amazed, saying, Who then can be saved*—If rich men with all their advantages cannot, Who? A poor man? a peasant? a beggar?—a thousand of them, sooner than one that is rich.

26 *Jesus looking upon them*—To compose their hurried spirits. O what a speaking look was there! *Said to them*—With the utmost sweetness: *With men this is impossible*—He does not retract what he had said; nor soften it in the least degree, but strengthens it, by representing the salvation of a rich man, as the utmost effort of omnipotence.

28 *In the renovation*—In the final renovation of all things. *Ye shall sit*—In the beginning of the judgment they shall *stand*. [2 Cor. v. 10.] then being absolved, they *shall sit* with the judge. 1 Cor. vi. 2. *On twelve thrones*—So our Lord promised, without expressing any condition; yet it is certain, there is one implied. In consequence of this, *those twelve* did not sit on *those twelve thrones;* for the throne of Judas, another sat thereon. [Read the passage thus,—In the day of the renovation of all things, when the Son of man shall sit upon the throne of his glory, ye also who have followed me, shall sit upon twelve thrones, judging the twelve tribes of Israel.]

29 *And every one*—In every age and country; not you my apostles only: *that hath forsaken houses, or brethren, or wife, or children*—Either by giving any of them up when they could not be retained with a clear conscience, or by willingly refrain-

30 But (*d*) many first *will* be last, and the last *will* be first.

(*d*) Ch. xx. 16. Mark x. 31. Luke xiii. 30.

CHAP. XX.

FOR the kingdom of heaven is like an householder, who went out early in the morning to hire labourers into his vineyard.

2 And having agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And going out about the third hour, he saw others standing idle in the market-place,

4 And said to them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went.

5 Again going out about the sixth and ninth hour, he did likewise.

6 And going out about the eleventh hour, he found others standing idle, and saith to them, Why stand ye here all the day idle?

7 They say to him, because no man hath hired us. He saith to them, Go ye also into the vineyard, and whatsoever is right ye shall receive.

8 And in the evening the lord of the vineyard saith to the steward, call the labourers, and pay them their hire, beginning from the last to the first.

9 And when they came who *were hired* about the eleventh hour, they received every one a penny.

10 But when the first came, they

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ing from acquiring them: *Shall receive a hundred fold*—In value, though not in kind, even in the present world.

30 *But many first*—Many of those who were first called *shall be last*—Shall have the lowest reward; those who came after them being preferred before them: and yet both the first and the last may be saved, but with different degrees of glory.

CHAP. XX. v. 1. That the first called may yet be last, our Lord confirms by the following parable. He shows that many of the Jews would surely be rejected, and many of the Gentiles accepted. That many of the Gentiles who were first converted would be last and lowest in the kingdom of glory, and many of those who were last converted would be first and highest therein. *The kingdom of heaven is like*—That is, the manner of God's proceeding in his kingdom resembles that of *an householder. In the morning*—At six; called by the Romans and Jews the first hour. From thence reckoning on to the evening, they called nine the third hour; twelve, the sixth; three in the afternoon, the ninth; and five, the eleventh. *To hire labourers into his vineyard*—All who profess to be Christians are in this sense labourers, and are supposed, during their life, to be working in God's vineyard.

2 The Roman penny was about sevenpence halfpenny English. [The sum to us appears small. In 1351, it is remarkable that the Parliament of this country regulated the wages of corn weeders, and hay-makers, and fixed the hire at *one penny* a day, without meat and drink. Even a chaplain to the Scotch bishops had only *threehalf-pence* a day. But things then were extremely cheap; 24 eggs were sold for a penny, a pair of shoes for fourpence, a fat goose for twopence, a hen or a pig for a penny each, a fat ox for six shillings and eightpence, and wheat at two shillings per quarter.

3 [*Standing idle in the market-place*—Nothing to do—not having hired. In the East the custom still prevails. "We observed," says Morier, a traveller, "every morning, before sunrise, many peasants collected with spades, &c., in their hands, waiting to be engaged to labour. Passing the same place, later in the day, we still found others standing idle. On asking them, Why stand ye here all the day idle? They answered, "Because no man hath hired us."]

6 *Eleventh hour*—Five o'clock in the evening, only one hour before the end of the Jewish day.

8 *In the evening*—Of life, or of the world.

9 *Who were hired about the eleventh hour*—Either the Gentiles, who were called long after the Jews into the vineyard, the church of Christ; or those in every age, who did not hear or at least understand the gospel call, till their day of life was drawing to a close. Some circumstances of the parable seem best to suit the former, some the latter of these senses.

10 *The first supposed they should have received more*—Probably the first here may mean the Jews, who supposed they

supposed that they should have received more; and they likewise received every one a penny.

11 And having received it, they murmured against the householder,

12 Saying, these last have wrought one hour, and thou hast made them equal unto us, who have borne the burden and heat of the day.

13 And he answering, said to one of them, Friend, I do thee no wrong. Didst thou not agree with me for a penny?

14 Take what is thine, and go: It is my will to give to this last even as to thee.

15 Is it not lawful for me to do what I will with my own? Is thine eye evil because I am good?

16 (*e*) So the last shall be first, and the first last: for many are called, but few chosen. (*e*) Ch. xix. 30. xxii. 14.

17 ¶ (*f*) And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said to them, (*f*) Mark x. 32 Luke xvii. 31.

18 Behold we go up to Jerusalem, and the Son of man will be betrayed to the chief priests and scribes, and they will condemn him to death,

19 And will deliver him to the Gentiles to mock and scourge, and crucify *him;* and the third day he shall rise again.

20 ¶ (*g*) Then came to him the mother of Zebedee's children with her sons, worshipping *him* and desiring a certain thing of him. (*g*) Mark x. 35.

21 And he said to her, What wilt

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should always be preferred before the Gentiles.

11,12 [*They murmured against the goodman of the house*—They had no cause to murmur. He paid them according to agreement, a penny per day; and if the householder was disposed to be generous to the later labourers, what was it to them? If there was any injustice in the case, it was injustice to himself, as he might have paid them proportionately. Perhaps his business was urgent, requiring to be done before the close of the day, and he saw that they worked hard to meet his wishes, and to obtain food, of which they stood in need, and he determined to be liberal, and to *reward all alike*, as he had a right to do what he would with his own.

The calling of the Jew first, and afterwards the Gentile, into the kingdom of heaven, appears to be the scope of the parable. The preaching of the gospel to the Gentiles was urged as a cause for their not receiving it, as they fondly thought they were, and should be the sole objects of the Divine favour. See their hostility to the Gentiles. They resembled the *elder brother's* conduct in reference to the Prodigal Son; Luke xv. 11, &c.; Acts xi. 1.

Some are converted in the morning of life; some in its noonday prime, and some in the evening of life. The latest generation in the evening of our world's history, will have its work, as well as the earliest. Late converts may outstrip in piety, watchfulness, labour. and usefulness, those who were long in Christ before them. See 1 Cor. xv. 8. Even dying lips, as those of the crucified thief, may speak to the honour of Christ.]

12 *Thou hast made them equal to us*—So St. Peter expressly says, Acts xv. 9, "God hath put no difference between us (Jews) and them (Gentiles), purifying their hearts by faith." And those who are equally holy here, whenever they were called, will be equally happy hereafter.

14 *It is my will to give to the last* called among the Heathens, even as to the first called among the Jews; yea, and to the late converted publicans and sinners, even as to those who are called before.

15 *Is it not lawful for me to do what I will with my own*—Yea, doubtless: to give either to Jew or Gentile, a reward infinitely greater than he deserves. *Is thine eye evil because I am good*—Art thou envious because I am gracious? Here is an evident reference to that malignant aspect which is generally the attendant of a selfish and envious tongue.

16 *So shall the last be first, and the first last*—Not only with regard to the Jews and Gentiles, but in a thousand other instances. *For many are called*—All who hear the gospel: *but few chosen*—Only those who obey it.

20 *Then came to him the mother of Zebedee's children*—Considering what he had just been speaking, was ever any thing more unreasonable? Perhaps Zebedee himself was dead, or was not a follower of Christ.

thou? She said to him, Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom.

22 But Jesus answering, said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink, or to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith to them, Ye shall indeed drink my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand and on my left is not mine to give, save to them for whom it is prepared of my Father.

24 And the ten hearing *it*, were moved with indignation against the two brethren.

25 But Jesus calling them to him, said, Ye know that the princes of the Gentiles lord it over them, and they that are great exercise authority upon them.

26 (*h*) It shall not be so among you; but whosoever desireth to be great among you, let him be your minister;

(*h*) Ch. xxiii. 11.

27 And whosoever desireth to be chief among you, let him be your servant.

28 Even as the Son of man came not to be served, but to serve; and to give his life a ransom for many.

29 ¶ (*i*) And as they were going from Jericho, a great multitude followed him.

(*i*) Mark x. 46 Luke xviii. 35.

30 And behold two blind men sitting by the way-side, hearing that Jesus was passing by, cried out, saying, Have mercy on us, O Lord, thou Son of David.

31 And the multitude charged them to hold their peace; but they cried out the more, saying, Have mercy on us, O Lord, thou Son of David.

32 And Jesus standing still, called them and said, What do ye desire that I should do for you?

33 They say to him, Lord, that our eyes may be opened.

34 So Jesus moved with tender compassion, touched their eyes, and immediately their eyes received sight, and they followed him.

CHAP. XXI.

AND (*k*) when they drew nigh to Jerusalem, and came to Bethphage, at the mount of Olives, then sent Jesus two of his disciples,

(*k*) Mark xi. 1. Luke xix. 29. John xii 21.

2 Saying to them, Go into the village over against you, and straightway ye shall find an ass tied, and a

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21 *In thy kingdom*—Still they expected a temporal kingdom.

22 *Ye know not* what is implied in being advanced in my kingdom, and what is pre-required thereto. All who share in my kingdom must share in my sufferings. Are you able and willing to do this? Both these expressions, *the cup, the baptism*, are to be understood of his sufferings and death. The like expressions are common among the Jews.

23 *But to sit on my right hand*—Christ applies to the glories of heaven what his disciples understood of the glories of earth. But he does not deny that this is his to give. It is his to give in the strictest propriety, both as God, and as the Son of man. He only asserts that he gives it to none but those for whom it is originally prepared; namely, those who endure to the end in the "faith that worketh by love."

25 *Ye know that the princes of the Gentiles lord it over them*—And hence you imagine the chief in my kingdom will do as they; but it will be quite otherwise.

26 *Your minister*—That is, your servant.

30 *Behold two blind men cried out*—St. Mark and St. Luke mention only one of them, blind Bartimeus. He was far the more eminent of the two; and, as it seems, spoke for both.

31 *The multitude charged them to hold their peace*—And so they will all who begin to cry after the Son of David: but let those who feel their need of him cry the more, or they will come short of a cure.

CHAP. XXI. v. 1. [*Bethphage* was a small village at the foot of the Mount of Olives, between Bethany and Jerusalem. *Mount of Olives*—So called from the numerous Olive trees that grew upon it. It lay east of Jerusalem, a mile out of the city, over the valley of Jehoshaphat. It was about a mile long. From its sum-

colt with her: loose and bring *them* to me,

3 And if any man say aught to you, say, The Lord hath need of them, and he will send them immediately.

4 This was done that it might be fulfilled which was spoken by the prophet, saying,

5 (*l*) Tell ye the daughter of Sion, Behold thy King cometh to thee, meek and sitting on an ass, even a colt, the foal of an ass. (*l*) Zech. ix. 9.

6 And the disciples went and did as Jesus had commanded them.

7 And brought the ass and the colt, and put on their clothes and set *him* thereon:

8 And a very great multitude spread their garments in the way; and others cut down branches from the trees and strewed *them* in the way.

9 And the multitudes that went before and that followed after cried, saying, Hosanna to the Son of David; blessed in the name of the Lord *is* he that cometh: Hosanna in the highest.

10 ¶ And as he came into Jerusalem, all the city was in a commotion, saying, Who is this?

11 And the multitude said, This is Jesus, the prophet from Nazareth of Galilee.

12 ¶ And (*m*) Jesus went into the temple, and cast out all that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that were selling doves. (*m*) Mark xi. 11, 15. Luke xix. 45.

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mits all the city can be seen, and there is a delightful and extensive view of the surrounding country.]

5 *Daughter of Sion*—That is, the inhabitants of Jerusalem: the first words of this passage are cited from Isaiah lxii. 11; the rest from Zech. ix. 9. The ancient Jewish doctors applied these prophecies to the Messiah. Jerusalem was called Zion, because it was partly built upon that hill. *On an ass*—The Prince of Peace did not take a horse, a warlike animal; but he will ride on that by and by. Rev. xix. 11. In the patriarchal ages, illustrious persons thought it no disgrace to make use of this animal. [In the east the ass is far superior to, and more valuable then ours, and is used for travelling and purposes of state; yet the appearance of Christ was mean when compared with royal manifestations, &c. But he was *lowly* and *meek*.]

7 *They set him thereon*—That is, on the clothes.

8 *A great multitude spread their garments in the way*—[Alludes to the Eastern practice of scattering flowers and branches of trees in the way of conquerors and kings. Cato was thus honoured at the end of his expedition; so Agamemnon, and when Xerxes passed over the Hellespont, the people strewed his way with myrtles.—The *garments* were the upper or flowing robes.]

9 *The multitudes cried, saying*—Perhaps from a divine impulse; for most of them understood not the words they uttered. *Hosanna* (Lord, save us,) was a solemn word often used by the Jews. It means, "We sing Hosanna to the Son of David. Blessed is he, the Messiah, of the Lord. Save, thou that art in the highest heavens." Christ refused all public tokens of honour till now, lest the envy of his enemies should interrupt his preaching before the time. But this reason now ceasing, he suffered their acclamations, that they might be a public testimony against their wickedness, who in four or five days after cried out, Crucify him, crucify him.

11 *This is Jesus from Nazareth*—What a stumbling-block was this! If of Nazareth he could not be the Messiah. But they who desired to know the truth, would not object: for upon inquiry (which such would not fail to make,) they would find he was not of Nazareth, but Bethlehem.

12 *He cast out all that sold and bought* doves and oxen for sacrifice, for they *profaned* the temple. [Avarice covered with the veil of religion, Christ abhors. Merchandise of holy things, simoniacal presentations, fraudulent barter, a mercenary spirit in sacred functions, offices obtained by flattery, service or attendance, nominations and elections, made through the love of money, and not for the glory of God—these things profane the temple, and degrade religion. May God convert those who are so actuated. Amen. *In the temple*—That is, in the outer court of it, where the Gentiles used to worship. *The money-changers*—The exchangers of foreign money into current coin, which

13 And saith to them, It is written, (*n*) My house shall be called the house of prayer, but ye have made it a den of thieves. (*n*) Isa. lvi. 7. Jer. vii. 11.

14 And the blind and the lame came to him in the temple, and he healed them.

15 But the chief priests and the scribes, seeing the wonders that he did, and the children crying in the temple, saying, Hosanna to the Son of David, were sore displeased;

16 And said to him, Hearest thou what these say? And Jesus saith to them, Yea: have ye never read, (*o*) Out of the mouths of babes and sucklings thou hast perfected praise?

(*o*) Psalm viii. 2

17 (*p*) And leaving them he went out of the city to Bethany, and lodged there. (*p*) Mark xi. 11. 12.

18 ¶ Now in the morning, as he was returning to the city, he hungered.

19 And seeing a fig-tree in the way, he came to it, and found nothing thereon but leaves only. And he saith to it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

20 And the disciples seeing *it*, marvelled, saying, How soon is the fig-tree withered away.

21 Jesus answering, said to them, (*q*) Verily I say to you, If ye have faith and doubt not, ye shall not only do this *miracle* of the fig-tree, but also if ye say to this mountain, Be thou lifted up, and be thou cast into the sea; it shall be done. (*q*) Ch. xvii. 20.

22 And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ¶ And (*r*) when he came into the temple, the chief priests and the elders of the people came to him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

(*r*) Mark xi. 27. Luke xx. 1.

24 And Jesus answering, said to them, I will also ask you one thing, which if ye tell me, I will likewise tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven or from men? And they reasoned among themselves saying, If we say, From heaven, he will say, Why then did ye not believe him?

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foreigners might want in Judea, or the current coin into a foreign one when they should leave Judea.

13 *A den of thieves*—A proverbial expression for a harbour of wicked men, alluding to the nests of banditti who concealed themselves in the caverns of Judea.

17 *Bethany*—It was two miles eastward from Jerusalem, on the retired and shady side of Mount Olivet, on the way to Jericho. The spot is beautiful and romantic; but it is now a miserable little village.

19 *And seeing a fig-tree by the way*—See Mark xi. 13.

20 *The disciples seeing it*—As they went by the next day.

21 *Jesus answering, said, If ye have faith*—The design of our Lord in this miracle, was, to confirm and increase their faith; and to warn them against unfruitfulness. *Removing mountains* and *rooting up mountains*, signified conquering great difficulties, &c. He that has strong faith in God will bring his difficulty to God, and confident that he can and will help, shall bring down the power of God to enable him to succeed—mountains shall become plains.

23 *When he came into the temple the chief priests came*—Who thought he violated their right: *And the elders of the people*—Members of the Sanhedrim, to whom that title belonged: which is the more probable as they were the persons under whose knowledge the late action of Christ, in purging the temple, would fall. The whole appeared in a large company, to give the more weight to what they said; and to bear a united testimony against him. *As he was teaching*—Which they supposed he had no authority to do, being neither priest, nor Levite, nor scribe. Some of the priests (though not as priests) and all the scribes were authorized teachers. *By what authority doest thou these things*—Publicly teach the people, and drive out those who had our permission to traffic in the outer court?

24, 25 *I will ask you one thing: The baptism*—That is, the whole ministry, *of John, was it from heaven, or from men*—By what authority did he act and teach?

26 But if we say, Of men, we fear the multitude; for all hold John as a prophet.

27 And they answering, said to Jesus, We cannot tell. And he said to them, Neither tell I you by what authority I do these things.

28 But what think you? A man had two sons; and coming to the first, he said, Son, go to work to-day in my vineyard.

29 He answering, said, I will not; but afterward repenting, he went.

30 And coming to the other, he said likewise. And he answered, I *go*, sir; but went not.

31 Which of the two did the will of *his* father? They say to him, The first. Jesus saith to them, Verily I say to you, the publicans and the harlots go into the kingdom of God before you.

32 For John came to you in a way of righteousness, and ye believed him not; but the publicans and the harlots believed him. And ye seeing *it*, repented not afterward, that ye might believe him.

33 (*s*) Hear another parable. There was a certain householder, who planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country.

(*s*) Mark xii. 1. Luke xx. 9.

34 And when the season of fruit drew near, he sent his servants to the husbandmen, to receive the fruits of it.

35 And the husbandmen taking his servants, beat one, and killed another, and stoned another.

36 Again he sent other servants, more than the former; and they did to them in like manner.

37 Last of all he sent to them his son, saying, They will reverence my son.

38 But the husbandmen seeing the son, said among themselves, This is the heir; come, let us kill him, and take possession of his inheritance.

39 And taking him, they cast *him* out of the vineyard, and slew *him*.

40 When therefore the lord of the vineyard cometh, what will he do to those husbandmen?

41 They say to him, he will miserably destroy those wicked men, and will let out the vineyard to other husbandmen, who will render him the fruits in their seasons.

42 Jesus saith to them, Have you never read in the scriptures, (*t*) The stone which the builders rejected is become the head of the corner? This

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Did man or God give him that authority? Was it not God? But if so, the consequence was clear. For John testified that Jesus was the Christ. *Why did ye not believe him*—Testifying this.

27 *Neither tell I you*—Not again, in express terms: he had often told them before, and they would not believe him.

30 *He answered, I go, sir; but went not*—Just so did the Scribes and Pharisees: they professed the greatest readiness and zeal in the service of God: but it was bare profession, and contradicted by all their actions.

32 *John came in a way of righteousness*—Walking in it, as well as teaching it. *The publicans and harlots*—Those notorious sinners repented, though at first they said, "I will not." *And ye seeing* the amazing change that was wrought in them, though at first ye said, "I go, sir," *repented not afterward*—Were no more convinced than before. O how is this scripture fulfilled at this day!

33 *A certain householder planted a vineyard*—God planted the church in Canaan: *and hedged it round about*—With his Almighty protection; *and digged a wine-press*—the law and sacrificial rites; *and built a tower*—The temple: *and went into a far country*—That is, left the keepers of his vineyard, in some measure, to behave as they should see good.

34 *He sent his servants*—His extraordinary messengers, the prophets: *to the husbandmen*—The ordinary preachers or ministers among the Jews.

41 *They say*—Perhaps some of the bystanders, not the chief priests or Pharisees, who, as St. Luke relates, said, "God forbid." Luke xx. 16.

42 *The builders*--The scribes and priests, whose office it was to build up the church. *Is become the head of the corner*—Or the

is the Lord's doing, and it is marvellous in our eyes. (*t*) Ps. cxviii. 22.

43 Therefore I say to you, The kingdom of God shall be taken from you, and given to a nation, bringing forth the fruits thereof.

44 (*u*) And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. (*u*) Luke xx. 18.

45 And the chief priests and the Pharisees, hearing this parable, knew he spoke of them.

46 But when they sought to apprehend him, they feared the multitude, because they took him for a prophet.

CHAP. XXII.

AND Jesus answering, spake to them again in parables, saying,

2 The kingdom of heaven is like a king, who made a marriage-feast for his son.

3 And sent forth his servants to call them that were invited to the marriage; but they would not come.

4 Again he sent forth other servants, saying, tell them who are invited, Behold I have prepared my dinner, my oxen and fatlings *are* killed, and all things *are* ready: come to the marriage.

5 But they slighting *it*, went one to his farm, another to his merchandise.

6 And the rest, laying hold on his servants, treated *them* shamefully, and slew *them*.

7 And the king hearing *it*, was wroth, and sending forth his troops, destroyed those murderers, and burnt their city.

8 Then saith he to his servants, The marriage-feast is prepared, but they who were invited, were not worthy.

9 Go ye therefore into the highways, and invite whomsoever ye find to the wedding banquet.

10 So those servants going out into the ways, gathered together all whomsoever they found, both bad and good. And the feast was abundantly supplied with guests.

11 But the king coming in to see

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corner-stone: he is become the foundation of the church, on which the whole building rests, and its chief corner-stone, for uniting the Gentiles to it, as the corner-stone of a house supports and links its two sides together.

43 *Therefore*—Because ye reject this corner-stone: *The kingdom of God*—The gospel. Shall be given to the Gentiles.

44 *Whosoever shall fall on this stone*—In scorn, unbelief, and opposition, would be broken, condemned in his conscience, and dread future Divine wrath. *But on whomsoever it shall fall*—His suffering shall be more aggravated, especially if he has opposed Christ, by infidelity, persecution, &c. [This verse alludes to the Jewish custom of stoning. Standing on the margin of a precipice, the man was pitched over by one of the witnesses. If he did not die he would be greatly injured; and if alive, a heavy stone was hurled upon him that killed him. This verse more naturally follows verse 42.]

CHAP. XXII. v. 1. *Jesus answering, spake*—That is, spake in reference to what had just passed.

2 *A king, who made a marriage-feast for his son*—So did God, when he brought his first-begotten into the world.

3 *Them that were invited*—The Jews.

4 *Fatlings*—Fatted beasts and fowls.

5 *One to his farm, another to his merchandise*—One must mind what he has; another, gain what he wants. How many perish by misusing lawful things!

7 *The king sending forth his troops*—The Roman armies, employed of God for that purpose; *destroyed those murderers*—Primarily, the Jews.

9 *Go into the highways*—The word signifies the byways or turnings of the road. [Invite the most wretched. It is common for a rich man in the East, if he wishes to gain some temporal or spiritual blessing, to order his head servants to prepare a feast for one or two hundred guests.]

10 *They gathered all*—By preaching everywhere, and using personal entreaty.

11 *The guests*—The members of the visible church.

12 *A wedding garment*—The righteousness of Christ, first imputed, then implanted. It may easily be observed, that

the guests, saw there a man who had not on a wedding-garment.

12 And saith to him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless.

13 Then said the king to his servants, Bind him hand and foot, and take him away, and cast *him* into the outer darkness: there shall be weeping and gnashing of teeth.

14 (*x*) For many are called, but few chosen. (*x*) Ch. xx. 16.

15 ¶ (*y*) Then went the Pharisees and consulted together how to ensnare him in his talk. (*y*) Mark xii. 13. Luke xx. 20.

16 And they send to him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth; neither carest thou for any man; for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute to Cæsar, or not?

18 But Jesus knowing their wickedness, said, Why tempt ye me, ye hypocrites?

19 Show me the tribute-money. And they brought to him a penny.

20 He saith to them, Whose *is* this image and superscription?

21 They say to him, Cæsar's. Then said he to them, Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's.

22 And hearing *it* they marvelled. And they left him and went away.

23 ¶ (*z*) The same day came the Sadducees, who say there is no resurrection, and asked him, (*z*) Mark xii. 18.

24 Saying, Master, Moses said, (*a*) If a man die, having no children, his brother shall marry his wife, and raise up issue to his brother. (*a*) Deut. xxv. 5.

25 Now there were with us seven brethren; and the first having married a wife, died; and having no issue, left his wife to his brother.

26 Likewise the second also, and the third, unto the seventh.

27 Last of all the woman died also.

28 Therefore, in the resurrection,

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this verse refers to God's proceedings at the last day. [Eastern monarchs and wealthy men, confer a robe of office on festive occasions, as that of marriage; they have large wardrobes for this purpose. The wedding-dresses are most magnificent, and the meanest person would feel insulted if this provision were omitted.--Our Lord, in this parable, declares the folly of trusting in our own works, and rejecting that robe of righteousness which his grace has so richly provided.]

13 [*And cast him into outer darkness*—Banquets were celebrated in richly adorned rooms, radiant with light. How dismal would it feel when cast out of doors into the external darkness, for such feasts were generally held in the night! Does not this prefigure the state of those at the last day, who will find the *door shut?*]

14 *Many are called: few chosen*—Many hear; few believe. Yea, many are members of the visible, but few of the invisible church.

16 *The Herodians* were a set of men peculiarly attached to Herod, and consequently zealous for the interest of the Roman government, which was the main support of the dignity and royalty of his family. *Thou regardest not the person of men*—Thou favourest no man for his riches or greatness.

17 *Is it lawful to give tribute to Cæsar*—If he had said, Yes, the Pharisees would have accused him to the people, as a betrayer of the liberties of his country. If he had said, No, the Herodians would have accused him to the Roman governor.

18 *Ye hypocrites*—Pretending ■ scruple of conscience.

19 *The tribute money*—A Roman coin, stamped with the head of Cæsar, which was usually paid in tribute.

21 *They say to him Cæsar's*—Plainly acknowledging, by their having received his coin, that they were under his government. The current coin of every nation shows who is the supreme governor of it. *Render therefore*, ye Pharisees, *to Cæsar, the things which* ye yourselves acknowledge to be *Cæsar's*. And ye, Herodians, while ye are zealous for Cæsar, see that ye *render to God the things that are God's*.

25 *Now there were with us seven brethren*—This story seems to have been a kind of common-place objection, which no doubt they brought up on all occasions.

29 *Ye err, not knowing the scriptures*—

whose wife shall she be of the seven? for they all had her.

29 Jesus answering, said to them, Ye err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven.

31 But touching the resurrection of the dead, have ye not read that which was spoken to you by God, saying,

32 (*b*) I am the God of Abraham, and the God of Isaac, and the God of Jacob. He is not a God of the dead, but of the living. (*b*) Exod. iii. 6.

33 And the multitude hearing *it*, were astonished at his doctrine.

34 ¶ (*c*) But the Pharisees having heard that he had silenced the Sadducees, were gathered together. (*c*) Mark xii. 28. Luke x. 25.

35 And one of them, a scribe, asked *him* a question, trying him, and saying,

36 Master, which *is* the great commandment in the law?

37 Jesus said to him, (*d*) Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. (*d*) Deut. vi. 5.

38 This is the first and great commandment.

39 And the second is like unto it, (*e*) Thou shalt love thy neighbour as thyself. (*e*) Lev. xix 18.

40 On these two commandments hang all the law and the prophets.

41 (*f*) While the Pharisees were gathered together. Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say to him, David's. (*f*) Luke xx. 41.

43 He saith to them, How doth David then, by the Spirit, call him Lord, saying,

44 (*g*) The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. (*g*) Ps. xc. 1.

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word: neither durst any from that day question him any more.

CHAP. XXIII.

THEN spake Jesus to the multitudes and to his disciples.

2 Saying, The Scribes and Pharisees sit in the chair of Moses:

3 All things therefore whatsoever

Which plainly assert a resurrection *Nor the power of God*—Which is well able to effect it. How many errors flow from the same source!

30 *They are as the angels*—Incorruptible and immortal. So is the power of God shown in them! so little need have they of marriage!

31 *Have ye not read*—The Sadducees had a peculiar value for the books of Moses. Out of these our Lord argued with them.

32 *I am the God of Abraham*—This is the argument; God is not the God of the dead, but of the living; he is the God of Abraham, Isaac, and Jacob: therefore Abraham, Isaac, and Jacob are not dead, but living. Therefore the soul does not die with the body. So indeed the Sadducees supposed; and it was on this ground that they denied the resurrection.

33 *At his doctrine*—At the clearness and solidity of his answers.

35 *A scribe asked him a question, trying him*—Not with any ill design, but to make a further trial of that wisdom which he had shown in silencing the Sadducees.

43 *How doth David then, by the Spirit*—(by inspiration) *call him Lord?* If he be merely the son (or descendant) of David? If he be, as you suppose, a mere man, the son of a man?

44 *The Lord said to my Lord*—This his dominion, to which David himself was subject, shows both the heavenly majesty of the king, and the nature of his kingdom. *Sit thou on my right hand*—That is, remain in the highest authority and power.

46 *Neither durst any question him any more*—To ensnare and tempt him.

CHAP. XXIII. v. 1. *Then*—Leaving all converse with his adversaries, whom he now left to the hardness of their hearts.

2 *The scribes sit in the chair of Moses*—That is, read and expound the law of Moses, and are their appointed teachers.

3 *All things therefore*—Which they

they bid you observe, observe and do: but do not ye after their works; for they say and do not.

4 (*h*) For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they will not move them with their finger.

(*h*) Luke xi. 46.

5 (*i*) But all their works they do to be seen of men: they make broad their phylacteries, and enlarge the fringes of their garments; (*i*) Mark xii. 38.

6 And love the uppermost places in feasts, and the chief seats in the synagogues;

7 And salutations in the markets, and to be called by men, Rabbi, rabbi.

8 But be not ye called Rabbi; for one is your teacher, even Christ, and all ye are brethren.

9 And call no man your father on earth; for one is your Father, who is in heaven.

10 Neither be ye called Masters; for one is your Master, *even* Christ.

11 (*k*) But he that is greatest among you shall be your servant. (*k*) Ch. xx. 26.

12 (*l*) Whosoever shall exalt himself, shall be humbled; and he that shall humble himself, shall be exalted.

(*l*) Luke xiv. 11. xviii. 14.

13 ¶ But woe to you, Scribes and Pharisees, hypocrites! for ye shut the kingdom of heaven against men: ye go not in, neither suffer ye them that are entering to go in.

14 (*m*) Woe to you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers; therefore, ye shall receive the greater damnation.

(*m*) Mark xii. 40. Luke xx. 47.

15 Woe to you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is become so, ye make him twofold more the child of hell than yourselves.

16 Woe to you, ye blind guides! who say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is bound.

17 Ye fools and blind! for which is greater? The gold, or the temple that sanctifieth the gold?

18 And whosoever shall swear by the altar, *ye say*, It is nothing; but whosoever shall swear by the gift that is upon it, is bound.

19 Ye fools and blind! for which

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read out of the law, and enforce therefrom.

5 *Their phylacteries*—The Jews understanding those words literally, "It shall be as a token upon thy hand, and as frontlets between thine eyes" [Exod. xiii. 16]; and "Thou shalt bind these words for a sign upon thine hand, and they shall be as frontlets between thine eyes" [Deut. vi. 8]; used to wear little scrolls of paper or parchment, bound on their wrists and foreheads, on which texts of scripture were written. These they supposed as a charm to preserve them from danger; and they were called phylacteries, or preservatives. *The fringes of their garments*, which God had enjoined them to wear, to remind them of "doing all the commandments." Numb. xv. 38. These, and their phylacteries, the Pharisees affected to wear broader and larger than other men.

8, 9, 10 The Jewish *Rabbies* were also called *Father* and *Master* by their several disciples, whom they required, 1. To believe implicitly what they affirmed, without asking further reason: 2. To obey implicitly what they enjoined, without seeking further authority. Our Lord, therefore, by forbidding us either to give or receive the title of Rabbi, Master, or Father, forbids us either to receive any such reverence; or to pay any such to any but God.

12 *Whosoever shall exalt himself shall be humbled, and he that shall humble himself shall be exalted*—No one sentence of our Lord is so often repeated as this: it occurs with scarce any variation, at least ten times in the evangelists.

13 *Woe to you*—Our Lord pronounced eight *blessings* upon the mount: he pronounces eight *woes* here; not as imprecations, but solemn declarations of the misery which these stubborn sinners were bringing upon themselves. *Ye go not in*—For ye are not poor in spirit, and ye hinder those that would be so.

16 *Woe to you, ye blind guides*—Before he styled them "hypocrites," from their false character; now he gives them ano

is greater? The gift, or the altar that sanctifieth the gift?

20 He therefore that sweareth by the altar, sweareth by it and by all things thereon.

21 He that sweareth by the temple, sweareth by it, and Him that dwelleth therein.

22 And he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe to you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin; and have neglected the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to have neglected the others.

24 Ye blind guides, who strain out a gnat, and swallow a camel.

25 Woe to you, Scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the dish, but within they are full of rapine and intemperance.

26 Thou blind Pharisee, cleanse first the inside of the cup and the dish, that the outside of them may be clean also.

27 Woe to you, Scribes and Pharisees, hypocrites! for ye are like whited sepulchres, which outwardly indeed appear beautiful, but within are full of dead men's bones, and of all uncleanness.

28 So ye likewise outwardly appear righteous to men; but within are full of hypocrisy and iniquity.

29 Woe to you, Scribes and Pharisees, hypocrites! for ye build the tombs of the prophets, and adorn the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

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ther title, respecting their influence upon others. But appellations are severely put together in the 23rd and 25th verse, and this severity is a climax in the 33rd verse. *The gold of the temple*—The treasure kept there: *He is bound*—To keep his oath.

20 *He that sweareth by the altar, sweareth by it and by all things thereon*—Not only by the gift, but by the holy fire and the sacrifice; and above all, by that God to whom they belong: for every oath by a creature is an implicit appeal to God.

23 [Christ did not censure their giving tithes of these aromatic herbs and plants, but blamed their inconsistency, and for substituting insignificant observances for justice, mercy, and truth.] *Judgment*—That is, justice. *Faith*—The word here means fidelity.

24 *Ye blind guides, who* teach others to do as you do, to *strain out a gnat*—From the liquor you are going to drink. [The Pharisees, when they took their wine &c. strained it through a fine cloth to clear it from insects, lest they should transgress the law which forbade the eating of any creeping thing; Lev. xi. 41. *Swallow a camel*—It is strange that "strain *at* a gnat," which quite alters the sense, should be retained in all our English Bibles.]

25 *Full of rapine and intemperance*—The censure is double, taking intemperance in the vulgar sense. They procured unjustly what they used intemperately. No wonder tables so furnished prove a snare, as many find by sad experience. Thus luxury punishes fraud, while it feeds disease with the fruits of injustice. But intemperance, in the full sense, implies not only all kinds of outward intemperance, particularly in eating and drinking, but all intemperate desires, whether of honour, gain, or sensual pleasure.

27 [*Whited Sepulchres*—These were whitewashed, that they might be distinctly seen, and to prevent defilement by touching them; Num. xix. 16.]

29 [*Build the tombs of the prophets*—Christ did not condemn this, but the motives of pride that prompted them to do it: of itself it was paying respect to the dead. Some professed veneration for the prophets whom their fathers had slain by so doing. Some tombs have small chambers, or cupolas that are built over them, and are "garnished" or *beautified*, and they continue to this day. They adorn them with beautiful flowers, and plant myrtles, &c., at the head and feet. This illustration explains viii. 28, of the demoniacs who came out of the tombs.]

30 *We would not have been partakers*—So ye make fair professions, as did your fathers.

31 *Wherefore ye testify against your-*

31 Wherefore ye testify against yourselves, that ye are the sons of them who killed the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye brood of vipers, how can ye escape the damnation of hell!

34 (*n*) Wherefore, behold I send to you prophets, and wise men, and scribes; and *some* of them ye will kill and crucify, and *some* of them will scourge in the synagogues and persecute from city to city. (*n*) Luke xi. 49.

35 That upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous, to the blood of Zechariah the son of Barachiah, whom ye slew between the temple and the altar.

36 Verily I say to you, all these things shall come upon this generation.

37 (*o*) O Jerusalem, Jerusalem, that killest the prophets, and stonest them who were sent unto thee, how often would I have gathered thy children together, even as a bird gathereth her young under *her* wings; and ye would not! (*o*) Luke xiii. 34.

38 Behold your house is left unto you desolate.

39 For I say to you, Ye shall not see me from this time till ye say, Blessed is he that cometh in the name of the Lord.

CHAP. XXIV.

AND (*p*) Jesus going out of the temple departed; and his disciples

selves—By your smooth words as well as Satanic actions, *that ye are* the genuine *sons of them who killed the prophets* of their own times, while they professed the utmost veneration for those of past ages.

From the 3rd to the 30th verse Christ exposes that which passes for religion, and is not. 1. Punctuality in prayer, ver. 4—14. 2. Zeal to make proselytes to our opinion or communion, though they have less of the spirit of religion than before, ver. 15. 3. A superstitious reverence for consecrated places or things, without any for Him to whom they are consecrated, ver. 19—22. 4. A scrupulous exactness in little observances, to the neglect of justice, mercy, and faith, ver. 23, 24. 5. A nice cautiousness to cleanse the outward behaviour, without regard to inward purity, ver. 25, 26. 6. A specious face of piety, covering the deepest hypocrisy and villainy, ver. 27, 28. 7. A professed veneration for all good men, except those among whom they live.

32 *Fill ye up*—A word of permission, not of command: as if he had said, I contend with you no longer: I leave you to yourselves; you have conquered, now ye have followed the devices of your own hearts. *The measure of your fathers*--Wickedness: ye may now be as wicked as they.

33 *Ye serpents*—Our Lord having now lost all hope of reclaiming these, speaks so as to affright others from the like sins.

34 *Wherefore*—That it may appear you are the true children of those murderers, and have a right to have their iniquities visited on you: *Behold I send*—Is not this speaking as one having authority? *Prophets*--Men with supernatural credentials: *wise men*—Such as have both natural abilities and experience; *and scribes*—Men of learning: but all will not avail.

35 *That upon you may come*—The consequence will be, that upon you will come the vengeance of all *the righteous blood shed on the earth—Zechariah the son of Barachiah*—Termed Jehoiada, 2 Chron. xxiv. 20, where the story is related. *Ye slew*—Ye make that murder of your fathers your own, by imitating it. *Between the temple*—That is, the inner temple: *and the altar*—Which stood in the outer court. Our Lord refers to this instance, rather than any other, because he was the last of the prophets on record that were slain by the Jews for reproving their wickedness; and because God's requiring this blood, and that of Abel, is particularly noticed in scripture.

38 *Behold your house*—The temple, which is now your house, not God's: *Is left unto you*—Our Lord spake this, as he was going out of it for the last time: *Desolate*--Forsaken of God and his Christ, and sentenced to utter destruction.

39 *Ye*—Jews in general: men of Jerusalem in particular: *Shall not see me from this time*—Which includes the short space till his death, *till*, after a long interval of desolation and misery, *ye say, Blessed is he that cometh in the name of the Lord*—Then ye will be fain to receive me with joyful and thankful hearts.

came to *him*, to show him the buildings of the temple.

(*p*) Mark xiii. 1. Luke xxi. 5.

2 And Jesus said to them, Do ye see all these things? Verily I say to you, There shall not be left here one stone upon another, which shall not be thrown down.

3 And as he sat on the mount of Olives, his disciples came to him privately, saying, Tell us when shall these things be? And what *shall be* the sign of thy coming, and of the end of the world?

4 And Jesus answering, said, Take heed that no man deceive you.

5 For many will come in my name, saying, I am the Christ, and will deceive many.

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled; for all *these* things must come to pass: but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places:

8 All these *are* the beginning of sorrows.

9 (*q*) Then will they deliver you up to affliction, and will kill you; and ye shall be hated of all nations for my name's sake. (*q*) Matt. x. 17. Mark xiii. 10.

10 And then will many be offended, and will betray one another, and hate one another.

CHAP. XXIV. v. 1. [*The buildings of the temple*—This was the third temple. Solomon's temple was destroyed by Nebuchadnezzar 588 years, B. C. After lying in ruins 52 years, it was rebuilt by Zerubbabel, and this was rebuilt by Herod 17 years B. C. The materials had been preparing for 2 years, and 1000 wagons and 1000 artificers were employed; and 1000 priests superintended the work. For costliness and beauty it was unparalleled. It was built of white marble, exquisitely wrought, and with stones of great size, some of which were 25 cubits long, 8 broad, and 12 high. Every side was covered with solid plates of gold; so that when the sun rose upon it, the eye was compelled to turn away from its splendour, which approximated to the splendour of the sun.]

2 *There shall not be left one stone upon another*—This was most punctually fulfilled: for, after the temple was burnt, Titus, the Roman General, ordered the very foundations of it to be dug up; after which, the ground on which it stood was ploughed up by Turnus Rufus.

3 *As he sat on the mount of Olives*—Whence they had a full view of the temple. *When shall these things be? And what shall be the sign of thy coming, and of the end of the world*—The disciples inquire confusedly, 1. Concerning the *time* of the destruction of the temple; 2. Concerning the *signs* of Christ's coming, and of the end of the world, as if they imagined these two were the same thing.

Our Lord answers distinctly, concerning,—The destruction of the temple and city, with the *signs* preceding, ver. 4, &c. 15, &c.; 2. His own coming, and the end of the world, with the *signs* thereof, ver. 29—31. 3. The time of the destruction of the temple, ver. 32, &c. 4. The end of the world, ver. 36.

4 *Take heed that no man deceive you*—The caution is specially designed for the succeeding Christians, whom the apostles then represented. The first sign of my coming is, the rise of false prophets. But it is probable, many of these things refer to more important events, which are yet to come.

5 *Many shall come in my name*—First, *false Christs;* next, *false prophets*, v. 11; at length, both together, ver. 24. And never did so many impostors appear in the world, as a few years before the destruction of Jerusalem; for that was the time when the Jews in general expected the Messiah.

6 *Wars*—Near. *Rumours of wars*—At a distance. *All these things must come to pass*—As a foundation for lasting tranquillity. *But the end*—Concerning which ye inquire, *is not yet*—So far from it, that this is but *the beginning of sorrows.*

9 *Then shall they deliver you up to affliction*—As if you were the cause of all those evils. *Ye shall be hated of all nations*—Even all those who tolerate all other sects and parties: but in no nation will the children of Satan tolerate the children of God.

10 *Then shall many be offended*—So as utterly "to make shipwreck of faith and

11 And many false prophets will rise, and will deceive many.

12 And because iniquity shall abound, the love of many will wax cold.

13 (*r*) But he that shall endure to the end, the same shall be saved.

(*r*) Matt. x. 22.

14 (*s*) And this gospel of the kingdom shall be preached in all the world, for a testimony to all nations; and then shall the end come.

(*s*) Mark xiv. 13. Luke xxi. 17.

15 (*t*) When therefore ye see the abomination of desolation spoken of by Daniel the prophet, standing in the holy place (he that readeth let him understand);

(*t*) Mark xiii. 14. Luke xxi. 20. Dan. ix. 27.

16 Then let them who are in Judea flee to the mountains;

17 Let not him that is on the house-top come down to take any thing out of his house;

18 Neither let him who is in the field return back to take his clothes.

19 But woe to them that are with child, and to them that give suck in those days.

20 And pray ye that your flight be not in the winter, neither on the sabbath.

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a pure conscience." But hold ye fast faith, [ver. 11.] in spite of false prophets: Love, even when iniquity and offences abound, ver. 12. And hope unto the end, ver. 13. He that does so, shall be snatched out of the burning. *The love of many will wax cold*—The generality of those who love God, will, [like the church at Ephesus, Rev. ii. 4.] "Leave their first love."

14 *This gospel shall be preached in all the world*—Generally through the several parts of the world, and not only in Judea. And this was done, by St. Paul, and the other apostles, before Jerusalem was destroyed. *And then shall the end come*—Of the city and temple.

Josephus's history of the Jewish War is the best commentary on this chapter. It is a wonderful instance of God's providence, that he, an eye witness, and who lived and died a Jew, should in so extraordinary a manner, be preserved, to transmit to us a collection of important facts, which so exactly illustrate this prophecy, in almost every circumstance.

15 *When ye see the abomination of desolation*—Daniel's term is, "The abomination that maketh desolate," (chap. xi. 31) that is, The standards of the desolating legions, on which they bear the abominable images of their idols: *standing in the holy place*—Not only the temple and mount Zion, but the whole city of Jerusalem, and several furlongs of land round about it, were accounted holy; particularly the mount on which our Lord now sat, and on which the Romans afterwards planted their ensigns. *He that readeth let him understand*—Whoever reads that prophecy of Daniel, let him deeply consider it.

16 *Then let them who are in Judea flee to the mountains*—So the Christians did, and were preserved. It is remarkable, that after the Romans, under Cestius Gallus, first advanced towards Jerusalem, they withdrew, in a most unexpected and impolitic manner. This the Christians took as a signal to retire, which they did, to Pella, and Mount Libanus. [These mountains had caves, to which the poor and wealthy fled, and ancient historians inform us that no one of them was known to perish.]

17 *Let not him that is on the house-top, come down to take any thing out of his house*—It may be remembered, that their stairs were on the outside of their houses, their houses are flat-roofed, and communicate with each other; it is possible therefore for a person to proceed from the roofs to the city walls, and escape into the country, without descending to the street.

19 *Woe to them that are with child, and to them that give suck*—Because they cannot so readily make their escape, [and because during the extremities of a siege, mothers have lost their tender feelings, and through extreme hunger, have devoured their own offspring.]

20 *Pray ye that your flight be not in the winter*—They did so; their flight was in the spring: *neither on the sabbath*—Being on many accounts inconvenient: besides that many would have scrupled to travel far on that day: for the Jews thought it unlawful to walk above two thousand paces (two miles) on the sabbath day.

21 *Then shall be great tribulation*—Josephus says, "If all the calamities which the world from the beginning hath seen were compared with those of the

21 For then shall be great tribulation, such as was not from the beginning of the world to this time, nor ever shall be.

22 And unless those days were shortened, no flesh would be saved; but for the elect's sake those days shall be shortened.

23 (*u*) Then if any say to you, Lo here *is* Christ, or there; believe *it* not.

(*u*) Mark xiii. 21. Luke xvii. 23.

24 For false Christs and false prophets will arise, and show great signs and wonders, so that they would deceive (if possible) even the elect.

25 Behold I have told you before.

26 Therefore if they say to you, Behold, he is in the desert, go not forth; Behold *he is* in the secret chambers, believe it not.

27 For as the lightning goeth from the east, and shineth even to the west, so shall also the coming of the Son of man be.

28 (*y*) For wheresoever the carcase is, there will the eagles be gathered together.

(*y*) Luke xvii. 37.

29 (*z*) Immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light; and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

(*z*) Mark xiii. 24. Luke xxi. 25.

30 And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and shall see the Son of man coming in the clouds of heaven, with power and great glory.

31 And he will send forth his angels, with a loud-sounding trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Jews, they would appear inferior." In the siege of the city they experienced such miseries as are almost incredible. Faction, famine, pestilence, and the enemy all conspired to add to their horrors. Eleven hundred thousand Jews are recorded to have perished in this siege, and nearly a hundred thousand were taken prisoners, and sold for slaves at the lowest prices.

22 *And unless those days were shortened*—By the taking of Jerusalem sooner than could be expected: *no flesh would be saved*—The whole nation would be destroyed: *but for the elect's sake*—That is, for the sake of the Christians.

24 *They would deceive, if possible, the very elect*—But it is not possible that God should suffer the body of Christians to be thus deceived.

27 *For as the lightning goeth forth*—For the next coming of Christ will be as quick as lightning; so that there will not be time for any such previous warning.

28 *For wheresoever the carcase is, there will the eagles be gathered together*—This as a further reason why they should not hearken to any pretended deliverer. Expect not any deliverer of the Jewish nation; for it is devoted to destruction. It is already before God like a dead body, which the Roman army, who have eagles on their standards, will soon devour.

29 *Immediately after the tribulation of those days*—Here our Lord begins to speak of his last coming. But he speaks not so much in the language of man as of God, with whom a thousand years are as one day, as one moment. Many of the primitive Christians, not observing this, thought he would come immediately; a mistake which St. Paul labours to remove, in his second epistle to the Thessalonians. *The powers of the heavens*—[It was usual in prophetic language to describe the overthrow of political power by the extinction of the luminaries of heaven. With the destruction of Jerusalem ended the political existence of the Jews, as a nation since which the Jews have been without sacrifice, prince or king. See Isa. xiii. 9, 10.

30 *Then shall appear the sign of the Son of man in heaven*—The sun, moon, and stars being extinguished, (probably not those of our system only) *the sign of the Son of man*—[The visible glory of the Lord's approach, or personal return to earth; Acts i. 11; 1 Thess. iv. 16; 2 Thess. i. 7—10; Matt. xxv. 31, 32. That sign will be seen from far like a glowing star, expanding till it fills the sky, and obscures the sun with its surpassing splendour.]

31 *They shall gather together the elect*—That is, all that have endured to the end, in "the faith which worketh by love."

32 (*a*) Learn a parable from the fig-tree: when its branch is now tender and shooteth forth leaves, ye know that the summer *is* nigh.

(*a*) Mark xiii. 28. Luke xxi. 29.

33 So likewise when ye see all these things, know that it is nigh, *even* at the doors.

34 Verily I say to you, This generation shall not pass away till all things be done.

35 Heaven and earth shall pass away, but my word shall not pass away.

36 But of that day and hour knoweth no man, neither the angels of heaven, but my Father only.

37 (*b*) But as the days of Noah, so shall also the coming of the Son of man be.

(*b*) Luke xvii. 26.

38 For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, till the day that Noah entered into the ark;

39 And knew not, till the flood came and took them all away: so shall also the coming of the Son of man be.

40 ¶ Then shall two men be in the field; one is taken, and one is left.

41 Two women *shall* be grinding at the mill; one is taken, and one is left.

42 ¶ (*c*) Watch therefore; for ye know not what hour your Lord cometh.

(*c*) Mark xiii. 33. Luke xii. 35. xxi. 34.

43 But ye know this, that if the householder had known in what watch the thief would have come, he would have watched, and not have suffered his house to be broken open.

44 Therefore be ye also ready; for at an hour ye think not, the Son of man cometh.

45 ¶ Who then is the faithful and wise servant, whom his lord hath appointed ruler over his household, to give them food in due season?

46 Happy is that servant whom his lord, coming, shall find so doing.

47 Verily I say to you, he will appoint him ruler over all his goods.

48 But if that evil servant say in his heart, My lord delayeth his coming;

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32 *Learn a parable*—Our Lord having spoken of the signs preceding the two grand events, concerning which the apostles had inquired, begins here to speak of the time of them. And to the question proposed, ver. 3, concerning the time of the destruction of Jerusalem, he answers ver. 34; concerning the time of the end of the world, he answers ver. 36.

34 *This generation* of men now living *shall not pass till all these things be done*—The expression implies, that great part of that generation would be passed away, but not the whole. Just so it was. For the city and temple were destroyed thirty-nine or forty years after.

36 *But of that day*—The day of judgment; *knoweth no man*—Not while our Lord was on earth. Yet it might afterwards be revealed to St. John, consistently with this.

40 *One is taken* into God's immediate protection; *and one is left* to share the common calamities.

41 *Two women shall be grinding*—[Millstones were two feet in diameter, and six inches thick. The upper side of the lower mill-stone was concave or hollow; and the lower surface of the upper one was convex or roundish. In grinding, the lower or nether stone was fixed, and the upper made to move round upon it, with great velocity by means of two handles for large ones, and one handle for the small ones. The corn was put into a hole in the upper stone, which was moved by women, who sat opposite to each other; each one throwing it half round to her companion. Grinding is the first duty in the morning, and the singing of the women and the noise of the mill, have a cheering influence.]

[*One is taken, and the other left*—It means, that so general should these calamities be that no *two persons* wheresoever found, and about whatever employed, should be *both* able to escape.]

42 *Ye know not what hour your Lord cometh*, either to require your soul of you, or to avenge himself of this nation.

45 *Who then is the faithful and wise steward*—Which of you aspires after this character? *Wise*—Every moment retaining the clearest conviction that all he now has is only entrusted to him as a *steward*. *Faithful*—Thinking, speaking, and acting continually in a manner suitable to that conviction.

48 *But if that evil servant*—Now evil,

49 And shall begin to smite his fellow-servants, and shall eat and drink with the drunken;

50 The lord of that servant will come in a day that he expecteth *him* not, and in an hour that he is not aware of,

51 And will cut him asunder, and allot him his portion with the hypocrites; there shall be the weeping and the gnashing of teeth.

CHAP. XXV.

THEN shall the kingdom of heaven be like to ten virgins, who, taking their lamps, went forth to meet the bridegroom.

2 But five of them were wise, and five *were* foolish.

3 They that were foolish, taking their lamps, took no oil with them.

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom delayed, they all slumbered and slept.

6 But at midnight there was a cry, Behold, the bridegroom cometh: come ye forth to meet him.

7 Then all those virgins arose and trimmed their lamps.

8 And the foolish said to the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, Lest there be not enough for us and you, go ye rather to them that sell, and buy for yourselves.

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having "put away faith and a good conscience."

51 [*Cut him asunder*—A mode of punishment anciently practised—either by the saw or the sword. It is said Isaiah was sawn asunder. It was the custom of the Chaldeans and Persians, and was practised a few years ago by the Switzers upon a criminal; and it prevails in Barbary, and other countries.] *And will allot him his portion with the hypocrites*—The worst of sinners, as upright and sincere as he was once!

If ministers are the persons here intended, there is a peculiar propriety in the expression. For no hypocrisy can be baser than to call ourselves ministers of Christ, while we are the slaves of avarice, ambition, or sensuality.

CHAP. XXV. This chapter contains the last public discourse which our Lord uttered before his death. He had often before declared what should be the future portion of the wicked. But what will become of those who do no harm? honest, inoffensive, good sort of people? We have here a clear and full answer.

1 *Then shall the kingdom of heaven*—That is, the candidates for it; *be like ten virgins.* [The word *Virgins* denotes the purity of the Christian doctrine and character. The *bridegroom*, is supposed to mean the Saviour; the *feast*, high Christian enjoyment and delight; the *wise*, those who are enlightened by the Spirit, and are taught of God; the *foolish*, professors of religion without the possession and enjoyment of it.

The bride-maids on the wedding night went to the house where the bride was, with burning lamps or torches in their hands, to wait for the bridegroom's coming. When he drew near they went to meet him with their lamps, and to conduct him to the bride.]

3 *The foolish took no oil with them*—No more than kept them burning just for the present; none to supply their future want, to recruit their lamp's decay. The lamp is faith. A lamp and oil with it is faith working by love.

4 *The wise took oil in their vessels*—Love in their hearts. And they daily sought a fresh supply of spiritual strength till their faith was made perfect.

5 *While the bridegroom delayed*—That is, before they were called to attend him, *they all slumbered and slept*—Were easy and quiet; the wise enjoying a true, the foolish a false peace.

6 *At midnight*—In an hour quite unthought of.

7 *They trimmed their lamps*—They examined themselves, and prepared to meet their God.

8 *Give us of your oil; for our lamps are gone out*—Our faith is dead. What a time to discover this! whether it mean the time of death or of judgment. Unto which of the saints wilt thou then turn? Who can help thee at such a season?

9 *But the wise answered*—Beginning the sentence with a beautiful abruptness;

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answering, said, Verily I say to you, I know you not.

13 Watch therefore; for ye know not the day nor the hour in which the Son of man cometh.

14 ¶ (*d*) For *the kingdom of heaven is* as a man travelling into a far country, who called his own servants, and delivered to them his goods.

15 And to one he gave five talents, to another two, and to another one, to each according to his own ability, and immediately took his journey.

16 Then he who had received the five talents, went and traded with them, and gained other five talents.

17 And likewise he that *had received* the two, he also gained other two.

18 But he that had received the one, went and digged in the earth, and hid his master's money.

19 After a long time, the master of those servants cometh and reckoneth with them.

(*d*) Mark xiii. 34. Luke ix. 12.

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such as showed their surprise at the state of those poor wretches, who had so long deceived them, as well as their own souls. *Lest there be not enough*—It is sure there is not; because no man has more holiness than he requires. *Go ye rather to them that sell*—Without money and without price; go to Christ. *And buy*—If ye can. O no! The time is past, and will return no more!

10 [*And while they went to buy, the bridegroom came*—and found them without light, and unprepared to meet him. How they would be agitated! It will be dreadful for a poor sinner thus to be surprised at death without Christ!—*And they who were ready* by faith in Christ and the sanctification of the Spirit, *went in with him to the marriage feast; and the door was shut;* they were secure of the festive enjoyment, and would not be annoyed by unsuitable associates. So heaven's gate will close on the believer, and he will be a pillar in the temple of his God fixed for ever; and there the wicked cease from troubling, and there the weary are at rest.]

11, 12 [*Lord, Lord, open to us;* if not, we shall be miserable—the *outer darkness*, so dreadful to us, will be our doom! And we anticipated with rapture the feast in that splendid apartment!—*I know you not.* You were invited, but you would not come; the floating of a feather, the grasping of a phantom, suited your low appetites better—you slighted my gospel, and its calls—and now the die is cast—you are lost for ever—*the door is shut*—my people are sat down at the feast, and are making merry in the palace of glory—and you are cast out. Depart, I know you not. You are not like the bridegroom, nor his guests; you are unfit to enter—you have no wedding garment—you slept instead of securing it. The door of heaven will never expand for you. *I know you not!*]

13 *Watch therefore*—He that watches has not only a burning lamp, but also oil in his vessel. And even when he sleepeth his heart waketh. He is quiet; but not secure.

14 Our Lord proceeds by a parable still plainer to declare the final reward of a good or bad man. *The kingdom of heaven*—That is, the king of heaven, Christ.

15 *To one he gave five talents, to another two, and to another one*—He distributes these goods diversely. No one is left without. Who can complain of the diversity? The Master has done it, and who dare find fault with him? He has made the distinction; and why envy him that has much, or despise him who has little? *According to his own ability*—He gives according to the mental power, disposition, and strength of the body to do him service. For such his servants are responsible. *And immediately took his journey*—To heaven.

16 [*Gained other five talents*—This may often be done in trade; for "the hand of the diligent maketh rich!" In our spiritual business, also, this may be done. We may do good by our influence, advice, example, teaching, and money; and purchase to ourselves a good degree of honour by good works, which God will *graciously* reward. "Add to your faith virtue," &c. 2 Pet. i. 5, 6.]

18 *He that had received one*—made his having fewer talents than others a pre-

20 And he that had received the five talents came and brought other five talents, saying, Sir, thou deliveredst to me five talents; behold, I have gained to them five talents more.

21 His master said to him, Well done, good and faithful servant; thou hast been faithful over a few things; I will set thee over many things; enter thou into the joy of thy lord.

22 He also that had received the two talents came and said, Sir, thou deliveredst to me two talents: behold, I have gained to them two other talents.

23 His master said to him, Well done, good and faithful servant; thou hast been faithful over a few things; I will set thee over many things: enter thou into the joy of thy lord.

24 Then he that had received the one talent came and said, Sir, I knew that thou art a hard man, reaping where thou hadst not sown, and gathering where thou hadst not scattered.

25 And being afraid I went and hid thy talent in the earth: lo, thou hast what is thine.

26 His master answering, said to him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I had not scattered?

27 Thou oughtest therefore to have put my money to the bankers, and at my coming I should have received my own with interest.

28 Take therefore the talent from him, and give it to him who hath ten talents.

29 (*e*) For, to every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even what he hath. (*e*) Matt. xiii. 12.

30 And cast ye the unprofitable servant into the outer darkness; there shall be the weeping and the gnashing of teeth.

31 ¶ When the Son of man shall come in his glory, and all the angels

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tence for not improving any. *Went and hid his master's money*—It is customary in the East to bury money in the ground to preserve it from thieves and tyrannical rulers. Reader, art thou doing the same? Art thou hiding the talent God hath lent thee?

24 *I knew thou art a hard man*—No: thou knowest him not. He never knew God who thinks him a hard master. *Reaping where thou hadst not sown*—That is, requiring more of us than thou givest us power to perform. So does every obstinate sinner, in one kind or other, lay the blame of his own sins on God.

25 *And being afraid*—Lest if I had improved my talent, I should have had the more to answer for; and that he would require more than he did give; this was a mere apology for his sloth and self-indulgence.

26 *Thou knewest*—That I require impossibilities! You *knew*, did you? This is not an allowing, but a strong denial of the charge.

27 *Thou oughtest, therefore*, on that very account, on thy own supposition, to have improved my talent, as far as was possible. *The bankers;* persons who received and lent money on interest.

29 *To every one that hath shall be given*—God adheres to his stated rule, from the beginning to the end of the world.

30 *Cast ye the unprofitable servant into the outer darkness*—For what? What had he done? It is true, he had not done good: but neither is he charged with doing any harm. Why? For this reason; for barely doing no harm, he is consigned to outer darkness. He is pronounced a *wicked*, because he was a *slothful*, an unprofitable servant. So, mere harmlessness, on which many build their hope of salvation, caused his punishment. *There shall be the weeping* of the careless, thoughtless sinner; *and the gnashing of teeth* of the proud and stubborn.

That there is no such thing as negative goodness, is in this chapter shown three times: 1. In the parable of the virgins; 2. In the still plainer parable of the servants who had received the talents; and 3. In a direct, unparobolical declaration of the procedure of our Lord in the last day. The several parts of each of these exactly answer each other, only each rises above the preceding.

31 *When the Son of man shall come in his glory, and all the angels with him*—With what majesty and grandeur does our

with him, then shall he sit upon the throne of his glory:

32 And all the nations shall be gathered before him; and he will separate them one from another, as a shepherd separateth the sheep from the goats.

33 And he will set the sheep on his right hand, and the goats on his left.

34 Then will the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

35 For I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came to me.

37 Then will the righteous answer him, saying, Lord, when saw we thee hungry, and fed *thee;* or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in; or naked, and clothed *thee?*

39 Or when saw we thee sick or in prison, and came to *thee?*

40 And the King will answer and say to them, Verily I say to you, inasmuch as ye did it to one of the least of these my brethren, ye did *it* to me.

41 Then will he say to them on his left hand, Depart from me, ye cursed, into the everlasting fire, which was prepared for the devil and his angels.

42 For I was hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in; naked, and ye clothed m not; sick, and in prison, and ye visit ed me not.

44 Then will they also answer him, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then will he answer them, saying, Verily I say to you, inasmuch as ye did *it* not unto one of the least of these, ye did *it* not to me.

46 And these shall go away into everlasting punishment; but the righteous into life everlasting.

Lord here speak of himself! giving us one of the noblest instances of the true sublime. Not many descriptions in the sacred writings equal this. We can hardly read it without imagining ourselves before the awful tribunal it describes.

34 *Inherit the kingdom*—Purchased by my blood, for all who have believed in me with the faith which wrought by love. *Prepared for you*—On purpose for you. May it not be probably inferred from hence, that man was not created merely to fill up the places of the fallen angels?

35 *I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink*—All these works of outward mercy suppose faith and love, and must needs be joined with works of spiritual mercy. But works of this kind the Judge could not mention in the same manner; he could not say, I was in error, and ye recalled me to the truth; I was in sin, and ye brought me to repentance.

36 *In prison*—Prisoners need to be visited above all others, as they are commonly solitary and forsaken by the rest of the world.

37 *Then will the righteous answer*—It cannot be, that either the righteous or the wicked should answer in these very words. What we learn herefrom is, that neither of them have the same estimation of their own works as the Judge hath.

40 *Inasmuch as ye did it to one of the least of these my brethren, ye did it to me*—What encouragement is here, to assist "the household of faith!" But let us also remember, to "do good to all men."

41 *Depart into the everlasting fire, which was prepared for the devil and his angels*—Not originally for you: you are intruders into the everlasting fire.

44 *Then will they answer*—So the endeavour to justify themselves will remain with the wicked even to that day!

46 *And these shall go away into everlasting punishment: but the righteous into life everlasting*—Either, therefore, the punishment is strictly eternal, or the reward is not, The very same expression being applied to the former as to the latter. The Judge will speak first to the righteous, in the audience of the wicked: the wicked shall then go away into ever-

CHAP. XXVI.

AND (*f*) when Jesus had finished all these discourses, he said to his disciples, (*f*) Mark xiv. 1. Luke xxii. 1.

2 Ye know that after two days is the passover, and the Son of man is betrayed to be crucified.

3 Then the chief priests, and the scribes, and the elders of the people assembled together at the palace of the high priest, who was called Caiaphas,

4 And consulted together how they might apprehend Jesus by subtlety, and kill *him*.

5 But they said, Not at the feast, lest there be a tumult among the people.

6 ¶ Now (*g*) when Jesus was in Bethany, in the house of Simon the leper, (*g*) Mark xiv. 3.

7 There came to him a woman, having an alabaster box of very costly ointment, and poured *it* on his head, as he sat at table.

8 But his disciples seeing it, had indignation, saying, To what purpose is this waste?

9 For this might have been sold for much, and given to the poor.

10 Jesus knowing it, said to them, Why trouble ye the woman? She hath wrought a good work on me.

11 For ye have the poor always with you; but me ye have not always.

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lasting perdition, in the view of the righteous. Thus they shall see nothing of the everlasting life; but the just will see the punishment of the ungodly. It is particularly observable here, not only, 1. That the punishment of the wicked lasts as long as the reward of the righteous; but, 2. That this punishment is so far from ceasing at the end of the world, that it does not begin till then.

CHAP. XXVI. v. 1. *When Jesus had finished all these discourses*—When he had spoken all he had to speak. Till then he would not enter upon his passion; then he would delay it no longer.

2 *After two days is the passover*—The way in which this was celebrated gives much light to several circumstances that follow. The master of the family began the feast with a cup of wine, which, having solemnly blessed, he divided among the guests. Luke xxii. 17. Then the supper began with the unleavened bread and bitter herbs: which, when they had all tasted, one of the young persons present (according to Ex. xii. 26.) asked the reason of the solemnity. This introduced "the showing forth," or declaration of it: in allusion to which we read of showing forth the Lord's death. 1 Cor. xi. 26. Then the master rose, and took another cup, before the lamb was tasted. After supper he took a thin loaf or cake, which he broke and divided to all at the table, and also the cup, called, "the cup of thanksgiving," of which he drank first, and then all the guests. It was this bread and this cup which our Lord consecrated to be a standing memorial of his death, as partaken of by his disciples in all future ages.

3 *The chief priests, and the scribes, and the elders of the people* (heads of families)—These, together, constituted the Sanhedrim, or great council, which had the supreme authority both in civil and ecclesiastical affairs.

5 *But they said, Not at the feast*—[It was the custom of the Jews to punish criminals at the public festivals]—This was the result of human wisdom. But when Judas came they changed their purpose. So the true paschal Lamb was offered up on the great day of the paschal solemnity.

6 [*Simon the leper*—Probably a person whom Jesus had cured of leprosy.]

7 *Having an alabaster box of very precious ointment*—This was a vial made of alabaster, or marble; sometimes they were made of silver, gold, glass, stone, &c. for the better preservation of the perfume. Probably *nard* was the unguent used, a dear and precious perfume; John xii. 1, &c.]

8 *His disciples seeing it, had indignation, saying*—It seems, several of them were angry, and spoke, though none so warmly as Judas Iscariot.

11 *Ye have the poor always with you*—Such is the wise and gracious providence of God, that we may have always opportunities of relieving their wants, and so laying up for ourselves treasures in heaven.—*Me ye have not always*—These

12 For in pouring this ointment on my body, she hath done it for my burial.

13 Verily I say to you, Wheresoever this gospel shall be preached in the whole world, this also which she hath done shall be spoken for a memorial of her.

14 ¶ Then (*h*) one of the twelve, called Judas Iscariot, going to the chief priests, said,

(*h*) Mark xiv. 10. Luke xxiii. 3.

15 What will ye give me, and I will deliver him to you? And they bargained with him for thirty pieces of silver.

16 And from that time he sought opportunity to deliver him.

17 ¶ On (*i*) the first day of unleavened bread, the disciples came to Jesus, saying to him, Where wilt thou that we prepare for thee to eat the passover? (*i*) Mark xiv. 12. Luke xxii. 7.

18 And he said, go into the city to such a man, and say to him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them: and they made ready the passover.

20 ¶ (*k*) When the evening was come, he sat down with the twelve.

(*k*) Mark xiv. 17. Luke xxii. 14.

21 And as they ate, he said, Verily I say to you, one of you will betray me.

22 And they were exceeding sorrowful, and began each of them to say to him, Lord, is it I?

23 And he answering said, He that dippeth *his* hand with me in the dish, the same will betray me.

24 The Son of man indeed goeth as

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words destroy the doctrine of *transubstantiation;* for Christ, as to soul and body cannot be in the *host*, as the Catholics pretend he is, for Jesus said, "*Me ye have not always with you.*"]

12 *She hath done it for my burial*—As it were for the embalming of my body. Indeed this was not her design; but our Lord puts this construction upon it, to confirm thereby what he had before said to his disciples concerning his approaching death.

13 *This gospel*—That is, this part of the gospel history. [*A memorial of her*—What a majestic prediction, compassing the whole world, and Christ's prescience of the glory to follow his sufferings. Well does Matthew Henry observe, "None of all the trumpets of fame sound so loud and so long as the everlasting gospel." As if Christ had said, "I will inspire my apostles to record every thing respecting this transaction, to preserve her example of *love to me*, and her *memory* to the latest ages. And the remembrance of it has continued hitherto as regular as the ordinances of heaven.]

15 *They bargained with him for thirty pieces of silver*—(About three pounds fifteen shillings.) The price of a slave. Ex. xxi. 32.

17 *On the first day of unleavened bread*—Being Thursday, the fourteenth day of the first month, Ex. xii. 6, 15.

18 *The Master saith, My time is at hand*—That is, the time of my suffering.

21 [*One of you shall betray me*—That is, publicly, by delivering him into the hands of the chief priests, &c. according to the agreement Judas had made with them.]

22 [*They were exceeding sorrowful*—All except Judas, the traitor. He could not be so *really*. He might assume and play the hypocrite; but Jesus saw the perfidy that was in his heart.]

23 *He that dippeth his hand with me in the dish*—Which, it seems, Judas was doing at that very time. [This dish was a vessel full of sour sauce, made of vinegar, raisins, dates, almonds, &c. in which it was customary to dip the bitter herbs and unleavened bread, mentioned Ex. xii. 8. After washing their hands, the Easterns take their food out of the same dish with their fingers. Judas must have sat near Christ: this in the East is the position of dearest friends; the treachery of Judas appears the more flagrant.]

24 *The Son of man goeth*, through sufferings to glory, *as it is written of him*—Yet this is no excuse for him that betrayeth him: miserable will that man be. *It had been good for that man if he had not been born*—May not the same be said of every man that finally perishes? [Can this be said of any sinner, if there be any future deliverance from the torments of perdition. If a sinner were to suffer millions of millions of years, in the abyss of

it is written of him; but woe to that man by whom the Son of man is betrayed: it had been good for that man if he had never been born.

25 Then Judas, who betrayed him, answering, said, Master, is it I? He said to him, Thou hast said.

26 ¶ And after they had eaten, Jesus took the bread, and blessed and brake, and gave *it* to his disciples, and said, Take, eat; this is my body.

27 And he took the cup, and having given thanks, gave *it* to them, saying, Drink ye all of it;

28 For this is my blood of the New Testament, which is shed for many, for the remission of sins.

29 I say to you, I will not drink henceforth of this fruit of the vine, till that day when I drink it new with you in my Father's kingdom.

30 ¶ And (*l*) when they had sung the hymn, they went out into the mount of Olives.

(*l*) Mark xiv. 26 Luke xxii. 39. John xviii. 1.

31 Then saith Jesus to them, All ye will be offended at me this night; for it is written, (*m*) I will smite the shepherd, and the sheep of the flock shall be scattered.

(*m*) Zech. xiii. 7.

32 But after I am risen, I will go before you into Galilee.

33 Peter answering said to him, Though all should be offended at thee, I will never be offended.

34 Jesus said to him, Verily I say to thee, that in this very night before cock-crowing, thou wilt deny me thrice.

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woe, and then be emancipated, then it would be well with him that he had been born, for still he would have everlasting happiness before him. Can the doctrine of the *non-eternity* of future punishment receive any support here? Can the doctrine of the *annihilation* of the wicked consist with this declaration? "It would have been well," &c. Then he must be in a conscious state of existence, as non-existence is said to be better than that state in which he is now found.]

25 *Thou hast said*—That is, it is as thou hast said.

26 *Jesus took the bread*—The bread or cake which the master of the family used to divide among them, after they had eaten the passover. This custom our Lord now transferred to a nobler use. *This* bread *is*, that is, signifies *my body*, according to the style of the sacred writers. Thus Gen. xli. 26, "the seven good kine are or signify seven years," and xl. 12, "The three branches are three days." Thus Gal. iv. 24, St Paul, speaking of Sarah and Hagar, says, "These are the two covenants." Thus in the grand type of our Lord, Ex. xii. 11, God says of the paschal lamb, "This is the Lord's passover." Now Christ, substituting the Lord's Supper for the passover, follows the style of the Old Testament, and uses the same expressions as the Jews used in celebrating the passover. *This is my body*, symbolically represents my future wounded and sacrificial body, for with his real body he presented the bread.

27 *And he took the cup*—Called by the Jews, "the cup of thanksgiving;" which the master of the family used likewise to give to each after supper.

28 *This* cup of wine is the sign, or symbol, or representation, of *my blood*, whereby the *New Testament* or Covenant is confirmed. It was *only wine*, for his blood was not then shed. How then could his disciples drink his blood, then flowing in his veins? *Which is shed for many*—As many as spring from Adam.

29 *I will not drink henceforth of this fruit of the vine, till I drink it new with you in my Father's kingdom*—That is, I shall taste no more wine, till I drink wine of quite another kind in the glorious kingdom of my Father. And of this you shall also partake with me. [To drink *new wine* signified to enter on a new year, epoch, or period. So the *new covenant*, *new man*, *new heaven*, *new earth*, mean a covenant, man, heaven, and earth, of a different nature from the former.]

30 *And when they had sung the hymn*—Which was constantly sung at the close of the passover. It consisted of six psalms, from the 113th to the 118th. *The mount of Olives* was over against the temple, about two miles from Jerusalem.

31 *All ye will be offended at me*—Something will happen to me, which will cause your falling into sin by forsaking me.

32 *But*, notwithstanding this, *after I am risen, I will go before you*, as a shepherd before his sheep, *into Galilee*—Though you forsake me, I will not for this forsake you.

34 *Before cock-crowing thou wilt deny*

35 Peter saith to him, If I must die with thee, yet will I in no wise deny thee. In like manner also said all the disciples.

36 ¶ Then (*n*) cometh Jesus with them to a place called Gethsemane, and saith to his disciples, Sit ye here, while I go and pray yonder.

(*n*) Mark xiv. 32.

37 And taking with him Peter and the two sons of Zebedee, he began to be sorrowful, and in deep anguish.

38 Then saith he to them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And going a little farther, he fell on his face, and prayed, saying, O my Father, if it be possible let this cup pass from me! yet not as I will, but as thou *wilt*.

40 And he cometh to the disciples, and findeth them asleep, and saith to Peter, What! could not ye watch with me one hour?

41 Watch and pray, that ye enter not into temptation; the spirit indeed *is* willing, but the flesh *is* weak.

42 Again, going away the second time, he prayed, saying, O my Father! if this cup cannot pass from me, unless I drink it, thy will be done.

43 And coming, he findeth them asleep again; for their eyes were weighed down.

44 And leaving them, he went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith to them, Sleep on now, and take *your* rest: behold, the hour is come, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he that betrayeth me is at hand.

47 ¶ (*o*) And while he was yet speaking, lo, Judas, one of the twelve, came, and with him a great multitude, with swords and clubs, from the chief priests and elders of the people.

(*o*) Mark xiv. 43. Luke xxii. 47. John xviii. 2.

48 Now he that betrayed him had

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me thrice—That is, before three in the morning, the usual time of cock-crowing: although one cock was heard to crow once after Peter's first denial of his Lord.

35 *In like manner also said all the disciples*—But such was the tenderness of our Lord, that he would not aggravate their sin by making any reply.

36 *Then cometh Jesus to a place called Gethsemane*—That is, the valley of fatness. The garden probably had its name from its soil and situation, lying in some little valley, between two of those many hills, the range of which constitutes the mount of Olives.

37 *And taking with him Peter and the two sons of Zebedee*—To be witnesses of all; *he began to be sorrowful and in deep anguish*—Probably from feeling the arrows of the Almighty stick fast in his soul, while God "laid on him the iniquities of us all." Who can tell what painful and dreadful sensations were then impressed on him by the immediate hand of God? The former word, in the original, properly signifies, to be penetrated with the most exquisite sorrow; the latter, to be quite depressed, and almost overwhelmed with the load.

38 *My soul is exceeding sorrowful even unto death*—His humanity now suffered. His soul dreaded the *curse* of sin coming upon him, and this most terribly shook his humanity. The horror, anguish, and spiritual conflict which then seized him, threatened to cause death; but he was *Divinely* supported. He had been a *man of sorrows* all his days, but *this sorrow* was *new* and *unparalleled*.

39 *And going a little farther*—"About a stone's cast;" (Luke xxii. 41.) so that the apostles could both see and hear him still. *If it be possible, let this cup pass from me*—And it did pass from him quickly. When he "cried unto God, with strong cries and tears, he was heard in that which he feared." God did take away the terror and severity of that inward conflict.

41 *The spirit*—Your spirit; ye yourselves. *The flesh*—Your nature. How gentle a rebuke was this, and how kind an apology! especially at a time when our Lord's own mind was so weighed down with sorrow.

42 *If this cup*—Verse 39. Figuratively the word "*cup*" signifies afflictions, trials, and punishment.

45 *Sleep on now*, if you can, *and take your rest*—You can be of no more service to me. 'Thus he trod the winepress alone!'

given them a signal, saying, Whomsoever I shall kiss is he: seize him.

49 And forthwith coming to Jesus, he said, Hail, Master, and kissed him.

50 And Jesus said to him, Friend, wherefore art thou come? Then came they up and laid hands on Jesus, and took him.

51 (*p*) And behold one of them that were with Jesus, stretching out *his* hand, drew his sword, and striking the servant of the high priest, cut off his ear.

(*p*) Mark xiv. 47. Luke xxii. 49. John xviii. 10.

52 Then said Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish by the sword.

53 Thinkest thou that I cannot ask my Father, and he will presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be done?

55 ¶ (*q*) In that hour Jesus said to the multitudes, Are ye come out as against a robber, with swords and clubs to take me? I sat daily with you teaching in the temple, and ye apprehended me not.

(*q*) Mark xiv. 48. Luke xxii. 52.

56 But all this is done that the scriptures might be fulfilled. Then all the disciples forsook him and fled.

57 ¶ (*r*) And they that had apprehended Jesus, led *him* away to Caiaphas the high priest, where the scribes and elders were assembled.

(*r*) Mark xiv. 53. Luke xxii. 54.

58 But Peter followed him afar off to the high priest's palace; and going in, sat with the servants to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death,

60 But found none; yea, though many false witnesses came, *yet* found

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50 The heroic conduct of the blessed Jesus, in the whole of his sufferings, will be observed by every attentive eye, and felt by every pious heart; although the sacred historians, according to their wonderful simplicity, make no encomiums upon it. With what composure does he go forth to meet the traitor! With what calmness receive that malignant kiss! With what dignity does he deliver himself into the hands of his enemies! Yet plainly showing his superiority over them, and even then "leading captivity captive."

51 *And one of them striking the servant of the high priest—Peter* struck the person that first seized Jesus; *cut off his ear*—Aiming, it seems, to cleave his head; but that, by a secret Providence interposing, was prevented.

52 *All they that take the sword*—Without God's giving it to them; without sufficient authority. [*Shall perish by the sword*—They who delight in war, are likely, on both sides, to become the victims of their mutual animosities. But are not these words a prophecy? The Jews crucified Christ, under the sanction of the Romans; both took the sword against Christ, and both perished by it! The Romans killed the Jews, and the Goths, Vandals, &c., destroyed the Romans. The Jewish government has been destroyed 1800 years, and the Romans 1050. The great empires that have been cemented by blood have been dissolved by blood.]

53 *He will presently give me more than twelve legions of angels*—The least of whom, it is probable, could overturn the earth, and destroy all the inhabitants of it. [In the time of Christ a legion consisted of 6200 foot soldiers, and 300 horse.]

55 [*Are ye come out as against a thief?* Judæa was then so much infested by robbers, and banditti, that it was not safe to go unarmed. Thus we see why Peter had a sword; ver. 51.

57 *They led him to Caiaphas*—From the house of Annas, the father-in-law of Caiaphas, to whom they had carried him first.

58 *But Peter followed him afar off*—Variously agitated by conflicting passions: love constrained him to follow his master; fear made him follow afar off. *And going in sat with the servants*—Unfit companions, as the event showed. [Poor Peter, he had courage publicly and boldly to own his Lord; he sat in the outer or quadrangle open to the sky; his position, though outward, enabled him to see Christ in the hall of audience, generally a splendid room.]

60 *Yet found they none* on whose evidence they could condemn him to die. *At last came two false witnesses*—Such they were, although part of what they

they none. At last came two false witnesses,

61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest rising up, said to him, Answerest thou nothing? What do these witness against thee?

63 But Jesus held his peace. And the high priest answering, said to him, I adjure thee by the living God to tell us if thou art the Christ, the Son of God?

64 Jesus said to him, Thou hast said. Moreover I say to you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming upon the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? Behold now we have heard his blasphemy.

66 What think ye? They answering, said, he is worthy of death.

67 Then did they spit in his face and buffet him, and others smote *him*,

68 Saying, prophecy to us, thou Christ, who is he that smote thee?

69 ¶ Now Peter sat without in the hall: and a maid-servant came to him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said to them that were there, This *fellow* also was with Jesus of Nazareth.

72 And again he denied with an oath, I know not the man.

73 And after a while they that stood by came and said to Peter, Surely thou art also *one* of them: for thy speech discovereth thee.

74 Then began he to curse and to swear, I know not the man. And immediately the cock crew.

75 And Peter remembered the words of Jesus, who had said to him, Before cock-crowing thou wilt deny me thrice. And going out, he wept bitterly.

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said was true; because our Lord did not speak some of those words at all; nor any of them in this sense.

64 *Hereafter shall ye see the Son of man*—He speaks in the third person, modestly, yet plainly: *Sitting on the right hand of power*—That is, the right hand of God. *And coming upon the clouds of heaven*—As he is represented by Daniel (ch. vii. 13, 14.) Our Lord looked very unlike that person now. But nothing could be more awful, more majestic, and becoming, than such an admonition, in such circumstances.

65 *Then the high priest rent his clothes*—Though the high priest was forbidden to rend his clothes (that is, his upper garment) in some cases where others were allowed to do it, (Lev. xxi. 10.) yet in case of blasphemy or any public calamity, it was thought allowable. Caiaphas hereby expressed, in the most artful manner, his horror at hearing such grievous blasphemy.

67 [*Then did they spit in his face*—In the East, to spit on a person, especially in the face, was reckoned the greatest insult. Spitting and shame are associated by them; Job xvi. 10.; xxx. 10.; Isa. l. 6.; Micah v. 1. *And buffet him*—Smote him with their fists. *And others smote him*—Meaning they smote his cheek with the open hand. They offered the dear Redeemer every indignity which cunning could devise, or malice execute.]

72 *He denied with an oath*—To which possibly he was not unaccustomed before our Lord called him. He had told a lie, and he took an oath to support it.

73 *Surely thou art also one of them: for thy speech discovereth thee*--Malchus might have brought a stronger proof than this. But such is the over-ruling providence of God, that the world, in the height of their zeal, commonly catch hold of the very weakest of all arguments against the children of God. [He had a peculiarity of pronunciation—a dialect different from that of Jerusalem. The Galilean bad pronunciation of Hebrew, afforded much amusement to the Jewish writers.]

74 *Then began he to curse and to swear*—Having now lost the government of himself. [He began to wish *curses upon himself*. So the original word implies. He wished himself devoted to utter destruction, if he so much as knew the man. While uttering such horrid language, the *cock again* crowed, and *Jesus turned and looked upon him.* Conviction instantly

CHAP. XXVII.

IN (*s*) the morning, all the chief priests and elders of the people consulted together against Jesus, to put him to death.

(*s*) Mark xv. 1. Luke xxii. 66. xxiii. 1. John xviii. 28.

2 And having bound him, they led him away and delivered him to Pontius Pilate the governor.

3 ¶ Then Judas, who had betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in betraying innocent blood. And they said, What *is that* to us? See thou *to it*.

5 And having thrown down the pieces of silver in the temple, he withdrew; and going away, hanged himself.

6 And the chief priests taking the pieces of silver, said, It is not lawful to put them into the treasury, because it is the price of blood.

7 And having consulted together, they bought with them the potter's field, to bury foreigners in.

8 Wherefore that field was called, The field of blood, unto this day.

9 Then was fulfilled that which was spoken by the prophet, saying, (*t*) And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value,

(*t*) Zech. xi 12.

10 And gave them for the potter's field, as the Lord commanded me.

11 ¶ And Jesus stood before the governor. And the governor questioned him, saying, Art thou the king of the Jews? And Jesus said to him Thou sayest.

12 But while he was accused by the chief priests and elders, he answered nothing.

13 Then said Pilate to him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word, so that the governor marvelled greatly.

15 ¶ (*u*) Now at every feast the governor was wont to release to the

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flashed upon his mind. He vividly remembered Christ's warning; his sins—his awful guilt, and his cruelty to his Lord, stared him in the face. Well might he *weep bitterly* for his profaneness, cowardice, ingratitude, and cruelty.]

CHAP. XXVII. v. 1. *In the morning*—As the Sanhedrim used to meet in one of the courts of the temple, which was never opened in the night, they were forced to stay till the morning before they could proceed regularly in the resolution they had taken to put him to death.

2 *Having bound him*—They had bound him when he was first apprehended. But they did it now afresh to secure him from any danger of an escape, as he passed through the streets of Jerusalem.

3 *Then Judas, seeing that he was condemned*—Which, probably he thought Christ would have prevented by a miracle.

4 *They said, What is that to us*—How easily could they digest innocent blood! and yet they had a conscience! *It is not lawful* (they say) *to put it into the treasury*--But very lawful to slay the innocent!

5 In that part of the temple where the Sanhedrim met.

7 *They bought with them the potter's field*—Well known, it seems, by that name. This was a small price for a field so near Jerusalem. The earth had been digged to get clay for potter's vessels, so that it was not fit for tillage or pasture, and consequently of small value. *Foreigners*—Heathens especially; of whom there were then great numbers in Jerusalem.

9 *Then was fulfilled*—What was figuratively represented of old, was now really accomplished. *What was spoken by the prophet*—The word Jeremy, which was added to the text in later copies, and thence received into many translations, is evidently a mistake: for he who spoke what St. Matthew here cites, or rather paraphrases, was not Jeremy, but Zechariah.

10 *As the Lord commanded me*—To write, to record.

11 *Art thou the king of the Jews*--Jesus, before Caiaphas avows himself to be the Christ, before Pilate to be a king; clearly showing thereby, that his answering no more was not owing to any fear.

15 *At every feast*—Every year, at the feast of the passover.

people a prisoner, whom they would.
(*u*) Mark xv. 6. Luke xxiii. 17. John xviii. 39.

16 And they had then a notorious prisoner, named Barabbas.

17 Therefore, when they were gathered together, Pilate said to them, Whom will ye that I release to you? Barabbas, or Jesus who is called Christ?

18 For he knew that for envy they had delivered him.

19 ¶ While he sat on the judgment seat, his wife sent to him, saying, Have thou nothing to do with that just man; for I have suffered many things to-day in a dream, because of him.

20 But the chief priests and elders persuaded the multitude to ask Barabbas and destroy Jesus.

21 The governor answering, said to them, Which of the two will ye that I release to you? They said, Barabbas.

22 Pilate saith to them, What shall I do then with Jesus who is called Christ? They all say to him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more vehemently, saying, Let him be crucified.

24 Then Pilate, seeing that he could prevail nothing, but rather a tumult was made, taking water, washed *his* hands before the multitude, saying, I am innocent of the blood of this just man: see ye to it.

25 Then all the people answering, said, His blood *be* on us and on our children.

26 Then released he Barabbas to them, and having scourged Jesus, he delivered *him* to be crucified.

27 ¶ (*x*) Then the soldiers of the governor taking Jesus into the common hall, gathered to him the whole troop,
(*x*) Mark xv. 16. John xix. 2.

28 And stripping him, they put on him a scarlet robe.

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18 *He knew that for envy they had delivered him*—As well as from malice and revenge. They envied him because the people magnified him.

22 *They all say, Let him be crucified*—The punishment which Barabbas had deserved; and this, probably, made them think of it. But, in their malice, they forgot with what a dangerous precedent they furnished the Roman governor. And within the compass of a few years, it turned dreadfully upon themselves.

24 *Then Pilate took water, and washed his hands*—This was a custom frequently used among the Heathens as well as among the Jews, in token of innocency.

25 *His blood be on us and on our children*—As this imprecation was dreadfully answered in the speedy ruin of the Jewish nation, and the calamities which have ever since pursued them, so it was peculiarly fulfilled by Titus, the Roman general, on the Jews whom he took during the siege of Jerusalem. So many, after having been scourged in a dreadful manner, were crucified all round the city, that in a while there was not room near the walls for the crosses to stand by each other. Probably this befel some of those who now joined in this cry, as it certainly did many of their children: the finger of God thus pointing out their crime in crucifying his Son.

26 [*And having scourged Jesus*—The Romans whipped criminals before execution with a very sharp scourge, made of ox-nerves, and interwoven with the small hip bones of animals: sometimes the criminal died through its infliction.]—*He delivered him to be crucified*—The person crucified was nailed to the cross as it lay on the ground, through each hand extended to the utmost stretch, and through both the feet together. Then the cross was raised up, and the foot of it thrust, with a violent shock, into a hole in the ground prepared for it. This shock dislocated the body, whose whole weight hung upon the nails, till the person expired through mere dint of pain. This kind of death was used only by the Romans, and inflicted only on slaves and the vilest criminals.

27 *The whole troop*—Or cohort. This was a body of foot, commanded by the governor, who was appointed to prevent disorders and tumults, especially on solemn occasions.

28 *They put on him a scarlet robe*—Such as kings and generals wore: probably an old tattered one.

29 *And platting a crown of thorns.*—

29 And platting a crown of thorns, they put it upon his head, and a reed in his right hand: and kneeling before him, they mocked him, saying, Hail, king of the Jews.

30 And spitting on him, they took the reed and smote him on the head.

31 ¶ And after they had mocked him, they stripped him of the robe, and put his own raiment on him, and led him away to crucify *him*.

32 And coming out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 ¶ (*y*) And coming to a place called Golgotha, that is, the place of a skull,

(*y*) Mark xv. 22. Luke xxiii. 33. John xix. 17.

34 They gave him vinegar mingled with gall to drink, and when he had tasted *thereof*, he would not drink.

35 And having crucified him, they parted his garments, casting lots; that it might be fulfilled which was spoken by the prophet, (*z*) They parted my garments among them, and for my vesture they cast lots. (*z*) Psalm xxii. 18.

36 And sitting down, they guarded him there.

37 And set up over his head his accusation, written, THIS IS JESUS THE KING OF THE JEWS.

38 (*a*) Then were two robbers crucified with him, one on the right hand and one on the left.

(*a*) Mark xv. 27. Luke xxiii. 32.

39 ¶ And they that were passing by reviled him, wagging their heads, and saying,

40 Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

41 In like manner the chief priests also, with the scribes and elders, mocking him, said,

42 He saved others; cannot he save himself? If he be the king of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God: let him deliver him now, if he will have him; for he said, I am the Son of God.

44 (*b*) And even the robbers that were crucified with him, cast the same reproach upon him.

(*b*) Mark xv. 32. Luke xxiii. 39.

45 Now from the sixth hour there was darkness over all the earth, until the ninth hour.

46 And about the ninth hour, Jesus cried with a loud voice, saying, (*c*) Eli, Eli, lama sabachthani? That is,

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The naba or nabka was the plant which afforded Christ's thorny crown. It was very fit for that purpose, on account of its numerous small and sharp spines calculated to give the most poignant pain—*And a reed into his right hand*—Or rather a *cane* such as is used for walking. With this they smote him on the head, and barbarously drove the thorns into it.

32 *Him they compelled to bear his cross*—He bore it himself till he sunk under it. John xix. 17.

33 *A place called Golgotha, that is, the place of a skull*—Golgotha, in Syriac, signifies a skull or head; it was probably so called from this time; being an eminence upon Mount Calvary, not far from the king's gardens.

34 *They gave him vinegar mixed with gall*—Out of derision; which, however nauseous, he received and tasted of. St. Mark mentions also a different mixture which was given him: "Wine mingled with myrrh;" such as it was customary to give to dying criminals, to make them less sensible of their sufferings; but this our Lord refused to taste: determining to bear the full force of his pains.

35 *They parted his garments*—This was the custom of the Romans. The soldiers performed the office of executioners, and divided among them the spoils of the criminal's. *My vesture*—That is, my inner garment.

45 *From the sixth hour there was darkness over all the earth unto the ninth hour*—So that even a heathen philosopher, seeing it, and knowing it could not be a natural eclipse, for it was not the time for full moon, and continued three hours, cried out, "Either the God of nature suffers, or the frame of the world is dissolved."

By this darkness God testified his abhorrence of the wickedness which was then committing. It also denoted Christ's sore conflicts with divine justice, and all the powers of darkness.

46 *About the ninth hour Jesus cried*

My God, my God, why hast thou forsaken me? (c) Psalm xxii. 1.

47 Some of them that stood there hearing *it*, said, He calleth for Elijah.

48 (*d*) And immediately one of them running and taking a sponge, filled *it* with vinegar, and putting *it* on a cane, gave him to drink. (*d*) John xix. 28.

49 The rest said, Let be; let us see whether Elijah will come to save him.

50 ¶ Jesus having cried again with a loud voice, dismissed *his* spirit.

51 And behold the veil of the temple was rent in twain from the top to the bottom, and the earth was shaken, and the rocks were torn asunder;

52 And the tombs were opened, and many bodies of holy men that slept were raised.

53 And coming out of the tombs after his resurrection, went into the holy city, and appeared to many.

54 ¶ And the Centurion and they that were with him, guarding Jesus, seeing the earthquake and the things that were done, feared greatly, saying, Truly this was the Son of God.

55 ¶ And many women were there,

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with a loud voice—Our Lord's agony probably continued these three hours, at the conclusion of which he thus cried, while he suffered from God what was unutterable. *My God, my God, why hast thou forsaken me*—Thus he at once expressed his trust in God, and most distressing sense of his letting loose the powers of darkness upon him, withdrawing his comfortable presence, and filling his soul with a terrible sense of the wrath due to the sins which he was bearing.

48 *One taking a sponge, filled it with vinegar*—Vinegar and water formed the drink of the Roman soldiers. It does not appear that this was given him in derision, but rather with a friendly design, that he might not die before Elijah came.

50 *After he had cried with a loud voice.*—To show that his life was still whole in him. *He dismissed his spirit*—So the original expression may be literally translated: an expression fulfilling our Lord's words (John x. 18.) "No man taketh my life from me, but I lay it down of myself." He died by a voluntary act of his own, and in a way peculiar to himself. He could have continued alive, even in the greatest tortures, as long as he pleased, or have retired from the body whenever he thought fit. And how does it illustrate that love which he manifested in his death! He did not use his power to quit his body, as soon as he was fastened to the cross, leaving only an insensible corpse to the cruelty of his murderers; but continued his abode in it, with steady resolution, as long as it was proper. He then retired from it, with a majesty and dignity never known in any other death; 'dying, if one may so express it, 'like the Prince of life.'

51 Immediately upon his death, while the sun was still dark, *the veil of the temple*, which separated the holy of holies from the court of the priests, though made of the richest and strongest tapestry, *was rent in two from the top to the bottom*—So that while the priest was ministering at the golden altar, (it being the time of the sacrifice,) the sacred oracle, by an invisible power, was laid open to full view: God thereby signifying the removal of the veil of Jewish ceremonies, the casting down of the partition wall, so that Jews and Gentiles were admitted to equal privileges, and the opening a way through the veil of the flesh for all believers into the most holy place. *And the earth was shaken*--There was an earthquake through the whole globe, chiefly near Jerusalem: God testifying by it his wrath against the Jewish nation for the horrid impiety they were committing.

52 Some of *the tombs were* shattered and *laid open* by the earthquake; and, while they continued unclosed (and they must have stood open all the sabbath, seeing the law would not allow any attempt to close them) *many bodies of holy men were raised*, (perhaps Simeon, Zacharias, John the Baptist, and others who had believed in Christ, and were known to many in Jerusalem,) *and coming out of the tombs after his resurrection, went into the holy city* [Jerusalem] *and appeared to many*—Who had probably known them before: God hereby signifying that Christ had conquered death, and would raise all his saints in due season.

54 *The Centurion*—The officer who commanded the guard—*and they that were with him, feared, saying, Truly this was the Son of God*—Referring to the

beholding afar off, who had followed Jesus from Galilee, serving him.

56 Among whom were Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 ¶ In (*e*) the evening there came a rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus.

(*e*) Mark xv. 42 Luke xxiii. 50. John xix. 38.

58 He going to Pilate, asked the body of Jesus; then Pilate commanded the body to be delivered.

59 And Joseph taking the body, wrapped it in clean linen.

60 And laid it in his own new tomb, which he had hewn out in the rock, and having rolled a great stone to the door of the tomb, departed.

61 And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

62 Now on the morrow, the *day* after the day of preparation, the chief priests and Pharisees were gathered together to Pilate, saying,

63 Sir, we remember that impostor said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be secured till the third day, lest his disciples coming, steal him away, and say to the people, He is risen from the dead; so the last imposture shall be worse than the first.

65 Pilate said to them, Ye have a guard; go make *it* as secure as ye can.

66 So they went and secured the sepulchre, sealing the stone and setting a guard.

CHAP. XXVIII.

NOW (*f*) after the sabbath, as it began to dawn, towards the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

(*f*) Mark xvi. 1. Luke xxiv. 1. John xx. 1.

2 And behold there had been a great earthquake, and the angel of the Lord, descending from heaven, had come and rolled away the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow.

4 And for fear of him the guards trembled, and became as dead *men*,

5 But the angel answering, said to

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words of the chief priests and scribes, ver. 43, "He said, I am the Son of God."

56 *James*—The less: he was so called to distinguish him from the other James, the brother of John; probably because he was less in stature.

57 *Evening*--That is, after three o'clock: the time from three to six they termed evening.

62 *On the morrow, the day that followed the day of the preparation*—The day of preparation was the day before the sabbath, whereon they were to prepare the celebration of it. The next day then was the sabbath, according to the Jews. But the evangelist seems to express it by this circumlocution to show the Jewish sabbath was then abolished.

63 *That impostor said, while he was yet alive, After three days I will rise again*—We do not find that he had ever said this to them, unless when "he spoke of the temple of his body, John ii. 19, 21. And if they here refer to what he then said, how perverse and iniquitous was their construction of these words, when he was on his trial before the council! Ch. xxvi. 61. Then they seemed to understand them quite otherwise.

65 *Ye have a guard*—Of your own in the tower of Antonia, which was stationed there for the service of the temple.

66 *They went and secured the sepulchre sealing the stone and setting a guard*—They set Pilate's signet, or the public seal of the Sanehdrim, upon ■ fastening which they had put on the stone. And all this uncommon caution was over-ruled by the providence of God, to give the strongest proofs of Christ's ensuing resurrection; since there could be no room for the least suspicion of deceit, when it should be found that his body was raised out of a new tomb, where there was no other corpse, and this tomb, hewn out of a rock, the mouth of which was secured by a great stone, under a seal, and attended by a guard of soldiers.

CHAP XXVIII. v. 2. *An angel of the Lord had rolled away the stone, and sat upon it*—St. Luke and St. John speak of

the women, Fear not ye! for I know ye seek Jesus, who was crucified.

6 He is not here; for he is risen, as he said: come, see the place where the Lord lay.

7 And going quickly, tell his disciples that he is risen from the dead. And behold he goeth before you into Galilee; there shall ye see him.

8 Lo, I have told you. And departing quickly from the sepulchre, with fear and great joy, they ran to tell his disciples.

9 And behold Jesus met them and said, Hail. And they coming to him, took hold of his feet and worshipped him.

10 Then said Jesus to them, Fear not. Go, tell my brethren to go into Galilee, and there shall they see me.

11 ¶ While they were going, behold some of the guard, coming into the city, told the chief priests all the things that had been done.

12 ¶ And having met together with the elders and consulted, they gave much money to the soldiers,

13 Saying, Say his disciples came by night, and stole him while we slept.

14 And if the governor hear this, we will persuade him and secure you.

15 So they taking the money, did as they were taught; and this saying is commonly reported among the Jews till this day.

16 ¶ Then the eleven disciples went into Galilee, to the mountain where Jesus had appointed them.

17 And when they saw him they worshipped him, though some had doubted.

18 And Jesus coming, spake to them, saying,

19 ¶ All power is given me in heaven and in earth: (*g*) Go ye and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

(*g*) Mark xvi. 15.

20 Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even to the end of the world.

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two angels that appeared; but it seems as if only one of them had appeared sitting on the stone without the sepulchre, and then going into it, was seen with another angel, sitting, one where the head, the other where the feet of the body had lain.

6 *Come, see the place where the Lord lay*—Probably in speaking he rose up, and going before the women into the sepulchre, said, *Come, see the place.* This clearly reconciles what St. John relates (ch. xx. 12.); this being one of the two angels there mentioned.

7 *There shall ye see him*—In his solemn appearance to them all together. But their Lord would not be absent so long; he appeared to them several times before then.

8 *Lo, I have told you*—A solemn confirmation of what he had said.

9 *Hail*—The word, in its primitive sense, means, *Rejoice;* in its secondary and more usual meaning, *Happiness attend you.*

10 *Go, tell my brethren*—I still own them as such, though they so lately perfidiously disowned and forsook me.

13 *Say, His disciples came by night, and stole him while we slept*—Is it possible that any man of sense should digest this poor, shallow inconsistency? If ye were awake, why did you let the disciples steal him? If asleep, how do you know they did?

16 *To the mountain where Jesus had appointed them*—This was probably mount Tabor, where (it is commonly supposed) he had been before transfigured. It seems to have been here, also, that he appeared to above five hundred brethren at once.

18 *All power is given to me*—Even as man. As God, he had all power from eternity.

19 *Disciple all nations*—Make them my disciples. This includes all the design of Christ's great commission. *Baptizing* and *teaching* are the two great branches of that general design. And these were to be determined by the circumstances of the case; for it was necessary, in baptizing adult Jews, or Heathens, to teach them, before they were baptized, the great doctrines of the gospel, that they may understand what they profess, and be able to give to him that asketh, are a-son of the hope within them. This is true philosophy!

NOTES
ON THE GOSPEL ACCORDING TO
ST. MARK.

The Gospel according to St. Mark contains,—

I. The beginning of the gospel. John prepares the way of Christ, Ch. i. 1—8. Baptizes Jesus, who is proclaimed the Son of God. Tempted of Satan; served by angels, Ch. i. 12—13.

II. The Gospel itself; in Galilee, where we may observe three periods.

A. *After John was cast into prison.* In *general*, the place and matter of his preaching, Ch. i. 14, 15. The calling of several Apostles. In *particular actions, not censured by his foes.* He teaches with authority. Cures the demoniac, 23—28, Heals many sick, prays, 35. Teaches every where, 36—39. Cleanses the leper, 40—45. *Actions censured by them.* The paralytic forgiven and healed, Ch. ii. 1—12. The call of Levi, and eating with publicans, &c., 13—17. The question concerning fasting, 18—22. The ears of corn plucked, 23—28. The withered hand restored, Ch. iii. 1—6. Our Lord's retirement, at the *sea*, 7—12. In the *mountain*, where apostles are called, 13—19. In the *house*, refutes the blasphemy of the Pharisees, shows who are his mother and his brethren, 20—35. In the *ship;* various parables, Ch. iv. 1—34. On the sea, 35—41; Ch. v. 1—20. On this side the *sea* again; Jarius, and the woman with the flux of blood, v. 21—43. At *Nazareth*, his countrymen offended, vi. 1—6. The apostles sent forth, 7—13.

B. *After John was put to death.* Herod's hearing of Jesus, &c., Ch. vi. 14—29. The earnestness of the people; five thousand fed, 33—34. His walking on the sea, 45—52. He heals many in the land of Genesaret, 53—56. A devil cast out, vii. 24—30. The deaf and dumb healed! four thousand fed, 21—37; viii. 1—9. Comes into Dalmanutha—sign from heaven, viii. 10—13. At Bethsaida, heals the sick, 22—26.

C. *After he was confessed to be the Son of God.* Peter confessing him—foretells his passion, reproves Peter, viii. 27; ix. 1. Is transfigured, casts out a devil, foretells his passion, 2—30. In the borders of Judea, Chap. x. 1. He treats of Divorce, 2—12. Of little children, 13—16. Danger of riches, 17—31. Foretells his passion a third time, 32—34. Answers James and John, 35—46. Bartimeus, 46—52.

His Royal entry into Jerusalem, Ch. xi. 1—11. Fig-tree cursed, 20—26. The temple purged, 15—19. In the temple his authority vindicated, 27—33. The parable of the wicked husbandmen, Ch. xii. 1—12. Tribute, 13—17. Of the resurrection, 18—27. Of the great commandments, 28—34. Of David's Lord; warns the people; commends the poor widow; 35—44. Foretells the destruction of the city and temple, and the end of the world; xiii. 1—37. His enemies bargain with Judas, Ch. xiii. 1—11.

III. The passover prepared, Ch. xiv. 12—16. The Lord's Supper instituted, 17—25. Peter's denial foretold, 26—31. Wakes his disciples, 32—42. Betrayed, forsaken of all, 43—52. He is condemned to die, 53—65. In Pilate's palace, xv. 20, 21. At Golgotha; the wine and myrrh offered, 23. The crucifixion, his garments parted. The title, 26. The malefactors, revilings, 27—32. The darkness, cry of Jesus, his death, the veil rent, 33—38. The Centurion and women looking on, 39—41. Christ's burial, 42—47.

Sunday. Declaration of his resurrection by an angel, Ch. xvi. 1—8. By himself, to Mary Magdalene, 9--11. The two going to Emmaus, 12--13. To the eleven, 14.

IV. The gospel committed to the Apostles, 15—18, and confirmed after his ascension, 19, 20.

ST. MARK.

CHAP. I.

THE (*a*) beginning of the gospel of Jesus Christ, the Son of God:
(*a*) Matt. iii. 1. Luke iii. 1.

2 As it is written in the prophets, (*b*) Behold I send a messenger before thy face, who shall prepare thy way before thee. (*b*) Mal. iii. 1.

3 (*c*) The voice of one crying aloud in the wilderness, Prepare ye the way of the Lord, make his paths straight.
(*c*) Isaiah xl. 3.

4 John was baptizing in the wilderness and preaching the baptism of repentance, for the remission of sins.

5 And there went out to him all the country of Judea, and all they of Jerusalem, and were baptized of him in the river Jordan, confessing their sins.

6 And John was clothed with camel's hair, and with a leathern girdle about his loins, and ate locusts and wild honey;

7 And proclaimed, saying, There cometh after me one that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but he will baptize you with the Holy Ghost.

9 (*d*) And in those days Jesus came from Nazareth of Galilee, and was baptized by John in Jordan.
(*d*) Matt. iii. 13. Luke iii. 21.

10 And coming up from the water straightway, he saw the heavens opened, and the Spirit as a dove descending upon him.

11 And a voice came from heaven, Thou art my beloved Son, in whom I delight.

12 (*e*) And immediately the Spirit thrusteth him out into the wilderness.
(*e*) Matt. iv. 1. Luke iv. 1.

13 And he was there in the wilderness forty days tempted by Satan, and was with the wild beasts; and the angels served him.

14 ¶ (*f*) Now after John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, (*f*) Matt. iv. 12.

15 Saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

16 (*g*) And walking by the sea of Galilee, he saw Simon and Andrew his brother, casting a net into the sea, (for they were fishermen).
(*g*) Matt. iv. 18. Luke v. 1.

17 And Jesus said to them, Come ye after me, and I will make you fishers of men.

18 And straightway leaving their nets, they followed him.

CHAP. 1. *v.* 1. *The beginning of the gospel of Jesus Christ*—The evangelist speaks with strict propriety: for the beginning of the gospel is in the account of John the Baptist, contained in the first paragraph; the gospel itself, in the rest of the book.

4 *Preaching the baptism of repentance*—That is, preaching repentance, and baptising as a sign and means of it.

7 *The latchet of whose shoes I am not worthy to unloose*—That is, to do him the very meanest service.

12 *And immediately the Spirit thrusteth him out into the wilderness*—So in all the children of God, extraordinary manifestations of his favour are wont to be followed by extraordinary temptations.

13 *And he was there forty days tempted by Satan*—Invisibly. After this followed the temptation by him in a visible shape, related by St. Matthew. *And he was with the wild beasts*—Though they had no power to hurt him. St. Mark gives us a compendium of St. Matthew's gospel, and also several very valuable particulars which, it appears, the other evangelists have omitted.

15 *The time is fulfilled*—The time of my kingdom, foretold by Daniel, expected by you, is fully come.

18 *Straightway leaving their nets, they followed him*—From this time they forsook their employ, and constantly attended him. Happy they who follow Christ at the first call!

19 And having gone thence a little farther, he saw James *the son* of Zebedee, and John his brother, who were also in the vessel, mending their nets;

20 And he called them: And immediately leaving their father Zebedee in the vessel with the hired servants, they went after him.

21 ¶ (*h*) And they go into Capernaum. And straightway on the sabbath he went into the synagogue and taught. (*h*) Luke iv. 31.

22 And they were astonished at his teaching; for he taught them as one having authority, and not as the scribes.

23 And there was in their synagogue a man having an unclean spirit, and he cried out,

24 Saying, Let us alone.: what have we to do with thee, Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace and come out of him.

26 And the unclean spirit having torn him, and cried with a loud noise, came out of him.

27 And they were all amazed, so that they questioned among themselves, saying, What thing is this? what new teaching *is* this? for with authority he commandeth even the unclean spirits, and they obey him.

28 And immediately his fame went forth into all the country of Galilee round about.

29 ¶ (*i*) And coming out of the synagogue they entered forthwith into the house of Simon and Andrew, with James and John.

(*i*) Matt. viii. 14. Luke vi. 38.

30 And Simon's wife's mother lay ill of a fever, and immediately they tell him of her.

31 And he came, and taking her by the hand, lifted her up; and straightway the fever left her, and she waited on them.

32 And in the evening, when the sun was set, they brought to him all that were diseased, and them that were possessed with devils.

33 And the whole city was gathered together at the door.

34 And he healed many that were ill of divers diseases, and cast out many devils, and suffered not the devils to say that they knew him.

35 ¶ (*k*) And in the morning, rising a great while before day, he went out and departed into a desert place, and prayed there. (*k*) Luke iv. 42.

36 And Simon, and they that were with him, followed after him.

37 And having found him, they say to him, All men seek thee.

38 And he saith to them, Let us go to the neighbouring towns, that I may preach there also: for therefore am I come.

39 And he preached in the synagogues, throughout all Galilee, and cast out devils.

40 ¶ (*l*) And there came to him a leper, beseeching him, and kneeling down to him, and saying to him, If thou wilt, thou canst make me clean.

(*l*) Matt. viii. 2. Luke v. 12.

41 And Jesus, moved with tender compassion, stretched out *his* hand, touched him, and saith to him, I will; be thou clean.

42 And when he had spoken, immediately the leprosy departed from him, and he was made clean.

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26 *A loud noise*—For he was forbidden to speak. Christ would neither suffer those evil spirits to speak in opposition, nor yet in favour of him. He needed not their testimony, nor would encourage it, lest any one should infer that he had acted in concert with them.

32 *When the sun was set*—And consequently the sabbath was ended, which they reckoned from sun-set to sun-set.

33 *And the whole city was gathered together at the door*—O what a fair prospect was here! who could then have imagined that all these blossoms would die away without fruit?

34 *He suffered not the devils to say that they knew him*—That is, according to Dr. Mead's hypothesis (That the scriptural demoniacs were only diseased persons) "he suffered not the diseases to say that they knew him."

35 *Rising a great while before day*—So

43 And having straitly charged him, he forthwith sent him away.

44 And saith to him, See thou say nothing to any man; but go, show thyself to the priest, and offer for thy cleansing what Moses commanded for a testimony to them.

45 But he going out, published *it* much, and blazed abroad the matter, so he could no more openly enter the city; but he was without in desert places: and they came to him from every quarter.

CHAP. II.

AND again he entered into Capernaum, after some days; and it was heard that he was in the house.

2 And many were gathered together, so that there was no room for *them*, no, not even about the door. And he spake the word to them.

3 (*m*) And they come to him, bringing a paralytic, borne of four.

(*m*) Matt. ix. 2. Luke v. 18.

4 And not being able to come nigh him for the crowd, they uncovered the roof where he was, and having broken *it* up, they let down the couch whereon the paralytic lay.

5 Jesus seeing their faith, saith to the paralytic, Son, thy sins are forgiven thee.

6 But certain of the scribes were sitting there, and reasoning in their hearts;

7 Why doth this *man* thus speak blasphemies? who can forgive sins but God only?

8 And Jesus immediately knowing in his spirit that they so reasoned in themselves, said to them, Why reason ye thus in your hearts?

9 Which is easier? To say to the paralytic, *Thy* sins are forgiven thee? Or to say, Arise, and take up thy couch, and walk?

10 But that ye may know that the Son of man hath authority on earth to forgive sins: (He saith to the paralytic)

11 I say to thee, Arise, take up thy couch, and go to thine house.

12 And immediately he arose, and taking up his couch, went forth before them all: so that they were all

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did he labour for us, both day and night.

44 *See thou say nothing to any man*—But our Saviour gives no such charge to us. If he has made us clean from our leprosy of sin, we are not to conceal it. It is our duty to publish it abroad, both for the honour of our benefactor, and that others who are sick of sin may be encouraged to ask and hope for the same benefit. *But go, show thyself to the priest, and offer for thy cleansing what Moses commanded, for a testimony to them*—The priests seeing him, pronouncing him clean, (Lev. xiii. 17, 23, 28, 37.) and allowing him to offer as Moses commanded, Lev. xiv. 2, 7.) was such a proof against them, that they durst never say, The leper was not cleansed; which from envy or malice against Jesus they might have been ready to say, upon his presenting himself to be viewed, according to the law, if by the cleansed person's talking much about his cure, the account of it had reached their ears, before he came in person. This is one reason why our Lord commanded this man to say nothing.

45 *So that Jesus could no more openly enter into the city*—It was also to prevent this inconvenience, that our Lord had enjoined him silence.

CHAP. 2. *v.* 1. *And again*—After having been in desert places for some time, he returned privately to the city. *In the house*—In Peter's house.

2 *And immediately many were gathered together*—Hitherto continued the general impression on their hearts. Hitherto, even at Capernaum, all who heard, received the word with joy.

4 *They uncovered the roof*—Or, took up the covering, the lattice or trap door, which was on all their flat-roofed houses. And finding it not wide enough, they made it wider, to let down the couch.

6 *But certain of the scribes*——See whence the first offence cometh! As yet not one of the plain, unlettered people were offended. They all rejoiced in the light, till these learned men put darkness for light, and light for darkness. Woe to such blind guides! Good had it been for these, if they had never been born. O God, let me never offend one of thy little ones! Sooner let my tongue cleave to the roof of my mouth!

amazed, and glorified God, saying, We never saw it thus.

13 ¶ And he went forth again by the sea-side, and all the multitude came to him, and he taught them.

14 (*n*) And passing by, he saw Levi, the Son of Alpheus, sitting at the receipt of custom, and saith to him, Follow me. And he arose and followed him. (*n*) Matt. xi. 9. Luke v. 27.

15 And as Jesus sat at meat in his house, many publicans also and sinners sat together with Jesus and his disciples; for there were many, and they followed him.

16 And the scribes and Pharisees seeing him eating with publicans and sinners, said to his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 And Jesus hearing *it*, saith to them, They that are whole need not a physician, but they that are sick? I came not to call the righteous but sinners to repentance.

18 (*o*) Now the disciples of John and the Pharisees used to fast: and they come and say to him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? (*o*) Matt. ix. 14. Luke v. 33.

19 And Jesus said to them, Can the children of the bride-chamber fast, while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast;

20 But the days will come when the bridegroom shall be taken away from them; and then shall they fast in those days.

21 No man seweth a piece of new cloth on an old garment; else the new piece that filleth it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old leathern bottles; else the new wine bursteth the bottles, and the wine is spilt, and the bottles are lost: but new wine must be put into new bottles.

23 ¶ And (*p*) he went through the corn-fields on the sabbath-day: and his disciples as they went plucked the ears of corn. (*p*) 1 Sam. xxi. 6.

24 And the Pharisees said to him, Behold, why do they on the sabbath that which is not lawful?

25 And he said to them, Have ye never read what David did when he had need and was hungry, he and they that were with him?

26 (*q*) How he went into the house of God in *the days* of Abiathar the high priest, and ate the shew-bread, which it is not lawful for any but the priests to eat, and gave also to them who were with him? (*q*) Matt. xii. 9.

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12 *They were all amazed*—Even the scribes themselves for a time.

13 *All the multitude came to him*—Namely, *by the sea-side. And he* as readily *taught them* there, as if they had been in a synagogue.

15 *Many publicans and notorious sinners sat with Jesus*—Some of them doubtless invited by Matthew, moved with compassion for his old companions in sin. But the next words, *For they were many, and they followed him;* the greater part, encouraged by his gracious words, and the tenderness of his behaviour, and impatient to hear more, stayed for no invitation, but pressed in after him, and kept as close to him as they could.

16 *And the scribes and the Pharisees said*—So now the wise men being joined by the saints of the world, went a little farther in raising prejudices against our Lord. In his answer he uses as yet no harshness, but only calm, dispassionate reasoning.

17 *I came not to call the righteous*—Therefore, if these were righteous, I should not call them. But now they are the very persons I came to save.

19 *Can the children of the bridechamber fast, &c.* It is customary in the East for numerous persons to attend both the bride and the bridegroom during the wedding day. But when, on the following day, the bridegroom leaves the house of his father-in-law, it produces sorrow in the relations of the bride, and in many of the guests.

26 *In the days of Abiathar the high priest*—Abimelech, the father of Abiathar, was high priest then; Abiathar himself, not till some time after. So this phrase only means, 'in the time of Abiathar,' who was afterwards the high priest.

27 And he said to them, The sabbath was made for man, and not man made for the sabbath.

28 Moreover the Son of man is Lord even of the sabbath.

CHAP. III.

AND (*r*) he entered again into the synagogue; and there was a man there who had a withered hand.

(*r*) Luke vi. 6.

2 And they watched him whether he would heal him on the sabbath, that they might accuse him.

3 And he saith to the man that had the withered hand, Stand up in the midst.

4 And he saith to them, Is it lawful to do good on the sabbath, or to do evil? to save life, or to kill? But they held their peace.

5 And looking round upon them with anger, being grieved for the hardness of their hearts, he saith to the man, Stretch forth thine hand; and he stretched *it* forth: and his hand was restored.

6 And the Pharisees going out, straightway took counsel with the Herodians against him, that they might destroy him.

7 ¶ Then Jesus withdrew with his disciples to the sea: and a great multitude from Galilee followed him.

8 And from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon, a great multitude, having heard what great things he did, came to him.

9 And he spake to his disciples that a vessel should wait on him because of the multitude, lest they should throng him.

10 For he had healed many, so that they rushed in upon him, as many as had plagues.

11 And the unclean spirits, when they saw him, fell down before him and cried, saying, Thou art the Son of God.

12 And he straitly charged them, not to make him known.

13 And (*s*) he goeth up into the mountain, and calleth to him whom he would, and they came to him.

(*s*) Luke vi. 12.

14 (*t*) And he ordained twelve, that they might be with him, and that he might send them forth to preach,

(*t*) Matt. x. 2. Luke vi. 13. Acts i. 13.

15 And to have power to heal diseases and cast out devils.

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27 *The sabbath was made for man*—And therefore must give way to man's necessity.

28 *Moreover the Son of man is Lord even of the sabbath*—Being the supreme Lawgiver, he hath power to dispense with his own laws, and with this in particular.

CHAP. III. v. 1. *He entered again into the synagogue*—At Capernaum on the same day.

2 *And they* (the scribes and Pharisees) *watched him that they might accuse him*—Pride, anger, and shame, after being so often put to silence, began now to ripen into malice.

4 *Is it lawful to save life, or to kill*—Which he knew they were seeking occasion to do. *But they held their peace*—Being confounded, though not convinced.

5 *Looking round upon them with anger, being grieved*—Angry at the sin, grieved at the sinner: the true standard of Christian anger. But who can separate anger at sin from anger at the sinner? None but a true believer in Christ.

6 *The Pharisees going out*—Probably leaving the scribes to watch him still; *took counsel with the Herodians*—As bitter as they usually were against each other.

8 *From Idumea*—The natives of which had now professed the Jewish religion above a hundred and fifty years. *They about Tyre and Sidon.* The Israelites who lived in those coasts.

10 *Plagues*—Or *scourges* (so the Greek word properly means) seem to be those very painful afflictive disorders which were frequently sent, or at least permitted of God, as a scourge or punishment of sin.

12 *He charged them not to make him known*—It was not the time, nor were they fit preachers.

13 *He calleth whom he would*—With regard to the eternal states of men, God always acts as just and merciful. But, with regard to numberless other things, he seems to us to act as mere Sovereign.

16 And Simon he surnamed Peter:
17 And James the Son of Zebedee, and John the brother of James, (and he surnamed them Boanerges, that is, Sons of thunder:)
18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alpheus, and Thaddeus, and Simon the Canaanite,
19 And Judas Iscariot, who also betrayed him.
20 ¶ And they went into a house: and the multitude cometh together again, so that they could not so much as eat bread.
21 And his relations hearing *of it*, came to lay hold of him; for they said, He is beside himself.
22 (*u*) But the scribes who had come down from Jerusalem, said, He hath Beelzebub, and by the prince of the devils casteth he out devils.
(*u*) Matt. xii. 24. Luke xi. 15.
23 And calling them to him, he said to them in parables, How can Satan cast out Satan?
24 If a kingdom be divided against itself, that kingdom cannot stand.
25 And if a house be divided against itself, that house cannot stand.
26 If Satan then be risen up and divided against himself, he cannot stand, but hath an end.
27 None can enter into the strong one's house and plunder his goods, unless he first bind the strong one, and then he will plunder his house.
28 (*x*) Verily I say to you, All sins shall be forgiven the sons of men, and blasphemies wherewith soever they shall blaspheme;
(*x*) Matt. xii. 31. Luke xii. 10.
29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is liable to eternal damnation:
30 Because they said, He hath an unclean spirit.
31 (*y*) Then come his brethren and his mother, and standing without, sent to him, calling him.
(*y*) Matt. xii. 46. Luke viii. 19.
32 And the multitude sat about him; and they say to him, Behold thy mother and thy brethren without seek for thee.
33 And he answered them, saying, Who is my mother or my brethren?
34 And looking round on them who sat about him, he said, Behold my mother and my brethren.
35 For whosoever shall do the will of God, the same is my brother, and sister, and mother.

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17 *He surnamed them Sons of thunder*—Both with respect to the warmth and zeal of their spirit, their fervent preaching, and the power of their word.

20 *To eat bread*—Had no room or opportunity to take necessary food.

21 *His relations*—His mother and his brethren. Ver. 13. But it was some time before they could come near him.

22 *The scribes* [Matt. xii. 24.] *who had come down from Jerusalem*—Purposely on the devil's errand; and not without success. For the people now began to drink in the poison from these learned men! *He hath Beelzebub* at command, is in league with him, *and by the prince of the devils casteth he out devils*—How easily may a man of learning elude the strongest proof of a work of God! how readily can he account for every incident, without ever taking God into the question!

30 *Because they said, He hath an unclean spirit*—Is it not astonishing, that men who have read these words, should doubt what is the blasphemy against the Holy Ghost? Can words declare more plainly, that it is, "The ascribing those miracles to the power of the devil, which Christ wrought by the power of the Holy Ghost?"

31 *Then come his brethren and his mother*—Having at length made their way through the crowd, so as to come to the door. *His brethren* are here named first, as being first and most earnest in the design of taking him; for neither did these of his brethren believe on him. They *sent to him, calling him*—They sent one into the house, who called him aloud by name.

34 *Looking round on them who sat about him* with the utmost sweetness, *he said, Behold my mother and my brethren*—In this preference of his true disciples even to the Virgin Mary, considered merely as his mother after the flesh, he not

CHAP. IV.

AND (z) again he taught by the sea-side, and a great multitude was gathered to him, so that going into the vessel, he sat in the sea, and the whole multitude was by the sea on the land. (z) Matt. xiii. 1. Luke viii. 4.

2 And he taught them many things by parables, and said to them in his teaching,

3 Hearken; Behold a sower went out to sow,

4 And as he sowed, some fell by the highway-side, and the birds came and devoured it.

5 And some fell on stony ground, where it had not much earth; and immediately it sprung up, because it had no depth of earth.

6 But when the sun was up it was scorched, and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up and choked it, and it yielded no fruit.

8 And other fell on good ground, and yielded fruit, springing up and increasing, and brought forth, some thirty, and some sixty, and some a hundred.

9 And he said, He that hath ears to hear, let him hear.

10 ¶ And when he was alone, they that were about him, with the twelve, asked him of the parable.

11 And he said to them, To you it is given to know the mystery of the kingdom of God: but to them that are without, all things are in parables.

12 So that seeing they see and do not perceive, and hearing they hear and do not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 ¶ And he saith to them, Know ye not this parable? how then will ye know all parables?

14 The sower soweth the word.

15 And these are they by the highway-side, where the word is sown: but when they have heard, Satan cometh immediately, and taketh away the word sown in their hearts.

16 And these are they likewise, who have received the seed on stony ground, who when they have heard the word, immediately receive it with joy;

17 But have not root in themselves, but are only for a time: afterward, when affliction or persecution ariseth because of the word, they are presently offended.

18 And these are they that have received it among thorns, who hear the word,

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only shows his high and tender affection for them, but seems designedly to guard against those idolatrous honours, which he foresaw would in after-ages be paid to her.

CHAP. IV. v, 2. He taught them many things by parables—After the custom of the Easterns, to make the instructions more agreeable to them, and to impress them the more upon attentive hearers. A parable is not only a comparison, and sometimes a proverb, but any kind of instructive speech, wherein spiritual things are explained and illustrated by natural. Prov. i. 6. *To understand a proverb and the interpretation*—The proverb is the literal sense, the interpretation is the spiritual; resting in the literal sense killeth, but the spiritual giveth life.

3 *Hearken*—This word he probably spoke with a loud voice to stop the noise and hurry of the people.

10 *When he was alone*—That is, retired apart from the multitude.

11 *To them that are without*—So the Jews termed the Heathens; so our Lord terms all obstinate unbelievers! for they shall not enter into his kingdom; they shall abide in outer darkness.

12 *So that seeing they see and do not perceive*—They would not see before; now they could not, God having given them up to the blindness which they had chosen.

13 *Know ye not this parable*—Which is the foundation of all those that I shall speak hereafter, and is so easy to be understood?

19 *The desire of other things chokes the word*—A deep and important truth! The desire of any thing, that leads not to happiness in God, directly turns to barrenness

19 And the cares of this world, and the deceitfulness of riches, and the desire of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they that have received it on the good ground, who hear the word and receive *it*, and bring forth fruit, some thirty *fold*, some sixty, and some a hundred.

21 (*a*) And he said to them, Is a candle brought to be put under a bushel or under a bed, and not to be set on a candlestick?

(*a*) Matt. v. 15. Luke viii. 16. xi. 33.

22 (*b*) For there is nothing hid which shall not be made manifest, neither was any thing kept secret, but that it might come abroad.

(*b*) Matt. x. 26. Luke viii. 17.

23 If any man hath ears to hear, let him hear.

24 And he said to them, Take heed what ye hear. With what measure ye mete, it shall be measured to you, and to you that hear shall more be given.

25 (*c*) For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.

(*c*) Matt. xiii. 12. Luke viii. 18.

26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground,

27 And should sleep and rise night and day, and the seed should spring and grow up he knoweth not how.

28 For the earth bringeth forth fruit of itself, first the blade, then the ear, after that the corn in the ear.

29 But when the fruit is brought forth, he immediately putteth in the sickle, because the harvest is come.

30 ¶ And (*d*) he said, whereto shall we liken the kingdom of God? or with what comparison shall we compare it?

(*d*) Matt. xiii. 31. Luke xiii. 18.

31 *It is* like a grain of mustard-seed, which, when it is sown in the earth, it is one of the least seeds that is in the earth.

32 But when it is sown, it groweth up and becometh greater than all herbs, and putteth forth greater

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of soul. *Entering in*—Where they were not before. Let those who have the word guard against all unholy desires previously unknown to them. *It becometh unfruitful*—After the fruit had grown almost to perfection.

21 *And he said, Is a candle*, or *lamp*, which the Easterns used. *Under a bushel.* A measure for corn, called *leah*, holding a gallon and a half—*Under a bed*, or wooden *couch*, strewed with carpets for reclining on at meals.—*Candlestick*, or lamp-stand, or candelabrum, upon which the lamps were elevated according to the light required. To put the lamp under such a couch, or to put it under a bushel, or leah, would extinguish it.—As if he had said, I explain these things to you, I give you this light, not to conceal, but to impart it to others. And if I conceal anything from you now, it is only that it may be more effectually manifested hereafter.

24 *Take heed what ye hear*—That is, attend to what you hear, that it may have its due influence upon you. *With what measure ye mete*—That is, according to the improvement you make of what you have heard, still further assistance shall be given. *And to you that hear*—That is, with improvement.

25 *He that hath*—That improves whatever he has received, to the good of others as well as of his own soul.

26 *So is the kingdom of God*—The inward kingdom is like seed, *which a man casts into the ground*—This a preacher of the gospel casts into the heart. And he *sleeps and rises night and day*—That is, he has it continually in his thoughts. Meantime it *springs and grows up he knows not how*—Even he that sowed it, cannot explain how it grows. For as the earth by a curious kind of mechanism, which philosophers cannot comprehend, spontaneously brings forth first the blade, then the ear, then the full corn in the ear; so the soul, in a mysterious way brings forth, first, weak graces, then stronger, then full holiness; and all this of itself, as a machine whose spring of motion is within itself. Observe the amazing exactness of the comparison. The earth brings forth no corn, (as the soul no holiness) without both the care and toil of man, and the benign influence of heaven.

29 *He putteth in the sickle*—God cut-

branches, so that the birds of the air may lodge under the shadow of it.

33 And with many such parables spake he the word to them as they were able to hear.

34 But without a parable spake he not to them: and in private he expounded all things to his disciples.

35 ¶ And (*e*) the same day, in the evening, he saith to them, Let us go over to the other side.

(*e*) Matt. viii. 23. Luke viii. 32.

36 And having sent away the multitude, they take him as he was in the vessel. And there were with him other little vessels.

37 And there ariseth a great storm of wind, and the waves beat into the vessel, so that it was now full.

38 But he was asleep on the pillow, in the stern. And they awake him and say to him, Master, carest thou not that we perish?

39 And he arose and rebuked the wind, and said to the sea, Peace; be still. And the wind ceased, and there was a great calm.

40 And he saith to them, Why are ye so fearful? how is it that ye have not faith?

41 And they feared exceedingly, and said one to another, Who is this, that even the wind and the sea obey him?

CHAP. V.

AND (*f*) they came to the other side of the sea, into the country of the Gadarenes.

(*f*) Matt. viii. 28. Luke viii. 26.

2 And as he came out of the vessel, there met him immediately out of the tombs a man with an unclean spirit,

3 Who had *his* dwelling in the tombs, and no man could bind him, no not with chains.

4 For he had often been bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; and no man could tame him.

5 And always night and day he was in the tombs and in the mountains, crying, and cutting himself with stones.

6 But seeing Jesus afar off, he ran and worshipped him. And crying with a loud voice, said,

7 What have I to do with thee, Jesus, thou Son of the most high God? I abjure thee by God, that thou torment me not.

8 (For he had said to him, Come out of the man, thou unclean spirit.)

9 And he asked him, What *is* thy name? And he said to him, My name is Legion; for we are many.

10 And he earnestly besought him that he would not send them away out of the country.

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teth down and gathereth the corn into his garner.

33 *He spake the word as they were able to hear*—Adapting it to the capacity of his hearers, and speaking as plain as he could without offending them. A rule never to be forgotten by those who instruct others.

36 *They take him as he was in the vessel*—They carried him immediately in the same vessel, from which he had been preaching to the people.

38 *On the pillow, in the stern*—The hinder part of the vessel, where the steersman sat, and the chief part appropriated for passengers. *Pillow*, refers to a little bed, hammock, or a soft leather-stuffed cushion.

39 *Peace*—Cease thy tossing. *Be still*—Cease thy roaring. Literally, "Be thou gagged."

CHAP. V. v. 1. Gadara was the capital of Perea, and the demoniac might be from Gadara, and distinct from the two mentioned Matt. viii. 28.

2 *There met him a man with an unclean spirit*—St. Matthew mentions two. If so, this one was the fiercest, and most ungovernable of the two. *Out of the tombs*—The Jews believed that a demoniac residing in tombs became infested with an evil spirit, and to this they ascribed the fierceness of this demoniac. Tombs were made in caverns, or, they were erections with cupolas and vaulted chambers, from three to five square yards, built over them, which afforded shelter to passers by.

9 *My name is Legion; for we are many*—But all these seem to have been under one commander, who accordingly speaks both for them and himself.

11 Now there was there at the mountain, a great herd of swine feeding.

12 And all the devils besought him, saying, Send us to the swine, that we may go into them.

13 And Jesus forthwith gave them leave. And the unclean spirits, going out, entered into the swine, and the herd rushed down the steep into the sea, (they were about two thousand) and were stifled in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus and see the demoniac who had had the legion, sitting, and clothed, and in his right mind; and they were afraid.

16 And they that saw *it* told them how it befel the demoniac, and concerning the swine.

17 And they prayed him to depart out of their coasts.

18 (*g*) And as he went into the vessel, he that had been possessed with the devils, besought him that he might be with him. (*g*) Matt. ix. 1. Luke viii. 37.

19 But he suffered him not, but said to him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and published in Decapolis, how great things Jesus had done for him. And all men marvelled.

21 ¶ (*h*) And when Jesus was passed over again in the vessel to the other side, a great multitude was gathered to him, and he was near the sea. (*h*) Luke viii. 40.

22 (*i*) And there cometh one of the rulers of the synagogue, Jarius by name, and seeing him, falleth at his feet; (*i*) Matt. ix. 18. Luke viii. 41.

23 And besought him greatly, saying, My little daughter is at the point of death: come and lay thy hands on her, that she may be healed, and she shall live.

24 And he went with him, and a great multitude followed him and thronged him.

25 (*k*) And a certain woman, who had a flux of blood twelve years, (*k*) Matt. ix. 20. Luke viii. 43.

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grown worse,

27 Having heard of Jesus, came in the crowd behind, and touched his garment.

28 For she said, If I but touch his clothes, I shall be whole.

29 And the fountain of her blood was straightway dried up, and she perceived in *her* body that she was healed of that plague.

30 And Jesus immediately knowing in himself the virtue which had gone out of him, turning about in the crowd, said, Who touched my clothes?

31 And his disciples said to him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round to see her that had done this.

33 And the woman, fearing and

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15 *And they were afraid*—Lest he would fiercely attack them.

16 *Concerning the swine*—Infidels have denounced this miracle as an act of injustice to the owners of the swine. But these swine were Jewish property, kept and used in opposition to the law of God, Lev. xi. 7, 8; Deut. xiv. 8. The Jews made pork an article of profit with the Romans who esteemed this sort of meat. The destruction of the swine was nothing more than the manifestation of Divine justice.

19 *Tell them how great things the Lord hath done for thee*—This was peculiarly needful there, where Christ did not go in person.

20 *He published in Decapolis*—Not only at home, but in that country where Jesus himself did not come.

22 *One of the rulers of the synagogue*—To regulate the affairs of every synagogue, there was a council of grave men. Over these was a president, who was termed *the ruler of the synagogue*. Sometimes there was no more than one ruler in a synagogue.

37 *John the brother of James*—When

trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said to her, Daughter, thy faith hath made thee whole; go in peace, and continue whole of thy plague.

35 While he was yet speaking, they come from the ruler of the synagogue's *house*, saying, Thy daughter is dead: why troublest thou the master farther?

36 When Jesus heard the word spoken, he saith to the ruler of the synagogue, Fear not: only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth a tumult, and them that wept and wailed greatly.

39 And coming in, he saith to them, why make ye this tumult and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But having put them all out, he taketh the father and the mother of the damsel, and them that were with him, and goeth in where the damsel was lying.

41 And taking the damsel by the hand, he saith to her, Talitha cumi, which is, being interpreted, Damsel (I say to thee) arise.

42 And straightway the damsel arose and walked: for she was twelve years old. And they were astonished with a great astonishment.

43 And he charged them straitly, that no man should know it, and commanded that something should be given her to eat.

CHAP. VI.

AND (*l*) he went out from thence and came into his own country, and his disciples follow him.

(*l*) Matt. xiii. 54. Luke iv. 16.

2 And on the sabbath he taught in the synagogue, and many hearing were astonished, saying, Whence hath this man these things? and what wisdom is this that is given him, and such mighty works as are wrought by his hands?

3 Is not this the carpenter? the son of Mary, the brother of James and Joses, and of Jude and Simon, and are not his sisters here with us? And they were offended at him.

4 And Jesus said to them, a prophet is not without honour, but in his own country, and among his own kindred, and in his own house.

St. Mark wrote, not long after our Lord's ascension, the memory of St. James, lately beheaded, was so fresh that his name was more known than that of John himself.

38 [*And seeth the tumult*—In the East persons assemble in large numbers to mourn the dead. Sir J. Chardin gives a terrific picture, "The mourning is almost absolute despair, and an image of hell."—The mistress of the house next to mine died in the middle of the night. The moment she expired, all the family, about thirty people, set up such a furious cry, that I was quite startled, and was two hours before I could recover myself. These cries continue a long time, then suddenly cease, and begin again as suddenly in concert. It is this suddenness which is so terrifying, with a greater shrillness and loudness than one could easily imagine."]

40 *Them that were with him*—Peter, James, and John.

41 *Talitha cumi. Talitha* is a Syro-Chaldaic word; it means *maiden*. *Cumi* is Hebrew, and means *arise*.

43 *He charged them that no man should know it*—That he might avoid the appearance of vain glory, and prevent too great a concourse of people, nor further enrage the scribes and Pharisees against him; the time for his death, and the full manifestation of his glory being not yet come. *He commanded that something should be given her to eat*—So that when either natural or spiritual life is restored, even by immediate miracle, all proper means are to be used in order to preserve it.

CHAP. VI. v. 3. *Is not this the carpenter*—There can be no doubt, but in his youth he wrought with his supposed father, Joseph. [The custom of the Jews rendered it necessary for every parent to teach his son some trade. They had this maxim, Whosoever teaches not his son to do some work, is the same as if he taught him robbery.]

5 And he could do no miracle there, save that, he laid his hands on a few sick, and healed them.

6 And he marvelled because of their unbelief. And he went round about through the villages teaching.

7 (*m*) And he calleth to him the twelve, and sent them forth by two and two, and gave them power over unclean spirits; (*m*) Matt. x 1. Luke ix. 1.

8 (*n*) And commanded them to take nothing for the journey, save a staff only; no scrip, no bread, no money in their purse; (*n*) Matt. x. 9. Luke ix. 3.

9 But be shod with sandals, and put not on two coats.

10 (*o*) And he said to them, Wheresoever ye enter into a house, there abide till ye depart from that place. (*o*) Matt. x. 11. Luke ix. 4.

11 And whosoever shall not receive you, nor hear you, departing thence, shake off the dust under your feet for a testimony against them. Verily I say to you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city.

12 (*p*) And they went out and preached that men should repent. (*p*) Luke ix. 6.

13 And they cast out many devils, and (*q*) anointed with oil many that were sick, and healed them. (*q*) James v. 14, 15.

14 ¶ (*r*) And King Herod heard (for his name was spread abroad) and he said, John the Baptist is risen from the dead, and therefore these mighty powers exert themselves in him. (*r*) Matt. xiv. 1. Luke ix. 7.

15 Others said, It is Elijah: and others said, It is a prophet, or as one of the prophets.

16 But Herod hearing *thereof*, said, This is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent and apprehended John, and bound him in prison, for Herodias's sake, his brother Philip's wife; for he had married her.

18 For John said to Herod, It is not lawful for thee to have thy brother's wife.

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5 *He could do no miracle there*—Not consistently with his wisdom and goodness: it was inconsistent with his wisdom to work them there, where it could not promote his great end; and with his goodness, seeing he knew his countrymen would reject whatever evidence could be given them. And therefore to have given them more evidence, would only have caused their ruin.

6 *He marvelled*—As man. As he was God, nothing was strange to him.

8 *He commanded them to take nothing for their journey*—That they might always be unencumbered, free, ready for motion. *Save a staff only*—He that had one might take it; but he that had none, was not to provide one. Matt. x. 9.

9 *Be shod with sandals*—As you usually are. Sandals were pieces of strong leather or thin light wood, tied under the sole of the foot, resembling neat clogs. The shoes which they are in St. Matthew forbidden to take, were a kind of short boots, reaching above the mid-leg, which were then commonly used in journeys. Our Lord intended by this mission, to initiate them into their apostolic work. And it was encouraging to them all their life after, to recollect the care which God took of them, when they had left all they had, and went out quite unfurnished for such an expedition. In this view our Lord himself leads them to consider it (Luke xxii. 35), *When I sent you forth without purse or scrip, lacked ye anything?*

13 *They anointed with oil many that were sick*—St. James gives as a general direction, (ch. v. 11, 15) adding those peremptory words, "And *the Lord* shall heal him." He shall be restored to health, not by the efficacy of the oil but by the supernatural blessing of God. And it seems this was the standing means of healing desperate diseases in the Christian church, long before 'extreme unction' was heard of, which has no resemblance to it; the former being used only as a means of health, the latter, only when life is despaired of.

15 *A prophet, or as one of the prophets*—Not inferior to one of the ancient prophets.

16 *But Herod hearing thereof*—Of their various judgments concerning him, still said, It is John.

20 *And preserved him*—Against all the malice and contrivance of Herodias. *And*

19 Therefore Herodias was incensed against him, and was desirous to have killed him; but she could not.

20 For Herod reverenced John, knowing that he was a just and holy man, and preserved him: and when he heard him, he did many things, and heard him gladly.

21 And a convenient day being come, when Herod on his birth-day made a feast for his lords, captains, and principal men of Galilee:

22 When the daughter of Herodias had come in and danced, and pleased Herod and his guests, the king said to the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he swore to her, Whatsoever thou shalt ask me, I will give thee, to the half of my kingdom.

24 And going out, she said to her mother, What shall I ask? And she said, The head of John the Baptist.

25 And coming in quickly with haste to the king, she asked, saying, I will that thou give me immediately in a charger the head of John the Baptist.

26 And the king was exceeding sorry: yet for his oath's sake, and for the sake of his guests, he would not reject her.

27 And immediately the king sent one of his guard, and commanded his head to be brought. And he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel, and the damsel gave it to her mother.

29 And the disciples hearing it, came and took up his corpse and laid it in a tomb.

30 ¶ (*s*) And the Apostles gather themselves together to Jesus, and told him all things, both what they had done and what they had taught.

(*s*) Matt. xiv. 3—12.

31 ¶ (*t*) And he said to them, Come ye yourselves apart into a desert place, and rest a little. For there were many coming and going, and they had no leisure so much as to eat.

(*t*) Matt. xiv. 13. John vi. 1.

32 And they departed into a desert place by boat privately.

33 And many saw them departing, and knew him, and ran on foot thither from all the cities, and outwent them, and came together to him.

34 And Jesus coming out, saw a great multitude, and was moved with tender compassion for them, because they were as sheep having no shepherd; and he taught them many things.

35 And when the day was now far spent, the disciples coming to him, said, This is a desert place, and it is now late;

36 Send them away, that they may go into the country and villages round about, and buy themselves bread: for they have nothing to eat.

37 He answering, said to them, Give ye them to eat. And they say to him, Shall we go and buy two hundred penny-worth of bread, and give them to eat?

38 He saith to them, How many loaves have you? Go and see. And when they knew, they said, Five, and two fishes.

39 And he commanded them to make all sit down by companies on the green grass,

40 And they sat down in ranks, by hundreds and by fifties.

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when he heard him—Probably sending for him at times during his imprisonment, which continued a year and a half. *He heard him gladly*—Delusive joy! While Herodias lay at his bosom.

21 *A convenient day*—Convenient for her purpose. *His lords, captains, and principal men of Galilee*—The great men of the court, the army, and the province.

23 *To the half of my kingdom*—A proverbial expression.

26 *Yet for his oath's sake, and the sake of his guests*—Herod's honour was like the conscience of the chief priests (Matt. xxvii. 6.): to shed innocent blood wounded neither one nor the other.

32 *They departed*—Across a creek or corner of the lake.

34 *Coming out*—Of the vessel

40 *They sat down in ranks*—The word properly signifies a parterre or bed in a garden; by a metaphor, a company of

41 And taking the five loaves and the two fishes, looking up to heaven, he blessed, and brake the loaves, and gave them to his disciples to set before them; and he divided the two fishes among them all.

42 And they all ate and were satisfied.

43 And they took up twelve baskets full of the fragments and of the fishes.

44 And they that had eaten of the loaves were about five thousand men.

45 ¶ (*u*) And straightway he constrained his disciples to go into the vessel, and go before to the other side toward Bethsaida, while he sent away the people. (*u*) Matt. xiv. 22.

46 (*x*) And having sent them away, he went to the mountain to pray. (*x*) John vi. 15.

47 And in the evening the vessel was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; (for the wind was contrary to them.) And about the fourth watch of the night, he cometh to them, walking on the sea, and would have passed by them.

49 But they seeing him walking on the sea, supposed it to be an apparition, and cried out.

50 (For they all saw him, and were troubled.) And immediately he spoke with them, and saith to them, Take courage: it is I: be not afraid.

51 And he went up to them into the vessel, and the wind ceased: and they were amazed in themselves above measure, and wondered.

52 For they considered not the *miracle* of the loaves; for their heart was hardened.

53 ¶ (*y*) And having passed over they came to the land of Gennesaret, and drew to shore. (*y*) Matt. xiv. 34. John vi. 21.

54 And when they were come out of the vessel, they knew him;

55 And ran through that whole country round about, and brought about in beds them that were ill, where they heard he was.

56 And wheresoever he entered into villages, cities, or country places, they laid the sick in the public places, and besought him that they might touch, if it were, but the hem of his garment; and as many as touched him were made whole.

CHAP. VII.

THEN (*z*) assembled together to him the Pharisees and certain of the scribes coming from Jerusalem. (*z*) Matt. xvi. 1.

2 And they saw some of his disciples eat bread with defiled, that is, unwashen hands.

3 Now the Pharisees and all the Jews, except they wash *their* hands to the wrist, eat not, holding the tradition of the elders,

4 And coming from the market, unless they wash, they eat not: and many other things there are which they have received to hold, the washing of cups, and pots, and brazen vessels, and couches.

5 Then the Pharisees and scribes ask him, Why walk not thy disciples

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men ranged in order. *By hundreds and by fifties*—That is, fifty in rank and a hundred in file. So a hundred multiplied by fifty, made just five thousand.

43 *Full of the fragments*—Of the bread.

45 *He constrained his disciples*—Who did not care to go with him,

48 *And he saw them*—For the darkness could veil nothing from him. *And would have passed by them*—That is, walked as if he was passing by.

52 *Their heart was hardened*—And yet they were not reprobates. It means only, they were slow and dull of apprehension.

55 *And brought about in beds*—Not feather or flock beds, but a sort of mats, mattresses, and common carpets, carried upon hurdles.

CHAP. VII. v. 1. *Coming from Jerusalem*—Probably on purpose to find occasion against him.

4 *Washing of cups, and pots, and brazen vessels, and couches*—The Greek word 'baptism' means either washing or sprinkling. The cups, pots, and vessels were washed; the couches sprinkled.

5 *The tradition of the elders*—The rule delivered down from your forefathers.

according to the tradition of the elders, but eat bread with defiled hands?

6 He answering, said to them, Well hath Isaiah prophesied of you, hypocrites, as it is written, (*a*) This people honoureth me with their lips: but their heart is far from me.

(*a*) Isaiah xxix. 1.

7 But in vain do they worship me, teaching for doctrines the commandments of men.

8 For leaving the commandment of God, ye hold the tradition of men, the washings of the pots and cups: and many other such like things ye do.

9 And he said to them, Full well ye abolish the commandments of God, that ye may keep your own tradition.

10 For Moses said, (*b*) Honour thy father and thy mother, and, (*c*) Whoso revileth father or mother, he shall surely die. (*b*) Ex. xx. 12. (*c*) Ex. xxi. 17.

11 But ye say, If a man shall say to his father or mother, *It is* Corban, that is, a gift, by whatsoever thou mightest have been profited by me; *he shall be free.*

12 And ye suffer him no more to do aught for his father or his mother:

13 Abrogating the word of God by your tradition which ye have delivered: and many such like things ye do.

14 And calling together all the multitude, he said to them, Hearken to me, every one of you, and consider.

15 There is nothing entering into a man from without which can defile him; but the things which come out of him, these are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was come from the multitude into the house, his disciples asked him concerning the parable.

18 And he saith to them, Are even ye so without understanding? Do ye not perceive, that whatsoever entereth into a man from without cannot defile him?

19 Because it entereth not into his heart, but into the belly, and goeth into the vault, purging all meats.

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, envy, evil-speaking, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 ¶ And (*d*) he arose and went thence from the borders of Tyre and Sidon. And entering into a house, he would have had no man know *it*; but he could not be hid. (*d*) Matt. xv. 21.

25 For a woman whose daughter had an unclean spirit, having heard of him, came and fell at his feet.

26 The woman was a Greek, a Syrophenician by nation, and besought him to cast the devil out of her daughter.

27 But Jesus said to her, Let the children first be satisfied; for it is not right to take the children's bread and cast *it* to the dogs.

28 She answered and said to him, True, Lord: yet the dogs under the table eat of the childrens' crumbs.

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15 *There is nothing entering into a man from without which can defile him*—Though it is true, a man may bring guilt, or moral defilement, upon himself, by eating what hurts his health, or by excess either in meat or drink: yet even here the pollution arises from the wickedness of the heart, and is just proportionable to it.

19 *Purging all meats*—The fœces, or residuum of aliment, which is evacuated, as innutritious, is cast into the drain.

22 *Wickedness*—The word means ill nature, cruelty, inhumanity, and all malevolent affections. *Foolishness*—Directly contrary to sobriety of thought and discourse. All kind of wild imaginations and extravagant passions.

26 *The woman was a Greek*—That is, a Gentile, not a Jew. *A Syrophenician*—Or Canaanite. Canaan was also called Syrophenicia, as lying between Syria, properly so called, and Phenicia.

29 And he said to her, For this saying, go: the devil is gone out of thy daughter.

30 And going to her house, she found her daughter lying on her bed, and the devil gone out.

31 ¶ (*e*) And departing again from the borders of Tyre and Sidon, he came to the sea of Galilee, through the midst of the country of Decapolis.

(*e*) Matt. xv. 29.

32 And they bring to him one that is deaf and dumb, and beseech him to put his hand upon him.

33 And taking him aside from the multitude, he put his fingers into his ears, and spitting, touched his tongue:

34 And looking up to heaven, he groaned and said to him, Ephphatha, that is, be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them to tell no man; but the more he charged them, so much the more a great deal they published *it*.

37 And were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear and the dumb to speak.

CHAP. VIII.

IN (*f*) those days, the multitude being very great, and having nothing to eat, calling to him his disciples, he saith to them, (*f*) Matt. xv. 32.

2 I have compassion on the multitude, because they continue with me now three days, and have nothing to eat.

3 And if I send them away fasting to their own home, they will faint by the way; for divers of them come from far.

4 And his disciples answered him, Whence can one satisfy these men with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the multitude to sit down on the ground; and taking the seven loaves, having given thanks, he brake and gave to his disciples to set before *them:* and they did set *them* before the people.

7 And they had a few small fishes: and having blessed *them*, he commanded to set them also before *them.*

8 So they did eat and were satisfied; and they took up fragments that were left, seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 And straightway going into the vessel with his disciples, he came into the parts of Dalmanutha.

11 ¶ And (*g*) the Pharisees came forth and questioned with him, seeking of him a sign from heaven, tempting him. (*g*) Matt. xvi. 1.

12 And sighing deeply in his spirit, he said, Why doth this generation seek a sign? Verily I say to you,

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33 *He put his fingers into his ears*—Perhaps intending to teach us that we are not to prescribe to him, (as they who brought this man attempted to do) but to expect his blessing by whatsoever means he pleases: even though there should be no proportion or resemblance between the means used and the benefit to be conveyed thereby.

34 *Ephphatha*—This was a word of SOVEREIGN AUTHORITY, not an address to God for power to heal. Such an address was needless; for Christ had a perpetual fund of power residing in himself, to work all miracles whenever he pleased, even to the raising the dead. John v. 21, 26.

36 *Them*—The blind man and those that brought him.

CHAP. VIII. v. 8. *So they did eat*—This miracle was intended to prove that Christ was the true bread which cometh down from heaven; for he who was almighty to create bread to support natural life, could not want power to create bread without means to support spiritual life. And this heavenly bread we so much need every moment, that we ought to be always praying, "Lord, evermore give us this bread."

11 *Tempting him*—That is, trying to ensnare him.

12 *Why doth this generation*—That is,

There shall no sign be given to this generation.

13 (*h*) And he left them, and going into the vessel again, went to the other side. (*h*) Matt. xvi. 4.

14 ¶ Now they had forgotten to take bread: nor had they in the vessel with them any more than one loaf.

15 And he had charged them, Take heed, beware of the leaven of the Pharisees and the leaven of Herod.

16 And they reasoned among themselves, saying, We have no bread.

17 And Jesus knowing *it*, said to them, Why reason ye because ye have no bread? Perceive ye not yet, neither consider? Have ye your heart yet hardened?

18 Having eyes, see ye not? and, having ears, hear ye not? and do not ye remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say to him, Twelve.

20 And when the seven among the four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said to them, How is it that ye do not understand?

22 ¶ And he cometh to Bethsaida. And they bring to him a blind man, and beseech him to touch him.

23 And taking the blind man by the hand, he led him out of the town, and having spit on his eyes, and put *his* hands upon him, he asked him if he saw aught?

24 And looking up, he said, I see men, as trees walking.

25 Then he put his hands again on his eyes and made him look up, and he was restored, and saw all men clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

27 ¶ And (*i*) Jesus went out and his disciples into the towns of Cæsarea Philippi. And in the way he asked his disciples, saying to them, Whom do men say that I am?

(*i*) Matt. xvi. 13. Luke ix. 18.

28 And they answered, John the Baptist: but some *say*, Elijah; and others, One of the prophets.

29 And he saith to them, But whom say ye that I am? And Peter answering, saith to him, thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And (*k*) he began to teach them that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and scribes, and be killed, and after three days rise again. (*k*) Matt. xvi. 21. Luke ix. 22.

32 And he spake that saying openly. And Peter taking hold of him, rebuked him.

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these scribes and Pharisees; *seek a sign*—Not out of sincerity, but out of hypocrisy.

15 *Beware of the leaven of the Pharisees and of Herod*—Or of the Sadducees: two opposite extremes.

17, 18 Our Lord here affirms of all the apostles (for the question is equivalent to an affirmation) that their "hearts were hardened;" that, "having eyes they saw not, having ears they heard not," that they "did not consider, neither understand:" the very same expressions that occur in the 13th of St. Matthew. And yet it is certain they were not 'judicially hardened.' Therefore all these strong expressions do not necessarily import any thing more than the 'present want' of spiritual understanding.

23 *He led him out of the town*—It was in just displeasure against the inhabitants of Bethsaida for their obstinate infidelity, that our Lord would work no more miracles among them, nor suffer the person he had cured either to go into the town, or to tell it to any therein.

24 *I see men, as trees walking*—He distinguished men from trees by their motions.

30 He enjoined silence. 1. That he might not encourage the people to set him up for a temporal king. 2. That he might not provoke the scribes and Pharisees to destroy him before the time; and 3. That he might not forestall the greater evidence which was to be given of his divine character after his resurrection.

32 *He spake that saying openly*—Or in express terms: till now he had only intimated it to them. *And Peter taking hold of him*—Perhaps by the arm or clothes.

33 But he, turning about and looking on his disciples, rebuked Peter, saying, Get thee behind me, Satan; for thou savourest not the things of God, but the things of men.

34 ¶ And when he had called the people to him, with his disciples also, he said to them, whosoever is willing to come after me, let him deny himself, and take up his cross and follow me.

35 ¶ For (*l*) whosoever desireth to save his life shall lose it: but whosoever shall lose his life for my sake and the gospel's, shall save it.

(*l*) Matt. xvi. 25. Luke ix. 24. xvii. 33. John xii. 25.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 (*m*) For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father, with the holy angels.

(*m*) Matt. x. 32. Luke ix. 26. xii. 10.

CHAP. IX.

AND he said to them, Verily I say unto you, there are some of them that stand here, who shall not taste of death, till they see the kingdom of God coming with power.

2 ¶ And (*n*) after six days Jesus taketh with him Peter, and James, and John, and carrieth them up into a high mountain, by themselves apart, and was transfigured before them.

(*n*) Matt. xvii. 4. Luke ix. 28.

3 And his garments became shining, exceeding white, as snow, such as no fuller on earth can whiten.

4 And there appeared to them Eli-

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33 *Looking on his disciples*—That they might the more observe what he said to Peter.

34 *And when he had called the people*—To hear a truth of the last importance, and one that equally concerned them all. *Let him deny himself*—His own will, in all things, small and great, however pleasing, and that continually. *And take up his cross*—Embrace the will of God, however painful, daily, hourly, continually. Thus only can he *follow me* in holiness to glory.

36 *For what shall it profit a man*—[If this world were gold, or a sparkling diamond, or a million times more than that, and if a man could gain it, and enjoy it for a season, it would not exceed in value the preciousness of the soul; nay, it would not in any proportion equal it. All earthly pursuits and possessions satiate, and so, in time, would this imaginary golden or diamond mass. Remember that nothing material can meet the demands of an immortal spirit. See the value of the soul in its *nature*. It is immaterial, immortal, and capable of enjoying or suffering inconceivable happiness or woe; also its capability of making *perpetual progress* in knowledge and happiness. Behold in the Saviour's agony and in his tragic death, and in his glorious resurrection, ascension, and intercessory, and regal office, and in the vast provision he has made for the happiness of the soul for ever and ever, and then ask, "What shall a man give in exchange for hissoul?" Deliverance from the everlasting burnings; promotion to the ambrosial sweets of heaven—weigh the soul with these! In the temple of glory, fast by the throne of God, the redeemed spirit says, I am happy, perfectly happy, and I shall be so for ever! O ages! O millions of ages! O duration, the longest that can be imagined by an intelligence composed (if we may so speak) of all intelligences, how short must ye appear to a soul thus saved and glorified!

38 *Whosoever shall be ashamed of me and my words*—That is, of avowing whatever I have said, (particularly of self-denial and the daily cross) both by word and action.

CHAP. IX. v. 1. *Till they see the kingdom of God coming with power*—So it began to do, at the day of Pentecost, when three thousand were converted to God.

2 *By themselves*--That is, separate from the multitude: *Apart*—From the other apostles. *And was transfigured*—The Greek word seems to refer to the form of God, and the form of a servant; (Phil. iii. 6, 7,) and may intimate, that the divine rays, which the indwelling God let out on this occasion, made the glorious change from one of these forms into the other.

3 *White as snow, such as no fuller can whiten*—Such as could not be equalled either by nature or art.

jah with Moses, and they were talking with Jesus.

5 And Peter answering, saith to Jesus, Master, It is good for us to be here; and let us make three tents, one for thee, and one for Moses, and one for Elijah.

6 For he knew not what to say; for they were sore afraid.

7 And there came a cloud overshadowing them, and a voice came out of the cloud, This is my beloved Son; hear ye him.

8 And suddenly looking round, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them to tell no man the things they had seen, till the Son of man were risen from the dead.

10 And they laid hold on that saying, questioning one with another, What meaneth, Till he were risen from the dead?

11 And they asked him, saying, Why say the scribes, that Elijah must come first?

12 And he answering, told them, Elijah verily coming first, restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say to you, Elijah is come, as it is written of him; and they have done to him whatsoever they listed.

14 ¶ And (*o*) coming to his disciples, he saw a great multitude about them, and the scribes questioning with them. (*o*) Matt. xvii. 14. Luke ix. 37.

15 And straightway all the multitude, seeing him, were greatly amazed, and running to him, saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answering, said, Master, I have brought to thee my son, who hath a dumb spirit.

18 And wheresoever he taketh him, he teareth him; and he foameth and gnasheth with his teeth, and pineth away. And I spake to thy disciples to cast him out, and they could not.

19 He answering them, saith, O faithless generation, how long shall I be with you? how long shall I suffer you? Bring him to me.

20 And they brought him to him. And when he saw him, immediately the spirit tore him, and he fell on the ground and wallowed, foaming.

21 And he asked his father, How long is it since this came to him? And he said, From a little child.

22 And it hath often cast him both into the fire and into the water to destroy him; but if thou canst do any thing, have compassion on us and help us.

23 Jesus saith to him. If thou canst

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4 *Elijah*—Whom they expected. *Moses*—Whom they did not.

7 *There came a* bright, luminous *cloud, overshadowing them*—Such a cloud of glory as accompanied Israel in the wilderness, which, as the Jewish writers observe, departed at the death of Moses. But it now appeared in honour of our Lord, as the great prophet of the church, who was prefigured by Moses. *Hear ye him*—Preferably to Moses and Elijah.

12 *Elijah verily coming first, restoreth all things! and how it is written*—As if he had said, Elijah's coming is not inconsistent with my suffering. He is come; yet I shall suffer. The first part of the verse answers their question concerning Elijah; the second refutes their error concerning the Messiah's continuing for ever.

15 *All the multitude, seeing him, were greatly amazed*—At his coming, so seasonably, so unexpectedly; perhaps also at some unusual rays of majesty and glory which yet remained on his countenance.

17 *And one of the multitude, answering*—The scribes gave no answer to our Lord's question. They did not care to repeat what they had said to his disciples. *A dumb spirit*—A spirit that takes his speech from him.

20 *When he saw him*—When the child saw Christ; when his deliverance was near. *Immediately the spirit tore him*—Made his last grand effort to destroy him. Is it not generally so, before Satan is cast out of a soul of which he has long had possession?

22 *If thou canst do any thing* in so desperate a case, *have compassion on us*—Upon me as well as upon him.

believe, all things are possible to him that believeth.

24 And straightway the father of the child, crying out, said with tears, Lord, I do believe; help thou mine unbelief.

25 And Jesus seeing that the multitude came running together, rebuked the unclean spirit, saying to him, Thou deaf and dumb spirit, I command thee, come out of him, and enter no more into him.

26 And having cried and rent him sore, he came out; and he was as one dead, so that many said, He is dead.

27 But Jesus taking him by the hand, lifted him up, and he arose.

28 ¶ And when he was come into a house, his disciples asked him privately, Why could not we cast him out?

29 And he said to them, This kind can come forth by nothing but by prayer and fasting.

30 ¶ And (*p*) departing thence, they passed through Galilee, and he was not willing that any should know it. (*p*) Matt. xvii. 22. Luke ix. 44.

31 For he taught his disciples and said to them, The Son of man is delivered into the hands of men, and they will kill him; and after he hath been killed, he will rise the third day.

32 But they understood not the word, and were afraid to ask him.

33 ¶ And (*q*) he came to Capernaum. And being in the house, he asked them, What was it ye disputed among yourselves by the way?

(*q*) Luke ix. 46.

34 But they held their peace; for they had been debating among themselves in the way, *Who should be* the greatest?

35 And sitting down, he called the twelve, and saith to them, If any man desire to be first, let him be the last of all, and the servant of all.

36 (*r*) And taking a little child, he set him in the midst of them, and taking him up in his arms, he said to them, (*r*) Matt. xviii. 2. Luke ix. 47.

37 Whosoever shall receive one such little child in my name, receiveth me; and whosoever shall receive me, receiveth not only me, but him that sent me.

38 ¶ And (*s*) John answered him,

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23 *If thou canst believe*—As if he had said, The thing does not depend on my power, but on thy faith. I can do all things: canst thou believe?

24 *Help thou mine unbelief*—Although my faith be so small, that it might rather be termed unbelief, yet help me.

25 *Thou deaf and dumb spirit*—So termed, because he made the child so. When Jesus spake, the devil heard, though the child could not. *I command thee*—I myself now; not my disciples.

26 *Having rent him sore*—So does even the body sometimes suffer, when God comes to deliver the soul from Satan.

30 *They passed through Galilee*—Though not through the cities, but by them, in the most private ways. *He was not willing that any should know it; for he taught his disciples*—He wanted to be alone with them some time, in order to instruct them fully concerning his sufferings. *The Son of man is delivered*—It is as sure as if it were done already.

32 *They understood not the word*—They did not understand, how to reconcile the death of our Saviour (nor consequently his resurrection, which supposed his death) with their notions of his temporal kingdom.

34 *Who should be the greatest*—The Prime minister in his kingdom.

35 *Let him be the last of all*—Let him abase himself the most.

37 *One such little child*—Either in years, or in heart.

38 *And John answered him*—As if he had said, but ought we to receive those that follow not us? *Master, we saw one casting out devils in thy name*—Probably one of John the Baptist's disciples, who believed in Jesus, though he did not associate with Christ's disciples. *And we forbade him, because he followed not us*—How often is this temper found in us! How readily do we lust to envy! But does that spirit become a disciple, or a minister of the benevolent Jesus? Paul had learnt a better temper, when he rejoiced that Christ was preached, even by those who were his enemies. But to confine religion to them that follow us, is a narrowness of spirit which we should abhor.

saying, Master, we saw one casting out devils in thy name, who followeth not us, and we forbade him, because he followeth not us. (s) Luke ix. 49.

39 And Jesus said, Forbid him not; for there is no one who shall do a miracle in my name, that can readily speak evil of me.

40 For he that is not against you, is for you.

41 (t) For whosoever shall give you a cup of cold water to drink in my name, because ye belong to Christ, verily I say to you, he shall in no wise lose his reward. (t) Matt. x. 42.

42 ¶ (u) And whosoever shall offend one of the little ones that believe in me, it were better for him that a millstone were hanged about his neck, and he were cast into the sea.

(u) Matt. xviii. 6. Luke xvii. 1.

43 (x) And if thy hand cause thee to offend, cut it off: it is good for thee to enter into life maimed, rather than having two hands, to go into hell, into the fire that never shall be quenched: (x) Matt. v. 29. xviii. 8.

44 (y) Where their worm dieth not, and the fire is not quenched.

(y) Isaiah lxvi. 24.

45 And if thy foot cause thee to offend, cut it off: it is good for thee to enter halt into life, rather than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye cause thee to offend, pluck it out: it is good for thee to enter into the kingdom of God having one eye, rather than having two eyes to be cast into hell-fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 (z) Salt is good; but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

(z) Matt. v. 13. Luke xiv. 34.

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39 *Jesus said*—Christ here gives us a lovely example of candour and moderation. He put the best construction on doubtful cases, and treated as friends those who were not avowed enemies. This was a means of conquering remaining prejudices, and perfecting what was wanting in the faith and obedience of these persons. *Forbid him not*—Neither directly nor indirectly discourage or hinder any man who converts sinners, because he follows not us, in our opinions, modes of worship, or any thing which does not affect the essence of religion.

40 *For he that is not against you is for you*—Our Lord formerly said, He that is not with me, is against me: thereby admonishing his hearers, that the war between him and Satan admitted of no neutrality, and that those who were indifferent to him now, would finally be treated as enemies. But here in another view, he uses a different proverb: directing us to judge of men's characters most candidly; and charitably to hope, that those who did not oppose his cause wished well to it. We are to be rigorous in judging ourselves, and candid in judging others.

41 *For whosoever shall give you a cup*—Having answered St. John, our Lord here resumes the discourse which was broken off at the 37th verse.

42 On the contrary, *whosoever shall offend* the very least Christian.

43 *And if* a person *cause thee to offend*—(This discourse passes from the case of offending, to that of being offended) if one who is as useful or dear to thee as a *hand* or *eye*, slacken or impede thee in the ways of God, renounce all intercourse with him. This primarily relates to persons, secondarily to things.

44 *Where their worm*—That gnaweth the soul (pride, self-will, malice, envy, sorrow, despair,) *dieth not*—No more than the soul itself; *And the fire* (either material, or infinitely worse!) that tormenteth the body, *is not quenched* for ever.

49 *Every one*, who does not cut off the offending member, and consequently is cast into hell, *shall be salted with fire*, preserved, not consumed thereby; whereas *every* acceptable *sacrifice shall be salted with* another kind of *salt*, even that of divine grace, which purifies the soul, and preserves it from corruption.

50 Such *salt is good* indeed; highly beneficial to the world, in respect of which

CHAP. X.

AND (*a*) he arose and cometh thence into the coasts of Judea, through the country beyond Jordan; and the multitudes resort to him again, and as he was wont, he taught them again.

(*a*) Matt. xix. 1.

2 (*b*) And the Pharisees coming, asked him, Is it lawful for a man to put away his wife? tempting him.

(*b*) Matt. v. 31. xix. 7. Luke xvi. 18.

3 And he answering, said to them, What did Moses command you?

4 They said, (*c*) Moses suffered to write a bill of divorce, and to put *her* away.

(*c*) Deut. xxiv. 1.

5 And Jesus answering, said to them, For your hardness of heart he wrote you this precept.

6 But from the beginning of the creation, God made them male and female.

7 (*d*) For this cause shall a man leave his father and mother, and cleave to his wife.

(*d*) Genesis ii. 24.

8 And they twain shall be one flesh: so then they are no more twain but one flesh.

9 What therefore God hath joined together, let no man put asunder.

10 And in the house his disciples asked him again of the same matter.

11 And he saith to them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ (*e*) And they brought little children to him that he might touch them; but his disciples rebuked those that brought *them*.

(*e*) Matt. xix. 13.

14 But Jesus seeing *it*, was much displeased, and said to them, suffer the little children to come to me, and forbid them not; for of such is the kingdom of God.

15 Verily I say to you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

16 And taking them up in his arms, he put his hands upon them, and blessed them.

I have termed you 'the salt of the earth.' *But if the salt*, which should season others, *have lost its* own *saltness, wherewith will ye season it*—Beware of this; see that ye retain your savour; and as a proof of it, *have peace one with another*.

More largely this obscure text might be paraphrased thus:—As every burnt offering was salted with salt, in order to its being cast into the fire of the altar, so every one who will not part with his hand or eye, shall fall a sacrifice to Divine justice, and be cast into hell-fire, which will not consume but preserve him from a cessation of being. And on the other hand, every one who denying himself and taking up his cross, offers up himself as a living sacrifice to God, shall be seasoned with grace, which like salt will make him savoury, and preserve him from destruction.

As salt is good for preserving meats, and making them savoury, so it is good that ye be seasoned with grace, for the purifying your hearts and lives, and for spreading the savour of knowledge, both in your own souls, and wherever ye go. But as salt, if it loses its saltness, is fit for nothing, so ye, if ye lose your faith and love, are fit for nothing but to be utterly destroyed.

CHAP. X. v. 1. *He cometh thence*—From Galilee.

6 *From the beginning of the creation*—Therefore Moses in the first of Genesis gives us an account of things from the beginning of the creation. Does it not clearly follow, That there was no creation previous to that which Moses describes? *God made them male and female*—Therefore Adam did not at first contain both sexes in himself: but God made Adam, when first created, male only; and Eve female only. And this man and woman he joined together, in a state of innocence, as husband and wife.

11, 12 All polygamy is here totally condemned.

14 *Jesus seeing it, was much displeased*—At their blaming those who were not blame-worthy, and trying to hinder the children from receiving a blessing. *Of such is the kingdom of God*—The members of the kingdom which I am come to set up in the world are such as these, as well as grown persons of a child-like temper.

15 *Whosoever shall not receive the king-*

17 ¶ (*f*) And as he was going out into the way, one running and kneeling to him, asked him, Good Master, what shall I do that I may inherit eternal life?

(*f*) Matt. xix. 16. Luke xviii. 18.

18 But Jesus saith to him, Why callest thou me good? *There is* none good but one, *that is* God.

19 Thou knowest the commandments; Do not commit adultery, Do no murder, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answering, said to him, Master, all these have I kept from my childhood.

21 Then Jesus looking upon him, loved him, and said to him, One thing thou lackest: Go sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me, taking up thy cross.

22 But he was sad at that saying, and went away grieved; for he had great possessions.

23 And Jesus looking round, said to his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answering again, saith to them, Children, how hard is it for them that trust in riches, to enter into the kingdom of God!

25 (*g*) It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God!

(*g*) Matt. xix. 23, 24.

26 And they were astonished out of measure, saying to each other, Who then can be saved?

27 And Jesus looking upon them, said, With men *it is* impossible, but not with God; for with God all things are possible.

28 And Peter said to him, Lo, we have left all and followed thee.

29 And Jesus answering, said, Verily I say to you, there is none that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's,

30 But he shall receive a hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life.

31 But many that are first shall be last, and the last first.

32 ¶ (*h*) And they were in the way going up to Jerusalem, and Jesus went before them. And they were amazed, and as they followed, they were afraid. And taking the twelve again, he told

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dom of God as a little child—As totally disclaiming all worthiness and fitness, as if he were but a week old.

20 *He answering, said to him, Master*—He stands reproved now, and drops the epithet good.

21 *Jesus looking upon him*—And looking into his heart, *loved him*—Doubtless for the dawnings of good which he saw in him. *And said to him*—Out of tender love, *One thing thou lackest*—The love of God, without which all religion is dead. In order to this, throw away what is to thee the grand hinderance of it. Give up the great idol, riches. Let them be subjugated and applied to good purposes. *Go sell whatsoever thou hast.*

24 *Jesus saith to them, Children*—See how he softens the harsh truth by the manner of delivering it! and yet without retracting or abating one tittle: *How hard is it for them that trust in riches*—Either for defence, or happiness, or deliverance from the dangers that life is continually exposed to. That these cannot enter into God's kingdom, is clear and undeniable: for it is easier for a camel to go through a needle's eye, than for a man to have riches, and not trust in them; or, easier than for a rich man, trusting in his wealth, to enter the kingdom.

28 *Lo we have left all*—Though the young man would not.

30 *He shall receive a hundred fold, houses, &c.*—Not in the same kind; for it will generally be with persecutions; but in value; a hundred fold more happiness than any or all of these did or could afford. But let it be observed: none is entitled to this happiness, but he that will accept of it with persecutions.

32 *They were in the way to Jerusalem, and Jesus went before them, and they were amazed*—At his courage and intrepidity,

them what things were to befall him.
(*h*) Mark xx. 17. Luke xviii. 31.

33 Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests and the scribes; and they will condemn him to death, and deliver him to the Gentiles.

34 And they will mock him, and scourge him, and spit upon him, and kill him. And the third day he will rise again.

35 ¶ (*i*) And James and John the sons of Zebedee come to him, saying, Master, we would that thou shouldest do for us whatever we shall ask.
(*i*) Matt. xx. 20.

36 And he said to them, What would ye that I should do for you?

37 They said to him, Grant us to sit one on thy right hand, and one on thy left hand, in thy glory.

38 But Jesus said to them, Ye know not what ye ask. Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?

39 And they said to him, We can. And Jesus said to them, Ye shall indeed drink of the cup that I drink of, and be baptized with the baptism that I am baptized with;

40 But to sit on my right hand and on my left, is not mine to give, save to them for whom it is prepared.

41 And the ten hearing it, were much displeased concerning James and John.

42 But Jesus calling them to him, saith to them, Ye know that they who rule over the Gentiles, lord it over them, and their great ones exercise authority upon them.

43 But it shall not be so among you, but whosoever desireth to be great among you, shall be your servant.

44 And whosoever desireth to be the chief, shall be the servant of all.

45 For the Son of man came not to be served, but to serve, and to give his life a ransom for many.

46 ¶ (*j*) And they came to Jericho. And as he went out of Jericho with his disciples and a great multitude, blind Bartimeus, the son of Timeus, sat by the way-side, begging.
(*j*) Matt. xx. 29. Luke xviii. 35.

47 And hearing, It is Jesus of Nazareth, he cried out and said, Jesus, thou Son of David, have mercy on me.

48 And many charged him to hold his peace; but he cried so much the more a great deal, Thou Son of David, have mercy on me.

49 And Jesus standing still, commanded him to be called. And they call the blind man, saying to him, Take courage; rise; he calleth thee.

50 And casting away his garment, he rose and came to Jesus.

51 And Jesus answering, said to

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considering the treatment which he had told them he should meet with there; *and as they followed they were afraid*—Both for him and themselves; yet he judged it best to prepare them, by telling them more particularly what was to ensue.

35 *Saying*—By their mother. It was she, not they, that uttered the words, Matt. xx. 20.

37 *In thy glory*—In the kingdom of thy glory; which kingdom they expected to be established on earth.

38 *Ye know not what ye ask*—Ye know not that ye are asking for sufferings, which must needs pave the way to glory. *The cup*—Of inward; *the baptism*—Of outward sufferings. Our Lord was filled with sufferings within, and covered with them without.

40 *Save to them for whom it is prepared*—Them who by patient continuance in well-doing, seek for glory, and honour, and immortality. For these only life eternal is prepared. To these only he will give it in that day; and to every man his own reward, according to his own labour.

45 *A ransom for many*—Even for as many souls as needed such a ransom. 2 Cor. v. 15.

46 *And they came to Jericho*—This was once the second city in Judea. Moses called it "The city of palm-trees." It had a royal palace, in which king Herod died, and other magnificent buildings, as palaces, amphitheatres, &c. It is now desolate, having only about fifty poor houses, in bad condition, in which the labourers who cultivate the gardens, shelter.

50 *Casting away his garment*—Through joy and eagerness.

him, What wilt thou that I should do for thee? The blind man said to him, Lord, that I may receive my sight.

52 And Jesus said, Go; thy faith hath saved thee. And immediately he received his sight, and followed him in the way.

CHAP. XI.

AND (*k*) when they were come nigh to Jerusalem, to Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples,

(*k*) Matt. xxi. 1. Luke xix. 29. John xii. 12.

2 And saith to them, Go ye into the village over against you, and as soon as ye enter it, ye shall find a colt tied, whereon never man sat; loose and bring him.

3 And if any say to you, Why do ye this? say, The Lord hath need of him; and straightway he will send him hither.

4 And they went and found the colt tied at the door without, in the street, and they loose him.

5 And some of them that stood there said, What do ye, loosing the colt?

6 And they said to them as Jesus had commanded: and they let him go.

7 And they brought the colt to Jesus, and cast their garments on him, and he sat on him.

8 And many spread their garments in the way; and others cut down branches from the trees, and strewed them in the way.

9 And they that went before and they that followed after, cried, saying, Hosanna! blessed in the name of the Lord is he that cometh.

10 Blessed be the kingdom of our father David that cometh: Hosanna in the highest.

11 ¶ (*l*) And Jesus entered into Jerusalem, and into the temple; and having looked round about upon all things, it being now evening, he went out to Bethany with the twelve.

(*l*) Matt. xxi. 10, 17

12 ¶ (*m*) And on the morrow, as they were coming from Bethany, he was hungry.

(*m*) Matt. xxi. 18.

13 And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and coming to it, he found nothing but leaves; for the time of figs was not yet.

14 And he answering, said to it, No man eat fruit of thee hereafter for ever: and his disciples heard.

15 (*n*) And they come to Jerusalem. And Jesus going into the temple, drove out them that bought and sold in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

(*n*) Matt. xxi. 12. Luke xix. 45.

16 And suffered not that any one should carry a vessel through the temple.

17 And he taught them, saying to them, Is it not written, (*o*) My house shall be called of all nations a house

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CHAP. XI. v. 1. *To Bethphage and Bethany, at the mount of Olives*--The limits of Bethany reached to the mount of Olives, and joined to those of Bethphage. Bethphage was part of the suburbs of Jerusalem, and reached from the mount of Olives to the walls of the city. Our Lord was now come to the place where the boundaries of Bethany and Bethphage met.

13 *And seeing a fig-tree*—In Palestine the fig-tree is very productive. It will grow on rocky and barren spots, and so high and bushy, that some trees have delightfully afforded shade to 300 men, and each tree yielded 280 lbs. of figs.

The *fruit* of the fig-tree always appears before the *leaves*, and as no figs had been gathered from this tree. for the time for gathering had not come, and as it had upon it no figs, not even *unripe* ones, while it nevertheless was full of *leaves*, it was certain that the tree was *barren*, cumbering the ground. The narrator says, "the time of figs was not yet." How then could Christ expect fruit on the tree? The answer is easy—the time for *gathering* figs was not yet come. It was quite natural to look for figs on a tree, apparently so healthy and flourishing.

[Some translate the words, "For where he was itwas the season of figs. "This certainly accords with the design of the parable, which was to reprove the Jewish church for its unfruitfulness at that very season when fruit might be best expected from them.]

of prayer? But ye have made it a den of thieves.

(o) Isaiah lvi. 1. Jer. vii. 17.

18 And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because the whole multitude was astonished at his teaching.

19 (p) And when evening was come, he went out of the city.

(p) Matt. xxi. 20.

20 And passing by in the morning, they saw the fig-tree dried up from the roots.

21 And Peter remembering, saith to him, Master, behold the fig-tree which thou cursedst is withered away.

22 And Jesus answering, saith to them, Have faith in God.

23 For verily I say to you, Whosoever shall say to this mountain, Be thou removed and cast into the sea, and not doubt in his heart, but believe that the things which he saith shall come to pass, he shall have whatsoever he saith.

24 Therefore I say to you, All things whatsoever ye ask in prayer, believe that ye shall receive, and ye shall have *them*.

25 (q) But when ye stand praying, forgive, if ye have aught against any, that your Father who is in heaven may forgive you also your trespasses.

(q) Matt. vi. 14.

26 But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses.

27 ¶ (r) And they come again to Jerusalem. And as he was walking in the temple, the chief priests, and the scribes, and the elders,

(r) Matt. xxi. 23. Luke xx. 1.

28 Come to him, and say to him, By what authority doest thou these things? and who gave thee authority to do these things?

29 Jesus answering, said to them, I also will ask you one question, and answer me, and I will tell you by what authority I do these things.

30 Was the baptism of John from heaven or from men? Answer me.

31 And they reasoned among themselves, saying, If we say from heaven, he will say. Why then did ye not believe him?

32 But if we say from men: they feared the people; for all accounted John, that he was indeed a prophet.

33 And they answering, say to Jesus, We cannot tell. And Jesus answering saith to them, Neither tell I you by what authority I do these things.

CHAP. XII.

AND (s) he said to them in parables, A man planted a vineyard, and set a hedge about it, and digged a wine-fat; and built a tower, and let it out to husbandmen, and went into a far country.

(s) Matt. xxi. 33. Luke xx. 9.

2 And at the season he sent a servant to the husbandmen, to receive from the husbandmen of the fruit of the vineyard.

3 But they took him, and beat him, and sent him away empty.

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16 *He suffered not that any should carry a vessel through the temple*—So conscientious was our Lord, of even relative holiness, and of the regard due to those places (as well as times) that are peculiarly dedicated to God.

18 *They feared him*—They were afraid to take him by violence, lest it should raise a tumult. *Because the whole multitude was astonished at his teaching*—Both at the excellency of his doctrine, and at the majesty and authority with which he taught.

22 *Have faith in God*—And who could find fault, if the Creator of all things were to destroy, by a word of his mouth, a thousand of his inanimate creatures, were it only to imprint this important lesson more deeply on one immortal spirit?

25 *When ye stand praying*—Standing was their usual posture when they prayed. *Forgive*—And on this condition 'ye shall have,' whatever ye ask 'when ye are without wrath or doubting.'

CHAP. XII. v. 1. [*And built a tower*—"Many such towers are still to be seen in Palestine, especially in Hebron, where the vine ever flourished. Some of these towers are very elaborate and expensive,

4 And again he sent to them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5 And again he sent another, and him they killed, and many others; beating some and killing some.

6 Having yet therefore one son, his well-beloved, he sent him also last to them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir: come, let us kill him, and the inheritance will be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What therefore will the Lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard to others.

10 And have ye not read even the scripture? (*t*) The stone which the builders rejected, this is become the head of the corner. (*t*) Psalm cxviii. 22.

11 This was the Lord's doing, and it is marvellous in our eyes.

12 And they sought to seize him, but feared the multitude; for they knew he had spoken the parable against them: and leaving him, they went away.

13 ¶ (*u*) And they send to him certain of the Pharisees, and of the Herodians, to catch him in *his* discourse. (*u*) Matt. xxii. 15. Luke xx. 30.

14 And they coming, say to him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Cæsar, or not?

15 Shall we give, or shall we not give? But he knowing their hypocrisy, said to them, Why tempt ye me? Bring me a penny, that I may see *it*.

16 And they brought it. And he saith to them, Whose is this image and inscription? They say to him, Cæsar's.

17 And Jesus answering, said to them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

18 ¶ (*x*) Then come to him the Sadducees, who say there is no resurrection, and they asked him, saying, (*x*) Matt. xxii. 25. Luke xx. 27.

19 Master, Moses wrote to us, (*y*) If a man's brother die, and leave a wife, and leave no children, that his brother should take his wife and raise up issue to his brother. (*y*) Deut. xxv. 5.

20 There were seven brethren, and the first took a wife, and dying, left no issue.

21 And the second took her and died, neither left he any issue: and the third likewise.

22 And the seven took her and left no issue. Last of all died the woman also.

23 In the resurrection, therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering, said to them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God?

25 For when they rise from the dead, they neither marry nor are given in marriage, but are as the angels who are in heaven.

26 And touching the dead, that they rise, Have ye not read in the book of Moses, (*z*) how in the bush God spake to him, saying, I am the God of

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serving not only for watch-towers, but also for houses."—J. Gadsby.]

12 *They feared the multitude*—How wonderful is the providence of God, using all things for the good of his children! Generally the multitude is restrained from tearing them in pieces, only by the fear of their rulers. And here the rulers themselves are restrained, through fear of the multitude!

17 *They marvelled at him*—At the wisdom of his answer.

25 *When they rise from the dead, neither* men *marry, nor* women *are given in marriage.*

27 *He is not the God of the dead, but the*

Abraham, and the God of Isaac, and the God of Jacob? (z) Exod. iii. 6.

27 He is not the God of the dead, but the God of the living. Ye therefore greatly err.

28 ¶ (a) And one of the scribes coming to him, having heard them disputing together, *and* perceiving that he had answered them well, asked him, Which is the first commandment of all?

(a) Matt. xxii. 34. Luke x. 25.

29 And Jesus answered him, The first commandment of all *is*, (b) Hear, O Israel: the Lord our God is one Lord.

(b) Deut. vi. 4.

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment.

31 And the second is like unto it, (c) Thou shalt love thy neighbour as thyself. There is no other commandment greater than these. (c) Lev. xix. 18.

32 And the scribe said to him, Excellently well, Master! Thou hast said the truth: for God is one; and there is no other but He.

33 And to love him with all the heart, and with all the understanding, and with all the mind, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices.

34 And Jesus seeing that he answered discreetly, said to him, Thou art not far from the kingdom of God. And no man after that durst question him any more.

35 ¶ (d) And Jesus answering, as he taught in the temple, said, How say the scribes that Christ is the Son of David? (d) Matt. xxii. 41. Luke xx. 41.

36 For David himself said by the Holy Ghost, (e) The Lord saith to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

(e) Psalm cx. 1.

37 David therefore himself calleth him Lord: how is he then his son? And a great multitude heard him gladly.

38 ¶ (f) And he said to them in his teaching, Beware of the scribes, who love to walk in long robes, and to be saluted in the market-places;

(f) Matt. xxiii. 5. Luke xx. 46.

God of the living—That is, since the character of his being the God of any persons, plainly intimates a relation to them, not as dead, but as living: and since he cannot be said to be at present their God at all, if they are utterly dead; nor to be the God of human persons, such as Abraham, Isaac, and Jacob, consisting of souls and bodies, if their bodies were to abide in everlasting death: there must needs be a future state of blessedness, and a resurrection of the body to share with the soul in it.

28 *Which is the first commandment*—The principal and most necessary to be observed.

29 *The Lord our God is one Lord*—This is the foundation of the first commandment, yea, of all the commandments. The Lord, our God, the Lord, the God of all men, is one God essentially, though three persons. From this unity of God it follows, that we owe all our love to him alone.

30 *With all thy strength*—That is, the whole strength and capacity of thy understanding, will, and affections.

31 *The second is like unto it*—Of a like comprehensive nature; comprising our whole duty to man. *There is no other* mortal, much less ceremonial, *commandment greater than these.*

33 *To love him with all the heart*—To love and serve him, with all the united powers of the soul in their utmost vigour. *And to love his neighbour as himself*—To maintain the same equitable and charitable temper and behaviour towards all men, as we, in like circumstances, would wish for from them towards ourselves, is a more necessary and important duty than offering the most noble and costly sacrifices.

34 *Thou art not far from the kingdom of God*—This man appears to have been intelligent and pious; near the kingdom; almost a Christian; and probably at length did enter. Reader, what is thy state? How near art thou? What if thou shouldst *never* enter! O by repentance, faith, and prayer, press into the kingdom of grace, which will soon merge into the kingdom of glory.

38 *Beware of the scribes*—There was an absolute necessity for these repeated cautions. For, considering their prejudice against Christ, it could never be supposed

39 And the chief seats in the synagogues, and the uppermost places at feasts;

40 Who devour widows' houses, and for a pretence make long prayers; these shall receive the greater damnation.

41 ¶ And (*g*) Jesus sitting over against the treasury, beheld how the people cast money into the treasury; and many that were rich cast in much.

(*g*) Luke xxi. 1.

42 And a poor widow coming, cast in two mites, which make a farthing.

43 And calling to him his disciples, he saith to them, Verily I say to you, that this poor widow hath cast in more than they all who have cast into the treasury,

44 For they all did cast in of their abundance; but she of her penury did cast in all that she had, even her whole living.

CHAP. XIII.

AND (*h*) as he was going out of the temple, one of his disciples saith to him, Master, see what manner of stones, and what manner of buildings.

(*h*) Matt. xxvi. 1. Luke xxi. 5.

2 And Jesus answering, said to him, Seest thou these great buildings? There shall not be left one stone upon another that shall not be thrown down.

3 And as he sat on the mount of Olives, over against the temple, Peter, and James, and John, and Andrew asked him privately,

4 Tell us, when shall these things be? and what *shall be* the sign when all things shall be fulfilled?

5 And Jesus answering, said, Take heed lest any deceive you.

6 For many will come in my name, saying, I am *he*, and will deceive many.

7 But when ye shall hear of wars and rumours of wars, be not troubled; for *it* must be; but the end *is* not yet.

8 For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginning of sorrows.

9 But (*i*) take heed to yourselves; for they will deliver you to councils, and ye shall be beaten in synagogues, and shall stand before rulers and kings for my sake, for a testimony to them.

(*i*) Luke xxi. 12.

10 (*k*) And the gospel must first be published among all nations.

(*k*) Matt. xxiv. 14.

11 But when they shall hale you and deliver *you* up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak; for it is not ye that speak, but the Holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and cause them to be put to death.

13 And ye shall be hated of all men

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the common people would receive the gospel, till these incorrigible blasphemers of it were brought to just disgrace.

Yet he delayed speaking in this way till just before his passion, knowing what effect it would produce. Nor is this any precedent for us: we are not invested with the same authority.

41 *He beheld how people cast money into the treasury*—This treasury received the voluntary gifts of the worshippers who came up to the feast; which were given to buy wood for the altar, and other necessaries not provided for in any other way.

42 *Cast in two mites*—[A *mite* was the smallest Jewish coin; it was about three fourths of an English farthing.]

43 *I say to you, that this poor widow hath cast in more than they all*—See what judgment is cast on mere outward actions, by the Judge of all! and how acceptable to him is the smallest which springs from self-denying love!

CHAP. XIII. Many portions of this chapter are explained by the note on Matt. xxiv. 4. Two questions are here asked: the one concerning the destruction of Jerusalem; the other, concerning the end of the world.

11 *The Holy Ghost* will help you. But do not depend on any other help. For all the nearest ties will be broken.

14 *Where it ought not*—That place being set apart for sacred uses.

for my name's sake; but he that endureth to the end, he shall be saved.

14 ¶ But (*l*) when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand), then let them that are in Judea flee to the mountains;

(*l*) Matt. xxiv. 15. Luke xxi. 10. Dan. ix. 27.

15 And let not him that is on the house-top go down into the house, (*a*) neither enter in to take any thing out of his house.

(*a*) Matt. xxiv. 17.

16 And let not him that is in the field turn back to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days.

18 And pray ye that your flight be not in the winter.

19 For in those days shall be affliction, such as was not from the beginning of the creation, which God created, until now; neither shall be.

20 And unless the Lord had shortened those days, no flesh should be saved: but for the elect's sake whom he hath chosen, he hath shortened those days.

21 (*m*) Then if any man say to you, Lo, here is Christ, or, Lo, he is there, believe it not.

(*m*) Matt. xxiv. 23.

22 For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.

25 And the stars of heaven shall be falling, and the powers that are in the heavens shall be shaken.

26 And then shall they see the Son of man coming in the clouds, with great power and glory.

27 And then shall he send his angels, and gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven

28 ¶ Now (*n*) learn a parable from the fig-tree. When its branch is now tender, and putteth forth leaves, ye know that summer is nigh.

(*n*) Matt xxiv. 32. Luke xxi. 28.

29 So likewise when ye see these things come to pass, know that he is nigh, even at the door.

30 Verily I say to you, this generation shall in no wise pass till all these things be done.

31 Heaven and earth shall pass away, but my words shall in no wise pass away.

32 ¶ But of that day or that hour knoweth no one, no, not the angels that are in heaven, neither the Son, but the Father.

33 ¶ Take (*o*) heed; watch and pray; for ye know not when the time is.

(*o*) Matt. xxiv. 42. Luke xxi. 34.

34 *For the Son of man is* (*p*) as a man taking a journey, who left his house, and gave authority to his servants, and to each his work, and commanded the porter to watch.

(*p*) Matt xxv. 14. Luke xix. 12.

35 Watch ye therefore; for ye know not when the master of the house cometh; at evening, or at midnight, or at cock-crowing, or in the morning.

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19 *In those days shall be affliction, such as was not from the beginning of the creation*—May it not be doubted, whether this be yet fully accomplished? is not much of this affliction still to come?

20 *The elect*—Christians. *Whom he hath chosen*—That is, hath separated from the world "through sanctification of the spirit, and belief of the truth" *He hath shortened*—That is, will surely shorten.

24 *But in those days*—Which immediately precede the end of the word. *After that tribulation*—Above described.

29 *He is nigh*—The Son of man.

30 *All these things*—Relating to the temple and the city.

32 *Of that day*—The day of judgment is often in the scriptures emphatically called *that day*. *Neither the Son*—Not as man: as man, he was no more omniscient than omnipresent. But as God, he knows all the circumstances of it.

34 The Son of man is *as a man taking a far journey*—Being about to leave this world and go to the Father, he appoints the services that are to be performed by all his servants in their several stations. This seems chiefly to respect ministers at

36 Lest coming suddenly, he find you sleeping.

37 And what I say to you, I say to all, Watch.

CHAP. XIV.

AND (*q*) after two days was the feast of the passover and of unleavened bread; and the chief priests and the scribes sought how they might apprehend him by subtlety, and put him to death.

(*q*) Matt. xxiv. 1. Luke xxii. 1.

2 But they said, Not at the feast, lest there be a tumult of the people.

3 And (*r*) he being in Bethany, in the house of Simon the leper, as he sat at table, there came a woman having an alabaster box of ointment of spikenard, very costly; and breaking the box, she poured it on his head.

(*r*) Matt. xxvi. 6.

4 But there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured at her.

6 But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For the poor ye have always with you, and when ye will, ye may do them good; but me ye have not always.

8 She hath done what she could: she hath before-hand embalmed my body for the burial.

9 Verily I say to you, Wheresoever this gospel shall be preached throughout the whole world, what she hath done shall be spoken of also for a memorial of her.

10 ¶ And (*s*) Judas Iscariot, one of the twelve, went to the chief priests, to betray him unto them.

(*s*) Matt. xxvi. 14. Luke xxii. 3.

11 And hearing *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 ¶ And (*t*) on the first day of unleavened bread, when they killed the passover, his disciples say to him, Where wilt thou that we go and prepare that thou mayst eat the passover?

(*t*) Matt. xxvi. 17. Luke xxii. 7.

13 And he sendeth two of his disciples, and saith to them, Go ye into the city, and there shall meet you a man carrying a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples:

15 And he will show you a large upper room furnished; there make ready for us.

16 And his disciples went forth, and came into the city, and found as

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the day of judgment; but it may be applied to all men, and to the time of death.

CHAP. XIV. 3. *Alabaster box of ointment of spikenard, very costly*--[Spikenard was a very aromatic Indian plant, from which this ointment was made. It was always closely sealed in pots, boxes, and phials. When it is said "*she broke the box*," it means she broke open the *seal* (of wax) which secured the fragrance of the ointment. Mr. Gadsby writes, "I purchased (in Nubia) a small alabaster pot. It instantly reminded me of Mary; Mark xiv. 3. It is much older than the time of Mary, but smaller, as her's contained 1 lb. of ointment, which was worth about £9. I purchased a much larger one, and older still, at Thebes, called No, and No-ammon in Scripture.] 4. *Some had indignation*—[being incited thereto by Judas], *and said*—Probably to the woman.

10 *Judas went to the chief priests*—Immediately after this reproof, having anger now added to his covetousness.

13 *Go ye into the city, and there shall meet you a man*—It was highly seasonable for our Lord to give them this additional proof both of his knowing all things, and of his influence over the minds of men.

14 *Guest-chamber*—In the East respectable persons have a room set apart for the use of visitors, and this is called the guest-chamber.

15 *Furnished*——The word properly means, *spread* with carpets.

he had said to them. And they made ready the passover.

17 And (*u*) in the evening he cometh with the twelve.

(*u*) Matt. xxvi. 20. Luke xxii. 14.

18 And as they sat and ate, Jesus said, Verily I say to you, one of you that eateth with me will betray me.

19 And they were sorrowful, and said to him one by one, Is it I? and another said, Is it I?

20 And he answering, said to them, *It is* one of the twelve that dippeth with me in the dish.

21 The Son of man indeed goeth as it is written of him? but woe to that man by whom the Son of man is betrayed: it had been good for that man if he had not been born.

22 ¶ And as they ate, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and having given thanks, gave it them, and they all drank of it.

24 And he said to them, This is my blood of the New Testament, which is shed for many.

25 Verily I say to you, I will drink no more of the fruit of the vine, till that day that I drink it new in the kingdom of God.

26 ¶ And (*x*) having sung the hymn, they went out toward the mount of Olives.

(*x*) Matt. xxvi. 30. Luke xxii. 39. John xviii. 1.

27 And Jesus saith to them, Ye will all be offended at me this night; for it is written, (*y*) I will smite the

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22 *Take, eat: this is my body*—[He took the bread,—the unleavened bread—he had nothing else in his hands; therefore, he meant nothing more than this—that the bread which he was breaking, *represented* his body, which, in a few hours, was to be crucified for them. The Hebrew, Chaldee, Chaldeo-Syriac languages, have no term which expresses—to *represent*, *denote*, *signify*, or to *mean*; hence the Hebrews use a figure and say *it is*, for it *signifies*; See Gen. xli. 27; Dan. vii. 24. "*They drank of the spiritual Rock which followed, and that Rock was* (represented) Christ; 1 Cor. x. 4. *The seven stars are* (represent) *the angels of the seven churches*; Rev. i. 20; and Matt. xiii. 38, 39; Luke viii. 9; John viii. 36; x. 6; Gal. iv. 24, &c., &c.

When Christ took up a piece of bread, brake it, and said, *This is my body*, who, but the most stupid of mortals, could imagine that he was at the same time, handling and breaking his own body? O the ignorance, imposition, and stupidity of popery!]

23 *And he took the cup....*saying, *Drink ye all of it.* [The cup is essential to the Lord's supper. They who deny the cup to the people mar God's ordinance, and they who receive not the cup, are not partakers of the body and blood of Christ. If either could be omitted, it might be the *bread*; but the *cup*, symbolizing the blood poured out, that is, the *life*, by which the great atoning sacrifice is offered, and the pardon of sins obtained, is absolutely indispensable. No popish priest who alone drinks the wine, can administer this ordinance truly; and they who drink not the wine, do not partake. All is an absolute farce, so long as the *cup*, the emblem of the atoning blood, is denied. Papists plead for the bare literal meaning of—*This is my body*; and yet deny to the laity contrary to the direction *Drink* YE ALL *of this cup*, Matt. xxvi. 27. In Mark xiv. 23, it is said, *And* THEY ALL *drank of it.* Verily Popery is *baseless*, like the *fabric of a vision!*]

24 *This is my blood of the New Testament*—That is, this I appoint to be a perpetual sign and memorial of my blood soon to be shed for establishing the New Covenant, that all who shall believe in me may receive all its gracious promises.

25 *I will drink no more of the fruit of the vine, till I drink it new in the kingdom of God*—That is, I shall drink no more before I die; the next wine I drink will not be earthly, but heavenly.

26 *Sung the hymn*—They went through the hallel, comprising six Ecclesiastical Psalms, beginning with the 113th, and concluding with the 118th as used at the passover.

27 *This night*—The Jews in reckoning their days began with the evening, according to the Mosaic computation, which called the evening and the morning the first day. Gen. i. 5. And so that which after sunset is here called *this night*, is, ver. 30, called *to-day*. The expression is very significant. *Verily I say to thee, that*

Shepherd, and the sheep shall be scattered. (y) Zech xiii. 7.

28 But after I am risen I will go before you into Galilee.

29 But Peter said to him, Though all men should he offended, yet *will* not I.

30 Jesus saith to him, Verily I say to thee, that thou to-day, this night, before the cock crow twice, wilt deny me thrice.

31 But he said the more vehemently, If I must die with thee, I will in no wise deny thee. In like manner also said they all.

32 ¶ And (z) they come to a place named Gethsemane; and he saith to his disciples, Sit here while I shall pray. (z) Matt. xxvi. 36.

33 And he taketh with him Peter, and James, and John: and he began to be sore amazed and in deep anguish,

34 And saith to them, My soul is exceeding sorrowful, *even* to death; tarry ye here and watch.

35 And going forward a little, he fell on the ground, and prayed, that if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things *are* possible to thee: take away this cup from me: yet not what I will, but what thou wilt.

37 And he cometh and findeth them sleeping, and saith to Peter, Simon, sleepest thou? couldst thou not watch one hour?

38 Watch and pray, lest ye enter into temptation; the spirit indeed *is* willing, but the flesh *is* weak.

39 And going away again, he prayed, speaking the same words.

40 And returning, he found them asleep again (for their eyes were heavy,) and they knew not what to answer him.

41 And he cometh the third time, and saith to them, Sleep on now, and take *your* rest. It is enough. The hour is come: behold the Son of man is betrayed into the hands of sinners.

42 Rise up: let us go: lo, he that betrayeth me is at hand.

43 ¶ And (a) immediately, while he yet spake, cometh up Judas, one of the twelve, and with him a great multitude, with swords and clubs, from the chief priests, and the scribes, and the elders. (a) Matt. xxvi. 47. Luke xxii. 47. John xviii. 2.

44 Now he that betrayed him had given them a signal, saying, Whomsoever I shall kiss is he; seize and lead him away safely.

45 And when he was come, he goeth straightway to him, and saith, Master, Master! and kissed him,

46 And they laid their hands on him, and took him.

47 (b) And one of them that stood by, drawing a sword, smote the servant of the high priest, and cut off his ear. (b) Matt. xxvi. 51. Luke xxii. 49. John xviii. 10.

48 And Jesus answering, said to

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thou thyself, confident as thou art, *to-day*, even within four-and-twenty hours; yea, *this night*, or ever the sun be risen; nay, *before the cock crow twice*, before three in the morning, *wilt deny me thrice*. Jesus spake so determinately as knowing a cock would crow once before the usual time of cock-crowing. By ch. xiii. 15. it appears that the third watch of the night, ending at three in the morning, was commonly styled *the cock-crowing*.

33 *Sore amazed*—The original word imports the most shocking amazement mingled with grief; and that word in the next verse, which we render *sorrowful*, intimates that he was *surrounded with sorrow* on every side, breaking in upon him with such violence as was ready to separate his soul from his body.

35 *He fell on the ground*—When in the Garden of Gethsemane. Mark, in this verse, says that the Redeemer fell upon the earth; Luke (xxii. 41) that he knelt down; and Matthew (xxvi. 39) that he fell upon his face; there is no contradiction; for the Jews invariably observed every attitude of prayer, as the Orientals do at this day.

36 *Abba, Father*—St. Mark seems to add the word *Father*, by explication.

37 *Saith to Peter*—The zealous, the confident Peter.

44 *Whomsoever I shall kiss*—Probably our Lord, in great condescension, had

them, Are ye come out as against a robber, with swords and clubs, to take me?

49 I was daily with you in the temple teaching, and ye took me not; but that the scripture may be fulfilled.

50 Then they all forsook him and fled.

51 And a certain young man followed him, having a linen cloth cast about his naked body: and the young men laid hold on him.

52 And he left the linen cloth, and fled from them naked.

53 ¶ (*c*) And they led Jesus away to the high priest, and with him assembled all the chief priests, and the elders, and the scribes.

(*c*) Matt. xxvi. 57. Luke xxii. 54. John xviii 12.

54 And Peter followed him afar off, even to the palace of the high priest, and sat with the servants, and warmed himself at the fire.

55 (*d*) Then the chief priests and all the council sought for evidence against Jesus, to put him to death, and found none. (*d*) Matt. xxvi. 59.

56 For many bore false witness against him; but their evidences were not sufficient.

57 And certain men arising, bore false witness against him, saying,

58 We heard him say, I will destroy this temple made with hands, and in three days I will build another made without hands.

59 And neither so was their evidences sufficient.

60 Then the high priest, rising up in the midst, asked Jesus, saying, Answerest thou nothing? What is it that these witness against thee?

61 (*e*) But he held his peace and answered nothing. Again the high priest asked him and said to him, Art thou the Christ, the Son of the Blessed? (*e*) Matt. xxvi. 63. Luke xxii. 67.

62 And Jesus said, I am: and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven.

63 Then the high priest rent his clothes and saith, what farther need have we of witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be worthy of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say to him, Prophesy. And the servants smote him with the palms of their hands.

66 ¶ (*f*) And as Peter was in the hall below, there cometh one of the maids of the high priest,

(*f*) Matt. xxvi. 69. Luke xxii. 56 John xviii. 25.

67 And seeing Peter warming himself, she looked on him and said, Thou wast also with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou meanest. And he went out into the porch, and the cock crew.

69 And the maid seeing him again, said to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, those that stood by, said

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(according to the Jewish custom) permitted his disciples to do this after they had been some time absent.

51 *A young man*—It does not appear that he was one of Christ's disciples. Probably hearing an unusual noise, he started up out of his bed, not far from the garden, and ran out with only the sheet about him, to see what was the matter. *And the young men laid hold of him*—Who was only suspected to be Christ's disciple, but could not touch them who really were so!

55 *All the council sought for witness and found none*—What an amazing proof of the over-ruling providence of God, considering both their authority and the rewards they could offer, that no two consistent witnesses could be procured to charge him with any gross crime!

56 *Their evidences were not sufficient*—The Greek words literally rendered are, *were not equal*—not equal to the charge of a capital crime: it is the same word in the 59th verse.

58 *We have heard him say*—It is observable that the words which they thus misrepresented, were spoken by Christ at least three years before. John ii. 19. Their going back so far, to find matter for the charge, was a glorious, though

again to Peter, Surely thou art *one* of them; for thou art a Galilean, and thy speech agreeth *thereto*.

71 Then he began to curse and to swear, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus had said to him, Before the cock crow twice, thou wilt deny me thrice. And he covered *his head* and wept.

CHAP. XV.

AND (*g*) straightway in the morning the chief priests having consulted with the elders, and scribes, and the whole council, having bound Jesus, carried *him* away, and delivered *him* to Pilate.

(*g*) Matt. xxvii. 1, 2. Luke xxii. 66. xxiii. 1. John xviii. 28.

2 And Pilate asked him, Art thou the king of the Jews? And he answering, said to him, Thou sayest *it*.

3 (*e*) And the chief priests accused him of many things. (*e*) Matt. xxvii. 12.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus answered nothing any more, so that Pilate marvelled.

6 Now at every feast he released to them one prisoner, whomsoever they would.

7 And there was *one* named Barabbas, who lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud, asked *him to do* as he had ever done for them.

9 And Pilate answered them, saying, Will ye that I release to you the king of the Jews?

10 (For he knew that the chief priests had delivered him from envy.)

11 But the chief priests stirred up the people *to ask* that he would rather release Barabbas to them.

12 And Pilate answering, said to them again, what will ye then that I do *to him* whom ye call the king of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said to them, Why, what evil hath he done? But they cried out the more exceedingly, Crucify him.

15 And Pilate, willing to satisfy the people, released Barabbas to them; and having scourged Jesus, delivered *him* to be crucified.

16 ¶ (*f*) And the soldiers led him away into the hall called Pretorium, and called together the whole troop. (*f*) Matt. xxvii. 27. John xix. 2.

17 And they clothed him with purple, and having platted a crown of thorns, put it about his *head*.

18 And they saluted him, Hail, king of the Jews.

19 And they smote him on the head with a cane, and spit upon him, and bowing their knees, did him homage.

20 (*g*) And when they had mocked

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silent attestation of the unexceptionable manner wherein he had behaved through the whole course of his public ministry.

72 *And he covered his head*--Which was a usual custom with mourners, and was fitly expressive both of grief and shame.

CHAP. XV. v. 7. *Insurrection*--A crime which the Roman governors, and Pilate in particular, were more especially concerned and careful to punish.

9 *Will ye that I release to you the King of the Jews*—Which doth this wretched man discover most? want of justice, or courage, or common sense? The poor coward sacrifices justice to popular clamour, and enrages those whom he seeks to appease, by so unseasonably repeating that title, *The King of the Jews*, which he could not but know was so highly offensive to them.

16 *Pretorium*—The inner hall, where the pretor, a Roman magistrate, used to give judgment. But St. John calls the whole palace by this name.

17 *Purple*—As royal robes were usually purple and scarlet. St. Mark and John term this a purple robe: St. Matthew, a scarlet one. The Tyrian purple is said to have been little different from scarlet.

him, they took the purple robe from him, and put his own clothes on him, and led him out to crucify him.

(g) Matt. xxvii. 31. John xix. 16.

21 And they compelled one Simon, a Cyrenian, who was passing by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 ¶ (h) And they brought him to the place Golgotha, which is, being interpreted, the place of a skull.

(h) Matt. xxvii. 33. Luke xxiii. 33. John xix. 17.

23 And they gave him to drink, wine, mingled with myrrh; but he received it not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour when they crucified him.

26 And there was an inscription of his accusation written over, THE KING OF THE JEWS.

27 And with him they crucified two thieves, one on his right hand, and one on his left.

28 And the scripture was fulfilled, which saith, (i) And he was numbered with the transgressors. (i) Isaiah liii. 12.

29 (k) And they that passed by reviled him, wagging their heads and saying, Ah, thou that destroyest the temple, and buildest it in three days,

(k) Matt. xxvii. 29.

30 Save thyself, and come down from the cross.

31 In like manner also the chief priests mocking, said one to another, with the scribes, He saved others; cannot he save himself?

32 Let the Christ, the King of Israel, come down now from the cross, that we may see and believe. They also that were crucified with him reviled him.

33 (l) And when the sixth hour was come, there was darkness over all the earth, until the ninth hour.

(l) Matt. xxvii. 45. Luke xxiii. 44.

34 And at the ninth hour, Jesus cried with a loud voice, Eloi, Eloi, lama sabacthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, hearing it, said, Behold, he calleth Elijah.

36 And one ran, and filling a sponge with vinegar, put it on a cane, and gave him to drink, saying, Let alone: let us see if Elijah will come to take him down.

37 ¶ (m) And Jesus cried with a loud voice, and expired.

(m) Matt. xxvii. 50. Luke xxiii. 46. John xix. 30.

38 ¶ And the veil of the temple was rent in twain from the top to the bottom.

39 And the centurion, who stood over against him, seeing that having so cried he expired, said, Truly this man was the Son of God.

40 There were also women beholding from afar, among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome;

41 Who also when he was in Galilee, followed him and served him, and many other women who had come up with him to Jerusalem.

42 ¶ (n) And the evening being now

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21 *The father of Alexander and Rufus*—These were afterwards two eminent Christians, and must have been well known when St. Mark wrote.

24, 25 St. Mark seems to intimate, that they first nailed him to the cross, then parted his garments, and afterwards reared up the cross.

[26 *And there was an inscription*—The Romans usually inscribed on a roll or tablet the crime for which any man suffered. Thus Eusebius narrates that Attalus, the martyr, was led round the amphitheatre with an inscription on a tablet before him, "This is Attalus, the Christian!"]

34 *My God, my God, why hast thou forsaken me*—Thereby claiming God as his God; and yet lamenting his Father's withdrawing the tokens of his love, and treating him as an enemy, while "he bare our sins."

41 *Who served him*—Provided him with necessaries.

42 *Because it was the day before the sabbath*—And the bodies might not hang

come, (because it was the preparation, that is, the day before the sabbath,)
(*n*) Matt. xxvii. 57. Luke xxiii. 50. John xix. 38.

43 Joseph of Arimathea, an honourable counsellor, who also himself waited for the kingdom of God, came and went in boldly to Pilate, and asked the body of Jesus.

44 And Pilate marvelled that he was dead already: and calling to him the centurion, he asked, If he had been any while dead?

45 And when he knew it of the centurion, he gave the body to Joseph.

46 And having bought fine linen, he took him down, and wrapped him in the linen, and laid him in a sepulchre, which was hewn out of a rock, and rolled a stone to the door of the sepulchre.

47 And Mary Magdalene, and Mary the mother of Joses, beheld where he was laid.

CHAP. XVI.

AND (*o*) when the sabbath was over, Mary Magdalene, and Mary *the mother* of James, and Salome, had bought spices, that they might come and embalm him. (*o*) Matt. xxviii. 1. Luke xxiv. 1. John xx. 1

2 And very early in the morning, the first day of the week, they came to the sepulchre, at the rising of the sun.

3 And they said one to another, Who shall roll away the stone from the door of the sepulchre? (For it was very great:)

4 And looking up they saw that the stone was rolled away.

5 And entering into the sepulchre, they saw a young man sitting on the right side clothed in a white robe; and they were affrighted.

6 He saith to them, Be not affrighted; ye seek Jesus of Nazareth, who was crucified. He is risen: he is not here. Behold the place where they laid him.

7 But go, tell his disciples, and Peter, He goeth before you into Galilee; there shall ye see him, as he said to you.

8 And going out, they fled from the sepulchre; for they trembled and were amazed: and they said nothing to any; for they were afraid.

9 (*p*) Now when Jesus was risen early, the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.
(*p*) John xx. 11.

10 (*q*) She went and told them that had been with him, as they moaned and wept. (*q*) Luke xxiv. 9. John xx. 18.

11 But they, hearing that he was alive, and had been seen of her, believed not.

12 (*r*) After that he appeared in another form unto two of them, as they were walking, going into the country.
(*r*) Luke xxiv. 13.

13 And they went and told *it* to the rest, neither believed they them.

14 (*s*) Afterwards he appeared to the eleven, sitting at meat, and upbraided them with their unbelief and

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on the sabbath-day: therefore they were in haste to have them taken down.

43 *Honourable*—A man of character and reputation: *a counsellor*—A member of the Sanhedrim. *Who waited for the kingdom of God*—Who expected to see it set up on earth.

46 *He rolled a stone*—By his servants, It was too large for him to roll himself.

CHAP. XVI. v. 2. At the rising of the sun—They set out while it was yet dark, and came within sight of the sepulchre, for the first time, just as it grew light enough to discern that the stone was rolled away. Matt. xxviii. 1. Luke xxiv. 1. John xx. 1. But by the time Mary had called Peter and John, and they had viewed the sepulchre, the sun was rising.

3 *Who shall roll us away the stone*—This seems to have been the only difficulty they apprehended. So they knew nothing of Pilate's having sealed the stone, and placed a guard of soldiers there.

7 *And Peter*—Though he so oft denied his Lord. What amazing goodness was this!

13 *Neither believed they them*—They were moved a little by the testimony of these, added to that of St. Peter. Luke

hardness of heart, because they believed not them who had seen him when he was risen.

(*s*) Luke xxiv. 36. John xx. 19.

15 ¶ And he said to them, (*t*) Go ye into all the world, and preach the gospel to every creature. (*t*) Matt. xxviii. 18

16 He that believeth and is baptized, shall be saved, but he that believeth not shall be condemned.

17 And these signs shall follow them that believe; in my name they shall cast out devils: and they shall speak with new tongues:

18 They shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them: and they shall lay hands on the sick, and they shall recover.

19 ¶ (*u*) So then the Lord, after he had spoken to them, was received up into heaven, and sat on the right hand of God. (*u*) Luke xxiv. 50.

20 And they went forth and preached every where, the Lord working with them, and confirming the word with signs following.

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xxiv. 34. But they did not yet fully believe it.

15 *Go ye into all the world, and preach the gospel to every creature*—Christ speaks without any restriction. If therefore every creature in every age hath not heard it, those who should have preached or those who should have heard it, have made void the counsel of God.

16 *And is baptized*—In token thereof. Every one that believed was baptized. *But he that believeth not*—Whether baptized or unbaptized, shall perish for ever.

17 *And these signs shall follow them that believe*—An eminent author writes, "That believe with that faith mentioned in verse 16. It was one faith by which St. Paul was saved; another by which he wrought miracles. Even at this day, in every believer, faith has a latent miraculous power; (every effect of prayer being really miraculous:) although in many, because of their weakness of faith, and because the world is unworthy, that power is not exerted. Miracles in the beginning were helps to faith: now they are the object of it. At Leonberg, in the memory of our fathers, a cripple that could hardly move with crutches, while the Dean was preaching on this text, was in a moment made whole." *Shall follow*—The word and faith must go before. *In my name*—By my authority committed to them. Raising the dead is not mentioned. So our Lord performed more than he promised.

18 *If they drink any deadly thing*—But not by their own choice. God never calls us to try any such experiments.

19 *The Lord*—How seasonable is he called by this title! *After he had spoken to them*—For forty days.

20 *They preached every where*—At the time St. Mark wrote, the apostles had already gone into all the known world; (Rom. x. 18.) and each of them was there known where he preached: the name of Christ was only known throughout the world.

NOTES
ON THE GOSPEL ACCORDING TO
ST. LUKE.

THE GOSPEL ACCORDING TO ST. LUKE CONTAINS,—

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II. Christ, when in youth, Ch. ii. 41—52.

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14—30—Exhibited at Capernaum. Actions not censured, while Jesus teaches with authority, 31—32. His miracles, 38—41. Teaches, 42—44. Calls Peter, James, and John, Ch. v. 1—11. Cleanses the leper, 12—16. Healing the paralytic, 17—26. Levi called, 27—32. Fasting, plucking ears of corn, vi. 1—5. The withered hand restored, 6—11. Actions having various effects; upon the apostles, 12—16. —upon the hearers, 17—49. The Centurion, Ch. vii. 1—10. Upon the disciples of John, &c., 11—50. Upon the woman that ministered unto them, Ch. viii. 19—21.

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ST. LUKE.

CHAP. I.

FORASMUCH as many have undertaken to compose a narrative of the facts which have fully been confirmed among us,

2 Even as they who were eye-witnesses and ministers of the word from the beginning, delivered them to us:

3 It seemed good to me also, having accurately traced all things from their first rise, to write unto thee, in order, most excellent Theophilus,

4 That thou mayest know the certainty of those things wherein thou hast been instructed.

5 ¶ There was in the days of Herod, the king of Judea, a certain priest

CHAP. 1. *v.* 3. [Theophilus was the proper name of a person, and signifies a *lover of God*. The first syllable *Theo*, for *Theos*, means *God*; the second and third form one word, *philus*, from *philos*, a lover, from *phileo*, to love.]

5 *The course of Abia*—The priests were divided into twenty-four courses, of which that of Abia was the eighth, 1 Chron. xxiv. 10. Each course ministered in its turn, for seven days, from sabbath to sabbath. And each priest of the course or set in

named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name was Elizabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because Elizabeth was barren, and they were both advanced in years.

8 And while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn the incense, going into the temple of the Lord.

10 And the whole multitude of the people were praying without, at the time of the incense.

11 And there appeared to him the angel of the Lord standing on the right side of the altar of incense.

12 And Zacharias seeing *him*, was troubled, and fear fell upon him.

13 But the angel said to him, Fear not, Zacharias; for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and exultation, and many shall rejoice at his birth.

15 For he shall be great before the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of

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waiting had his part in the temple-service assigned him by lot.

6 *Walking in all the* moral *commandments and* ceremonial *ordinances blameless*—How amiable a character! May our behaviour be thus unblamable, and our obedience thus sincere and universal!

9 [*The custom of the priest's office*—The priests cast lots to know what service they should perform in the temple in the order of the course to which they belonged. The lot of Zacharias was to burn incense on the altar of incense morning and evening; Ex. xxx. 1, 7, 8. Each family of the priesthood officiated one whole week. This was an office of the greatest honour.]

10 *The people were praying without at the time of the incense*—So the pious Jews constantly did. And this was the foundation of that elegant figure by which prayer is in scripture compared to incense. Perhaps one reason of ordaining incense might be, to intimate the acceptableness of the prayer that accompanied it; and to remind the worshippers of that "sacrifice of a sweet smelling savour," which was once to be offered to God for them, and of that incense which is continually "offered with the prayers of the saints, upon the golden altar before the throne." Rev. viii. 3, 4.

12 *Zacharias was troubled*—Although he was accustomed to converse with God, yet we see he was confounded by the appearance of this angelic messenger; nature not being able to sustain the sight. Is it not a proof of the goodness and wisdom of God, that the services which these heavenly spirits render us are invisible?

13 *Thy prayer is heard*—Observe the prayers of pious worshippers come up with acceptance before God; to whom no costly perfume is so sweet as the fragrance of an upright heart. An answer of peace was here returned, when the case seemed most helpless. Let us wait patiently for the Lord, and leave to his own wisdom when and how he will appear for us. *Thou shalt call his name John*—John signifies the grace or favour of Jehovah, a fit name for the harbinger of the Messiah, who opens a way to the most glorious dispensation of grace in the Messiah's kingdom. And so Zacharias's former prayers for a child, and the prayer which he, as the representative of the people, was offering at this time, for the appearance of the Messiah, were answered in the birth of his forerunner.

15 *He shall be great before the Lord*—God the Father. Not in birth and blood, or in worldly wealth and honour, but in excellence, and in being Divinely appointed to be the Forerunner of Christ, in testifying of him, and in the conversion of sinners. *And shall drink neither wine nor strong drink*—Which madden and destroy. He shall be exemplary for abstemiousness and self-denial; resembling an ancient Nazarite, set apart for the service of God, to qualify him for which he will be filled with the Holy Ghost.

16 *And many of the children of Israel shall he turn*—None therefore need be

Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

18 And Zacharias said to the angel, Whereby shall I know this? for I am an old man, and my wife advanced in years.

19 And the angel answering, said to him, I am Gabriel, that stand in the presence of God, and am sent to speak to thee, and to show thee these glad tidings,

20 And, behold, thou shalt be dumb, and not able to speak, till the day that these things are done, because thou believedst not my words, which shall be fulfilled in their season.

21 And the people were waiting for Zacharias, and marvelled that he tarried so long in the temple.

22 And coming out, he could not speak to them; and they perceived that he had seen a vision in the temple; for he beckoned to them, and remained speechless.

23 And when the days of his ministration were accomplished, he went to his own house.

24 And after these days, his wife Elizabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord done to me, in the days wherein he looked upon me, to take away my reproach among men.

26 And in the sixth month, the angel Gabriel was sent from God, to a city of Galilee, named Nazareth;

27 To a virgin of the house of David, espoused to a man whose name was Joseph, and the virgin's name *was* Mary.

28 And the angel coming in to her, said, Hail, thou highly favoured; the Lord *is* with thee; blessed *art* thou among women.

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ashamed of "preaching like John the Baptist." *To the Lord their God*—To Christ.

17 *He shall go before him*, (Christ) *in the power and spirit of Elijah*—With the same integrity, courage, and fervour, and the same power of God attending his word: *To turn the hearts of the fathers to the children*—To reconcile those that are at variance, to end the most bitter quarrels, especially those between the nearest relations: *And the hearts of the disobedient to the wisdom of the just*—And the most obstinate sinners to true wisdom, which is only found among them that are righteous before God.

18 *Zacharias said, Whereby shall I know this*—In how different a spirit did the blessed virgin say, "How shall this be!" Zacharias disbelieved the fact: Mary had no doubt of the thing; but only inquired concerning the manner of it.

19 *I am Gabriel, that stand in the presence of God*——Seven angels thus stand before God, (Rev. viii. 2.) who seem the highest of all. There is a remarkable gradation in the words which charge Zacharias with unbelief; as if he had said, I am Gabriel, a holy angel of God; yea, one of the highest order; and I am now specially sent from God, with an important message to thee; *and to show thee glad tidings* of redeeming mercy which ought with the greatest joy and readiness to be received.

20 *Thou shalt be dumb*—The Greek word signifies deaf, as well as dumb: and he was as unable to hear, as he was to speak; for his friends were obliged to converse with him by signs.

21 *The people were waiting*—For him to dismiss them, as usual, with the blessing.

24 *Hid herself*—She retired from company to have more time to rejoice, and bless God for his great mercy.

25 *He looked upon me to take away my reproach*--Barrenness was a great reproach among the Jews; because fruitfulness was promised to the righteous.

27 *Espoused*—It was the custom of the Jews to contract before witnesses some time before marriage. And as Christ was to be born of a pure virgin, so God wisely ordered it to be of one espoused, that to prevent reproach he might have a reputed father, according to the flesh.

28 *Hail, thou highly-favoured; the Lord is with thee; blessed art thou among women*—Hail is the salutation used by our Lord to the women after his resurrection. "Thou art highly favoured;"

29 But she seeing *him*, was troubled at his saying, and reasoned what manner of salutation this should be.

30 And the angel said to her, Fear not, Mary; for thou hast found favour with God.

31 And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

32 He shall be great, and shall be called the Son of the Highest; and the Lord God shall give him the throne of his father David.

33 And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

34 Then said Mary to the angel, How shall this be, seeing I know not a man?

35 And the angel answering, said to her, The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee; therefore also that holy thing which shall be born, shall be called the Son of God.

36 And behold thy cousin Elizabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord: be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in those days, and went with haste into the hill country, into a city of Judah:

40 And entered into the house of Zacharias, and saluted Elizabeth.

41 And when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost;

42 And cried with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord should come to me?

44 For lo, when the voice of thy salutation sounded in my ears, the babe leaped in my womb for joy.

45 And happy *is* she that believed; for there shall be a performance of those things which were told her from the Lord.

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or, hast found favour with God," (ver. 30) is no more than was said of Noah, Moses, and David. "The Lord is with thee," was said to Gideon (Judges vi. 12), and "blessed shall she be above women," of Jael, Judges v. 24. This salutation affords no ground for paying adoration to the virgin, for it was not a prayer; no worship was offered to her.

32 *He shall be called the Son of the Highest*—In this respect also; and that in a more eminent sense than any, either man or angel, can be called so. *The Lord shall give him the throne of his father David*—That is, the spiritual kingdom, of which David's was a type.

33 *Shall reign over the house of Jacob*—In which all true believers are included.

35 *The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee*—The power of God through the Holy Ghost, shall be the divine agent in this work: and so he exerted the power of the Highest as his own power, who, with the Father and the Son, is the most high God. *Therefore also*—Not only as he is God from eternity, but on this account also he shall be called the Son of God.

36 *And behold thy cousin Elizabeth*—Though Elizabeth was of the house of Aaron, and Mary of the house of David, by the father's side, they might be related by their mother's. For the law only forbade heiresses marrying into another tribe.

38 *And Mary said, Behold the handmaid of the Lord*—It is not improbable that this time of the virgin's humble faith, consent, and expectation, might be the very time of her conceiving.

39 *A city of Judah*—Probably Hebron, situated in the hill country of Judea, and belonged to the house of Aaron.

41 *When Elizabeth heard the salutation of Mary*—The discourse with which she saluted her, giving an account of what the angel had said, the joy of her soul so affected her body, that the very child in her womb was moved in an uncommon manner, as if it leaped for joy.

45 *Happy is she that believed*—Probably she recollected the unbelief of Zacharias.

46 *And Mary said*, under a prophetic

46 And Mary said, My soul doth magnify the Lord ;
47 And my spirit hath rejoiced in God my Saviour.
48 For he hath regarded the low estate of his handmaid : for behold from henceforth all generations shall call me blessed.
49 For he that is mighty hath done to me great things, and holy *is* his name.
50 And his mercy is on them that fear him, from generation to generation.
51 He hath showed strength with his arm ; he hath scattered the proud in the imagination of their hearts.
52 He hath put down the mighty from *their* thrones, and exalted them of low degree.
53 He hath filled the hungry with good things, but sent the rich empty away.
54 He hath helped his servant Israel, in remembrance of *his* mercy ;
55 As he spoke to our fathers, to Abraham, and to his seed for ever.
56 And Mary abode with her about three months, and returned to her own house.

57 ¶ Now Elizabeth's full time came, that she should be delivered, and she brought forth a son.
58 And her neighbours and relations heard that the Lord had showed great mercy upon her ; and they rejoiced with her.
59 And on the eighth day they came to circumcise the child, and they called him Zacharias, after the name of his father.
60 But his mother answering, said, Nay, but he shall be called John.
61 And they said to her, There is none of thy kindred that is called by that name.
62 And they made signs to his father, what he would have him called.
63 And asking for a writing-tablet, he wrote, saying, His name is John. And they marvelled all.
64 And immediately his mouth was opened, and his tongue *loosed*, and he spake, blessing God.
65 And fear came upon all that dwelt round about them, and all those things were noised abroad in all the hill country of Judea.
66 And all that heard *them* laid

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impulse, several things, which perhaps she herself did not then fully understand.

47 *My spirit hath rejoiced in God my Saviour*—She turns her thoughts to Christ himself, who was to be born of her, as the angel had told her he should be the Son of the Highest, whose name should be Jesus the Saviour. And she rejoiced in hope of salvation through faith in him more than in being his mother after the flesh, which was an honour peculiar to her. And, certainly, she had the same reason to rejoice in God her Saviour that we have ; because he had *regarded the low estate of his handmaid* so as he regarded our low estate ; and lovingly came to save her and us, when we were reduced to the lowest state of sin and misery.

51 *He hath showed strength with his arm*—That is, he hath shown the exceeding greatness of his power. She speaks prophetically of those things as already done, which God was about to do by the Messiah. The word *arm*, when applied to God, denotes his omnipotence. *He hath scattered the proud*—Visible and invisible.

52 *He hath put down the mighty*—Both angels and men, though rulers and kings.

54 *He hath helped his servant Israel*—By sending the Messiah.

55 *To his seed*—His spiritual seed ; all true believers.

56 *Mary returned to her own house*—And thence soon after to Bethlehem.

60 *His mother said*—Doubtless by revelation, or a particular impulse from God.

63 [*A writing tablet*—The word signifies a little table to write upon, made of brass, wood, or wax, on which they write with a style or pen. The Moorish or Turkish boys are taught to write upon a smooth thin board, thinly daubed over with whiting, which may be wiped off, or renewed.—Mr. Gadsby, when in Egypt writes ; "Those boys who learn to write use small painted boards with a smooth surface, from which the ink can be easily rubbed."]

66 *The hand of the Lord*—The peculiar power and blessing of God.

67 *And Zacharias prophesied*--Of things immediately to follow. But it is observa-

them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

69 And hath raised up a horn of salvation for us, in the house of his servant David;

70 As he spake by the mouth of his holy prophets, who have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy *promised* to our fathers, and to remember his holy covenant,

73 The oath which he sware to our father Abraham,

74 That he would grant us, being delivered out of the hands of our enemies, to serve him without fear;

75 In holiness and righteousness before him, all the days of our life.

76 And thou, child, shalt be a prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his ways,

77 To give knowledge of salvation to his people, by the remission of their sins,

78 Through the tender mercy of our God, whereby the Day-spring from on high hath visited us,

79 To shine on them that sit in darkness, and in the shadow of death, to direct our feet into the way of peace.

80 And the child grew and waxed strong in spirit, and was in the deserts till the day of his being shown to Israel.

CHAP. II.

AND in those days there went out a decree from Augustus Cæsar, that all the world should be enrolled.

2 (Now this first enrolment was made when Cyrenius was governor of Syria.)

3 And all went to be enrolled, every one to his own city.

4 And Joseph also went up to Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem, (because he was of the family and household of David,)

5 To be enrolled with Mary his espoused wife, being with child.

6 And while they were there, the days were fulfilled that she should be delivered.

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ble, he speaks of Christ chiefly; of John only, as it were, incidentally.

69 *A horn* signifies honour, plenty, and strength. *A horn of salvation*—That is, a glorious and mighty Saviour.

70 *His prophets, who have been since the world began*—For there were prophets from the very beginning.

74 *To serve him without fear*—Without slavish fear. Here is the substance of the great promise; that we shall be always holy, always happy; that being delivered from Satan and sin, from every unholy temper, we shall joyfully love and serve God, in every thought, word, and work.

76 *And thou, child*—He now speaks to John; yet not as a parent, but as a prophet.

77 *To give knowledge of salvation, by the remission of sins*—The knowledge of the remission of our sins being the grand instrument of present and eternal salvation. Heb. viii. 11, 12. But the immediate sense of the word seems to be, To preach to them the gospel doctrine of salvation by the remission of their sins.

78 *The Day-spring*—Or the rising sun, that is, Christ, the Sun of righteousness.

CHAP. II. v. 1. *That all the world should be enrolled*—That all the inhabitants, male and female, of every town of the Roman empire, with their families and estates should be registered.

2 *When Cyrenius was governor of Syria*—When Publius Sulpicius Quirinus governed the province of Syria, in which Judea was then included. The Roman census was made every five years, and the people were obliged to give in their names, quality, employment, residence, wives, children, servants, and estates. Their estates, or property were valued, and a proportionate sum fixed upon to pay for the support of the state.

6 *And while they were there, the days*

7 (*a*) And she brought forth a son, the first-born, and swathed him, and laid him in the manger, because there was no room for them in the inn.

(*a*) Matt. i. 25.

8 ¶ And there were in the same country shepherds lying out in the field, and keeping watch over their flock by night.

9 And lo, an angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid.

10 And the Angel said to them, Fear not; for behold I bring you good tidings of great joy, which shall be to all people.

11 For to you is born this day in the city of David, a Saviour, who is Christ the Lord.

12 And this *shall be* a sign to you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying,

14 Glory to God in the highest; and on earth peace, good will toward men.

15 ¶ And when the angels were gone away from them into heaven, the shepherds said one to another, Let us go to Bethlehem, and see this thing which is done, which the Lord hath made known to us.

16 And they came with haste, and found Mary and Joseph, and the babe lying in the manger.

17 And having seen *it*, they made known abroad the saying which was told them, concerning the child.

18 And all that heard wondered at the things which were told them by the shepherds.

19 But Mary kept all these things, comparing them together in her heart.

20 And the shepherds returned glorifying and praising God for all things that they had heard and seen, as it was told them.

21 ¶ And when eight days were fulfilled, to circumcise the child, his name was called Jesus, which was named of the angel, before he was conceived in the womb.

22 ¶ And when the days of purification were fulfilled according to the law of Moses, they brought him up to Jerusalem, to present him to the Lord:

23 (As it is written in the law of the Lord, (*b*) Every male that openeth the womb shall be holy to the Lord:)

(*b*) Ex. xiii. 2.

24 And to offer a sacrifice according

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were fulfilled that she should be delivered—Mary seems not to have known that the child must have been born in Bethlehem, agreeably to the prophecy. But the providence of God took care of it.

7 *She laid him in the manger*—Better translated *in the stall*. They were lodged in the ox-stall, fitted up on occasion of the great concourse, for poor guests. *There was no room for them in the inn*—Now also there is seldom room for Christ in an inn.

8 *Keeping watch over their flock by night*—Keeping the watches of the night; that is, each one keeping a watch (3 hours) in his turn. They guarded their flocks to preserve them from wolves, foxes, &c. and from thieves.

11 *To you*--Shepherds, Israel, mankind.

14 *Glory to God in the highest; on earth peace, good will toward men*—The shouts of the multitude are generally broken into short sentences. This rejoicing acclamation, strongly represents the piety and benevolence of these heavenly spirits; as if they had said, Glory to God in the highest heavens; let all the angelic legions resound his praises. For with the Redeemer's birth, peace and all kinds of happiness come down to dwell on earth!

20 *For all things that they had heard*—From Mary, *as it was told them*—By the angels.

21 *To circumcise the child*—That he might visibly be *made under the law* by a sacred rite, which obliged him to keep the whole law; as also that he might be owned to be the seed of Abraham, and might put an honour on the solemn dedication of children to God.

22 *The days*——The forty days, prescribed Lev. xii. 2, 4.

24 *A pair of turtle doves, or two young pigeons*—This offering sufficed for the poor.

to that which is said in the law of the Lord, (*c*) A pair of turtle-doves, or two young pigeons. (*c*) Lev. xii 8.

25 ¶ And behold there was a man in Jerusalem whose name *was* Simeon, and this man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was upon him.

26 And it had been revealed to him, by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple. And when his parents brought in the child Jesus, to do for him after the custom of the law,

28 He took him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation;

31 Which thou hast prepared before the face of all people;

32 A light revealed to the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said to Mary his mother, Behold this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against; (*a*) (*a*) Isa. viii. 14, 15.

35 (Yea, and a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed.

36 ¶ And there was *one* Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher; she was far advanced in years, having lived with a husband seven years from her virginity

37 And she was a widow of about four score and four years, who departed not from the temple, but served *God* with fastings and prayers, night and day.

38 And she coming in at that hour,

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25 *The consolation of Israel*—A common phrase for the Messiah, who was to be the everlasting consolation of the Israel of God. May I never see "*the Consolation*" was a common form of swearing among the Jews." *The Holy Ghost was upon him*—That is, he was a prophet.

27 *By the Spirit*—By a particular revelation or impulse from him.

29 [*Lord, now lettest thou thy servant depart in peace*—I have been waiting long to die; but I could not, till I had "seen the Lord's Christ;" ver. 26. I *have* seen him, the promised Messiah, my God and Saviour, and I am now ready and willing to die; I thank the Lord, for sparing me to see him who is the Infant of days, yet the Mighty God, and the Everlasting Father! Through his future merits, as my atoning Sacrifice, I go calmly and joyfully forth to die. Through this blessed Infant, *I am saved*, and shall conquer death. Through him I shall enter Paradise, the gate of which, when he descended, he left wide open, that I might freely enter!]

30 *Thy salvation*——Thy Christ, thy Saviour,

32 *And the glory of thy people Israel*—For after the Gentiles are enlightened, *all Israel shall be saved.*

33 *Joseph and his mother marvelled at those things which were spoken*—For they did not yet clearly understand them.

34 *Simeon blessed them*—Joseph and Mary. *This child is set for the fall and rising again of many*—That is, he will be *a savour of death* to those who believe not; and *a savour of life* to believers. *And for a sign which shall be spoken against*—A mark or butt to shoot at. A sign from God, yet rejected of men. *That the thoughts of many hearts may be revealed*—The event will be, that by means of that contradiction, the inmost thoughts of many, whether good or bad, will be made manifest.

35 *A sword shall pierce through thy own soul*—So it did, when he suffered; particularly at his crucifixion.

37 *Four score and four years*—These were the years of her life, not her widowhood only. *Who departed not from the temple*—Who attended there at all the stated hours of prayer. *But served God with fastings and prayers*—Even at that age. *Night and day*—That is, spending therein a considerable part of the night, as well as of the day.

38 *To all that were waiting for redemption*—The sceptre now appeared to be *de-*

gave thanks to the Lord, and spake of him to all that were waiting for redemption in Jerusalem.

39 And when they had performed all things, according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in the spirit, filled with wisdom; and the grace of God was upon him.

41 ¶ Now his parents went to Jerusalem every year, at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem, after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem: and Joseph and his mother knew *it* not.

44 But supposing him to be in the company, they went a day's journey; and sought him among *their* kinsfolk, and among *their* acquaintance.

45 And not finding him, they went back to Jerusalem, seeking him.

46 And after three days, they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And seeing him, they were amazed. And his mother said to him, Son, why hast thou done thus to us? behold, thy father and I have sought thee sorrowing.

49 And he said to them, Why sought ye me? Knew ye not that I must be about my Father's business?

50 And they understood not the saying which he spake to them.

51 And he went down with them, and came to Nazareth, and was subject to them; but his mother kept all these things in her heart.

52 And Jesus increased in wisdom

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parting from Judah, though it was not actually gone; Daniel's weeks were plainly near their period. And the revival of the spirit of prophecy, together with the memorable occurrences relating to the birth of John the Baptist, and of Jesus, encouraged and quickened the expectation of pious persons at this time.

Let the example of these aged saints animate those whose hoary heads are "a crown of glory," being "found in the way of righteousness." Let those venerable lips, so soon to be silent in the grave, now sing the praises of their Redeemer. Let them labour to leave those behind, to whom Christ will be as precious as he has been to them, and who will be waiting for God's salvation when they are enjoying it.

40 *And the child grew* in bodily strength and stature, *and waxed strong in spirit*—The powers of the human mind daily improved. *Filled with wisdom*—By the light of the indwelling spirit, which gradually opened itself in the soul. *And the grace of God was upon him*—The peculiar favour of God rested upon him, even as man.

43 *And the child Jesus*—St. Luke describes, *in order*, Jesus, *the fruit of the womb* (ch. i, 42), *an infant* (ch. ii. 12.), *a little child* (ver. 40.) ■ *child* here, and afterwards *a man*. So our Lord passed through and sanctified every stage of human life. Old age did not become him.

44 *Supposing him to have been in the company*—As the men and women usually travelled in distinct companies.

46 *After three days*—The first day was spent in their journey; the second in their return to Jerusalem; and the third in searching for him there. *They found him in the temple*—In an apartment of it. *Sitting in the midst of the doctors*—Not one word is said of his disputing with them, but only of his *asking* and *answering questions*, which was the design of those assemblies. And if he was with others, at the feet of these teachers (where learners generally sat,) he might be said to be *in the midst of them*, as they sat on benches of a semi-circle form, raised above their hearers and disciples.

49 *Why sought ye me*—He does not blame them for losing, but for thinking it needful to seek him; and intimates that he could not be lost, nor found any where, but doing the will of a higher parent.

50 It is observable, that Joseph is not mentioned after this time, whence it is probable he did not live long after.

52 *Jesus increased in wisdom*, as to his

and stature, and in favour with God and man.

CHAP. III.

NOW (*d*) in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and the region of Trachonitis, and Lysanias was tetrarch of Abilene.

(*d*) Matt. iii. 1. Mark i. 1.

2 Annas being the high priest, and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins;

4 As it is written in the book of the words of the prophet Isaiah, saying, (*e*) The voice of one crying aloud in the wilderness, Prepare ye the way of the Lord, make his paths straight.

(*e*) Isaiah xl. 3.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways smooth:

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, Ye brood of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance; and begin not to say within yourselves, We have Abraham to *our* father: for I say to you, that God is able of these stones to raise children to Abraham.

9 And now also the axe lieth at the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down and cast into the fire.

10 ¶ And the multitude asked him, saying, What then shall we do?

11 He answering, saith to them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 And publicans also came to be baptized, and said to him, Master, what shall we do?

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human nature, *and in favour with God*, in proportion to that increase. It plainly follows that though a man were pure, even as Christ was pure, still he would have room to increase in holiness, and, in consequence thereof, to increase in the favour, as well as in the love of God.

CHAP. III. v. 1. *In the fifteenth year of Tiberius*—He was Emperor of Rome, and the third of the Cæsars. Augustus made him his colleague in the empire. *Herod being tetrarch of Galilee*—The dominions of Herod the Great were, after his death, divided into four tetrarchies. This Herod, his son, was tetrarch of Galilee, reigning over that fourth part of his dominions. His brother reigned over the two other fourth parts, the region of Iturea, and that of Trachonitis—that tract of land on the other side Jordan, which formerly belonged to the tribe Manasseh. *And Lysanias* (probably descended from a prince of that name, who had been governor of that country) was tetrarch of the remaining part, Abilene a large city of Syria, whose territories reached to Lebanon and Damascus, and contained great numbers of Jews.

2 *Annas being the high priest, and Caiaphas*—There could be but one high priest, at once; Annas was the high priest at that time, and Caiaphas his deputy.

5 *Every valley shall be filled, &c.*—That is, every hinderance shall be removed. This alludes to the custom of clearing the roads of obstructions, when great princes travel. Roads not frequently travelled are soon overgrown with thorns and brambles. Pioneers are sent forth to cut them down when a great man is about to take a journey.

6 *The salvation of God*—The *Saviour*, the *Messiah*.

8 *Say not within yourselves, We have Abraham to our father*—That is, trust not in your being members of the visible church, or in any external privileges whatsoever; for God now requires a change of heart, and that without delay.

11 *He answering*—It is not John, but the Holy Ghost who teaches us, in the following answers, how to come ourselves, and how to instruct other penitent sinners to come to Christ, that he may give them rest. The sum of all is, "Cease to do evil, learn to do well"—these are the *fruits worthy of repentance*.

13 And he said to them, Exact no more than what is appointed you.

14 And the soldiers likewise asked him, saying, And what shall we do? And he said to them, Do violence to no man, neither accuse *any* falsely; and be content with your pay.

15 ¶ And as the people were in expectation, and all mused in their hearts of John, whether he were the Christ, or not.

16 John answered, saying to them all, I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with unquenchable fire.

18 And many other things in *his* exhortation preached he to the people.

19 But Herod the tetrarch being reproved by him concerning Herodias, his brother Philip's wife, and concerning all the evils which Herodias had done,

20 Added also this above all, that he shut up John in prison.

21 ¶ Now (*f*) when all the people were baptized, it came to pass, that Jesus also, being baptized, and praying, the heaven was opened;

(*f*) Matt. iii. 13. Mark i. 8.

22 And the Holy Ghost descended in a bodily form, as a dove, upon him, and a voice came from heaven, saying, Thou art my beloved Son; in thee I delight.

23 ¶ And Jesus was about thirty years of age when he began *his ministry*, being, as was supposed, the son of Joseph, *who was the son of* Heli,

24 *The son* of Matthat, *the son* of Levi, *the son* of Melchi, *the son* of Janna, *the son* of Joseph,

25 *The son* of Matthias, *the son* of Amos, *the son* of Nahum, *the son* of Esli, *the son* of Nagge,

26 *The son* of Maath, *the son* of Mattathias, *the son* of Shimei, *the son* of Joseph, *the son* of Judah.

27 *The son* of Johanan, *the son* of Rhesa, *the son* of Zerubbabel, *the son* of Salathiel, *the son* of Neri,

28 *The son* of Melchi, *the son* of Addi, *the son* of Cosam, *the son* of Elmodam, *the son* of Er,

29 *The son* of Jose, *the son* of Eleazar, *the son* of Jorim, *the son* of Matthat, *the son* of Levi,

30 *The son* of Simeon, *the son* of Judah, *the son* of Joseph, *the son* of Johanan, *the son* of Eliakim,

31 *The son* of Melea, *the son* of Menan, *the son* of Mattatha, *the son* of Nathan, *the son* of David,

32 *The son* of Jesse, *the son* of Obed, *the son* of Booz, *the son* of Salmon, *the son* of Naasson,

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20 *He shut up John*—The circumstance, though it happened after, is here mentioned before our Lord's baptism, that his history (that of John being concluded) may then follow without any interruption.

21 *Jesus praying, the heaven was opened*—It is observable that the three voices from heaven (see Luke ix. 29, 35. John xii. 28.) by which the former bore witness to Christ, were pronounced, either while he was praying, or quickly after it.

23 *And Jesus was*—John's beginning was computed by the years of princes; our Saviour's, by the year of his own life, as a more august æra. *About thirty years of age*—He now entered upon his public ministry; being of such an age as the Mosaic law required. Thirty years of age was that required by the law, which the priests must attain before they could take office; Num. iv. 3. Our great Master attained not to the conclusion of his thirty-fourth year. Yet what glorious achievements did he accomplish within those narrow limits of time! Happy that servant, who with any proportionable zeal despatches the great business of life! And so much the more happy, if his sun go down at noon. For the space that is taken from the labours of time shall be added to the rewards of eternity. *The son of Heli*—That is, the son-in-law; for Heli was the father of Mary. So St. Matthew writes the genealogy of Joseph, descended from David, by Solomon; St. Luke, that of Mary, descended from David by Nathan. In the genealogy of Joseph (recited by St. Matthew) that of Mary is implied, the

33 *The son* of Aminadab, *the son* of Aaron, *the son* of Esrom, *the son* of Pharez, *the son* of Judah,

34 *The son* of Jacob, *the son* of Isaac, *the son* of Abraham, *the son* of Terah, *the son* of Nahor.

35 *The son* of Saruch, *the son* of Ragua, *the son* of Phalec, *the son* of Heber, *the son* of Sala,

36 *The son* of Cainan, *the son* of Arphaxad, *the son* of Shem, *the son* of Noah, *the son* of Lamech,

37 *The son* of Methuselah, *the son* of Enoch, *the son* of Jared, *the son* of Malaleel, *the son* of Cainan,

38 *The son* of Enos, *the son* of Seth, *the son* of Adam, *the son* of God.

CHAP. IV.

AND (*g*) Jesus being full of the Holy Ghost, returned from Jordan, and was led by the spirit into the wilderness, (*g*) Matt. iv. 1. Mark i. 12.

2 Being forty days tempted by the devil. And in those days he ate nothing; and when they were ended he hungered.

3 And the devil said to him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, (*h*) Man shall not live by bread alone, but by every word of God. (*h*) Deut. viii. 3.

5 And the devil, leading him up into a high mountain, showed him all the kingdoms of the world in a moment.

6 And the devil said to him, all this power will I give thee, and the glory of them; for it is delivered to me, and I give it to whomsoever I will;

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answering, said to him, it is written, (*i*) Thou shalt worship the Lord thy God, and him only shalt thou serve. (*i*) Deut. vi. 13.

9 And he brought him to Jerusalem, and set him on the battlement of the temple, and said to him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, (*k*) He shall charge his angels concerning thee, to keep thee: (*k*) Psalm xci. 11.

11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering, said to him, It is said, (*l*) Thou shalt not tempt the Lord thy God. (*l*) Deut. vi. 16.

13 And the devil having ended all the temptation, departed from him till a convenient season.

14 ¶ And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of him through all the regions round about.

15 And he taught in their synagogues, being glorified of all.

16 (*m*) And he came to Nazareth, where he was brought up; and as his custom was, he went into the synagogue on the sabbath, and stood up to read. (*m*) Matt. xii. 54. Mark vi. 1.

17 And there was delivered to him the book of the prophet Isaiah: and

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Jews being accustomed to marry into their own families.

38 *Adam, the son of God*—That is, whatever the sons of Adam receive from their human parents, Adam received immediately from God, except sin and misery.

CHAP. IV. v. 1. *The wilderness*—Supposed by some to have been in Judea; by others, to have been that great desert of Horeb or Sinai, where the children of Israel were tried for forty years, and Moses with Elijah fasted forty days.

6 *I give it to whomsoever I will*—Not so, Satan. It is God, not thou, that putteth down one, and setteth up another: although sometimes Satan, by God's permission, may occasion great revolutions in the world.

13 *A convenient season*—In the garden of Gethsemane. Luke xxii. 53.

14 *Jesus returned in the power of the Spirit*—Being more abundantly strengthened after his conflict.

15 *Being glorified of all*--So God usually gives strong cordials after strong temptations. But neither their approbation continued long, nor the outward calm which he now enjoyed.

16 *He stood up*—Showing thereby that he had a desire to read the scripture to the congregation. On which the book

having opened the book he found the place where it is written,

18 (*n*) The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to proclaim deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised;

(*n*) Isaiah lxi. 1.

19 To publish the acceptable year of the Lord.

20 And having closed the book, he gave *it* again to the servant, and sat down. And the eyes of all in the synagogue were fastened on him.

21 And he said to them, To-day is this scripture fulfilled in your ears.

22 And they all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said to them, Ye will surely say to me this proverb, Physician, heal thyself. Whatsoever we have heard done in Capernaum, do also here in thy own country.

24 And he said, Verily I say to you, No prophet is acceptable in his own country.

25 I tell you of a truth, Many widows were in Israel in the days of Elijah, (*o*) when the heaven was shut up three years and six months, while a great famine was through all the land.

(*o*) 1 Kings xvii. 9. xviii. 2.

26 Yet to none of these was Elijah sent, but to Sarepta, *a city* of Sidon, to a widow.

27 And many lepers were in Israel

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was given to him. It was the Jewish custom to read standing, but to preach sitting.

17 *And having opened the book*—It means *unrolled* the book; books were written on rolls of paper, or of parchment. *He found*—It seems opening upon it, by the particular providence of God.

18 *He hath anointed me*—He hath, by the power of his Spirit, which dwelleth in me, set me apart for these offices. *To preach the gospel to the poor*—Literally and spiritually.

How is the doctrine of the ever-blessed Trinity interwoven even in those scriptures where one could least expect it! How clear a declaration of the great Three-one is there in those very words, The *Spirit*—of the *Lord*—is upon *Me! To proclaim deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised*—Here is a beautiful gradation, in comparing the spiritual state of men to the miserable state of those captives who were cast into prison, and, like Zedekiah, had their eyes put out, and were laden and bruised with chains of iron.

19 *The acceptable year*—Plainly alluding to the year of Jubilee, when all, both debtors and servants, were set free.

21 *To-day is the scripture fulfilled in your ears*—By what you hear me speak.

22 *The gracious words which proceeded out of his mouth*—A person of spiritual discernment may find in the discourses of our Lord a peculiar sweetness, such as is not to be found in the same degree, not even in those of the apostles.

23 *Ye will surely say*—That is, your approbation now outweighs your prejudices. But you will soon ask, Why my love does not begin at home? why I do not work miracles here, rather than at Capernaum? It is because of your unbelief. It is nothing new for me to be despised in my own country. So were Elijah and Elisha, and thereby driven to work miracles among Heathens, rather than in Israel.

24 *No prophet is acceptable in his own country*—That is, in his own neighbourhood. Generally a teacher sent from God is not so acceptable to his neighbours as he is to strangers. The meanness of his family or of his circumstances, brings his office into contempt: nor can they suffer that he who was before equal with or below themselves should now bear a superior character.

25 *When the heaven was shut up three years and six months*—Such a proof had they that God had sent him. In 1 Kings xviii. 1., it is said, "The word of the Lord came to Elijah in the third year:" reckoning not from the beginning of the drought, but from the time when he began to sojourn with the widow of Sarepta. A year of drought preceded this, while he dwelt at the brook Cherith. The whole time of the drought was (as St. James observes) 3 years and 6 months.

28 *And all in the synagogue were filled with fury*—Seeing the purport of his dis-

in the time of Elisha the prophet, yet none of them were cleansed, but (*p*) Naaman the Syrian. (*p*) 2 Kings v. 14.

28 And all in the synagogue hearing these things, were filled with fury;

29 And rising up, thrust him out of the city, and brought him to the brow of the hill whereon their city was built, to cast him down headlong.

30 But he, passing through the midst of them, went away.

31 ¶ And (*q*) he came down to Capernaum, a city of Galilee, and taught them on the sabbath-days. (*q*) Mark i. 21.

32 And they were astonished at his teaching; for his word was with authority.

33 And there was in the synagogue a man who had a spirit of an unclean devil: and he cried out with a loud voice, saying,

34 Let us alone; what have we to do with thee, Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And the devil having thrown him in the midst, came out of him and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What word is this, that with authority and power he commandeth the unclean spirits, and they come out!

37 And the fame of him went forth into every place of the country round about.

38 ¶ And (*r*) rising up out of the synagogue, he entered into Simon's house. And Simon's wife's mother was ill of a great fever, and they besought him for her. (*r*) Matt. viii. 14. Mark ii. 29.

39 And standing over her, he rebuked the fever, and it left her; and immediately she arose and served them.

40 (*s*) Now when the sun was set, all that had any sick of divers diseases brought them to him; and he laid his hands on every one of them, and healed them. (*s*) Matt viii. 16. Mark i. 32.

41 And devils also came out of many, crying out and saying, Thou art Christ, the Son of God. And he, rebuking them, suffered them not to say that they knew he was the Christ.

42 (*t*) And when it was day, going out, he went into a desert place: and the multitude sought him, and came to him, and detained him, that he might not depart from them. (*t*) Mark i. 35.

43 And he said to them, I must preach the kingdom of God to other cities also, for therefore am I sent.

44 And he preached in the synagogues of Galilee.

CHAP. V.

AND (*u*) as the multitude pressed on him to hear the word of God,

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course, that the blessing which they dispised would be offered to and accepted by the Gentiles. So changeable are the hearts of wicked men! so little is their love to be depended on! so unable are they to bear the close application of a discourse which they most admire!

30 *Passing through the midst of them*—Perhaps invisibly; or perhaps they were overawed; so that, though they saw, they could not touch him.

31 *He came down to Capernaum*—And dwelt there, quitting his abode at Nazareth

34 *What have we to do with thee*—Thy present business is with men, not with devils. *I know thee who thou art*—But surely he did not know a little before that he was God over all, blessed for ever, or he would not have dared to tell him, "All this power is delivered to me, and I give it to whomsoever I will." *The Holy One of God*—Either this confession was extorted from him by terror (for "the devils believe and tremble"), or he made it with a design to render the character of Christ suspected. Possibly it was from hence the Pharisees took occasion to say, "He casteth out devils by the prince of devils."

37 *The fame of him went forth*—The word fame is *echoes* in the Greek, and means sound, or the reverberation of sound; (hence *echo* in English.) On this occasion they were struck with astonishment, and the sound of his miraculous power echoed and re-echoed into every place.

40 *When the sun was set*—And consequently the sabbath ended, which they reckoned from sun-set to sun-set.

he stood by the lake of Gennesareth.
(*u*) Matt. vi. 18. Mark i. 16.

2 And saw two vessels standing by the lake; but the fishermen were gone out of them, and were washing *their* nets.

3 And going out into one of the vessels, which was Simon's, he desired him to thrust out a little from the land.

4 And sitting down, he taught the multitude out of the vessel. When he had ceased speaking, he said to Simon, Launch out into the deep, and let down your nets for a draught.

5 But Simon answering, said to him, Master, having toiled all the night, we have taken nothing: nevertheless, at thy word, I will let down the net.

6 And having done this, they enclosed a great multitude of fishes, and their nets brake.

7 And they beckoned to their partners, who were in the other vessel, to come and help them; and they came and filled both the vessels, so that they began to sink.

8 Simon Peter seeing *it*, fell down at Jesus's knees, saying, Depart from me: for I am a sinful man, O Lord.

9 For astonishment seized him, and all that were with him, at the draught of fishes which they had taken.

10 And in like manner also James and John, the sons of Zebedee, who were partners with Simon.

11 And Jesus said to Simon, Fear not, for henceforth thou shalt catch men. And when they had brought their vessel to land, they forsook all, and followed him.

12 ¶ And (*x*) when he was in a certain city, behold a man full of leprosy, who seeing Jesus, fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.
(*x*) Matt. viii. 2. Mark i. 40.

13 And stretching forth *his* hand, he touched him, saying, I will; be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, show thyself to the priest, and offer for thy cleansing (*y*) as Moses commanded for a testimony to them.
(*y*) Lev. xiv. 2.

15 And the fame of him went abroad the more, and great multitudes came together, to hear and to be healed by him of their infirmities.

16 But he withdrew into the deserts and prayed.

17 And on a certain day, as he was teaching, there were Pharisees and doctors of the law sitting by, who were come out of every town of Galilee, and *out of* Judea and Jerusalem: and the power of the Lord was *present* to heal them.

18 (*z*) And behold men bringing on a couch a man that was ill of the palsy; and they sought to bring him in and lay *him* before him.
(*z*) Matt. ix. 2. Mark ii. 3.

19 And not finding by what way they might bring him in through the multitude, they went upon the house, and let him down through the tiling, with *his* couch into the midst before Jesus.

20 And seeing their faith, he said to him, Man, thy sins are forgiven thee.

CHAP. V. v. 6. *Their net brake*--Began to tear.

8 *Depart from me; for I am a sinful man*—And therefore not worthy to be in thy presence.

11 [*Thou shalt catch men*—Thou shalt convert sinful men, and bring them to me to be saved.] *They forsook all and followed him*—They had followed him before [John i.43.]; but not so as to forsake all. Till now they wrought at their ordinary calling.

16 *He withdrew*—The expression in the original implies that he did so frequently.

17 *Sitting by*—As being more honourable than the bulk of the congregation, who stood. *And the power of the Lord was present to heal them*—To heal the sickness of their souls, as well as all bodily diseases.

19 Not being able to *bring him in through the multitude, they went* round about by a back passage, and going up the stairs on the outside, they came *upon the* flat-roofed *house*, and *let him down* through the trap-door, (such as were on the tops of Jewish houses): with such circumspection as the circumstances required.

21 And the scribes and Pharisees reasoned, saying, Who is this that speaketh blasphemies? who can forgive sins but God only?

22 And Jesus knowing their thoughts, answered and said to them, Why reason ye in your hearts?

23 Which is easier? To say, Thy sins are forgiven thee? Or to say, Arise and walk?

24 But that ye may know that the Son of man hath authority on earth to forgive sins (he said to the paralytic, I say to thee, Arise, take up thy couch, and go to thine house.

25 And immediately rising up before them, and taking up that on which he lay, he went to his house, glorifying God.

26 And they were all amazed and glorified God, and were filled with fear, saying, We have seen strange things to-day.

27 ¶ And (*a*) after these things he went forth, and saw a publican named Levi, sitting at the receipt of custom, and said to him, Follow me.

(*a*) Matt. ix. 2. Mark ii. 14.

28 And leaving all, he rose up and followed him.

29 And Levi made him a great entertainment in his own house; and there was a great company of publicans and of others that sat down with them.

30 But the scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering, said to them, They that are whole need not a physician, but they that are sick.

32 I came not to call the righteous, but sinners, to repentance.

33 (*b*) And they said to him, Why do the disciples of John, and likewise of the Pharisees, fast often and make prayers; but thine eat and drink?

(*b*) Matt. ix. 14. Mark ii. 18.

34 And he said to them, Can ye make the children of the bridechamber fast while the bridegroom is with them?

35 But the days will come when the bridegroom shall be taken away from them: and then shall they fast in those days.

36 He spake also a parable to them: No man putteth a piece of a new garment upon an old; otherwise both the new maketh a rent, and the piece out of the new agreeth not with the old.

37 And no man putteth new wine into old leathern bottles; else the new wine will burst the bottles, and be spilled, and the bottles will perish.

38 But new wine must be put into new bottles, and both are preserved.

39 And no man having drunk old wine, straightway desireth new; for he saith, The old is better.

CHAP. VI.

AND (*c*) on the first sabbath after the second *day* of unleavened bread, he went through the corn-fields, and his disciples plucked the ears of corn, and ate, rubbing *them* in *their* hands.

(*c*) Matt. xii. 1. Mark ii. 23.

¶ And certain of the Pharisees said

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26 *We have seen strange things to-day*—Sins forgiven, miracles wrought.

27 [*And saw a publican named Levi*—Matthew is here intended. See Matt. ix. 9. It was common for the Jews to have two names, and to be called first by one and then the other, as Simon and Peter, Simon Peter.]

28 *Leaving all*—His business and gain.

29 *And Levi made him a great entertainment*—It was necessarily great, because of the great number of guests.

33 *Make prayers*—Long and solemn prayers.

34 *Can ye make*—That is, is it proper to make men fast and mourn during a festival solemnity?

36 *He spake also a parable*—Taken from clothes and wine; therefore peculiarly proper at a feast.

39 *And no man having drunk old wine*—And besides, men are not wont to be immediately freed from old prejudices.

CHAP. VI. v. 1. *The first sabbath*—So the Jews reckoned their sabbaths, from the passover to Pentecost; the first, second, third, and so on, till the seventh sabbath (after the second day.) This immediately preceded Pentecost, which was the fiftieth

to them, Why do ye what it is not lawful to do on the sabbath-day?

3 And Jesus answering them, said, Have ye not read even this, what David did, when himself hungered, and they that were with him?

4 (*d*) How he went into the house of God, and took and ate the show-bread, and gave also to them that were with him, which it is not lawful to eat, but for the priests only?

(*d*) 1 Sam. xxi. 6.

5 And he said to them, The Son of man is Lord even of the sabbath.

6 ¶ (*e*) And on another sabbath also he went into the synagogue and taught.

(*e*) Matt. xii. 9. Mark iii. 1.

7 And there was a man whose right hand was withered. And the scribes and the Pharisees watched whether he would heal on the sabbath, that they might find an accusation against him.

8 But he knew their thoughts, and said to the man that had the withered hand, Rise, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus to them, I will ask you which is lawful on the sabbath, To do good, or to do evil? To save life, or to kill?

10 And looking round upon them all, he said to him, Stretch forth thy hand: and he did so; and his hand was restored as the other.

11 And they were filled with madness, and talked one with another what they should do to Jesus.

12 ¶ And (*f*) in those days he went out into the mountain to pray, and continued all night in prayer to God.

(*f*) Mark iii. 13.

13 (*g*) And when it was day he called to him his disciples, and chose twelve of them, whom also he named apostles:

(*g*) Matt. x. 2. Mark iii. 14. Acts i. 13.

14 Simon (whom also he named Peter) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the *son* of Alpheus, and Simon called Zelotes,

16 Jude *the brother* of James, and Judas Iscariot, who also became a traitor.

17 And coming down with them, he stood on a plain, and the company of his disciples, and a great multitude of people from all Judea and Jerusalem, and the sea-coast of Tyre and Sidon, who were come to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits; and they were healed.

19 And the whole multitude sought to touch him; for the virtue went out of him and healed them all.

20 ¶ And (*h*) lifting up his eyes on his disciples, he said, Happy *are* ye poor; for yours is the kingdom of God.

(*h*) Matt. v. 3.

21 Happy *are* ye that hunger now; for ye shall be satisfied. Happy *are* ye that weep now; for ye shall laugh.

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day after the second day of unleavened bread.

2 *Why do ye*—St. Matthew and Mark represent the Pharisees as proposing the question to our Lord himself. It was afterwards, probably, they proposed it to his disciples.

9 *To save life, or to kill*—He just then probably saw the design to kill him rising in their hearts.

12 *In prayer to God*—The phrase is emphatical, and implies an extraordinary and sublime devotion.

15 *Simon called Zelotes*—Full of zeal; otherwise called Simon the Canaanite.

17 *On a plain*—At the foot of the mountain.

20 In the following verses our Lord, in the audience of his newly-chosen disciples and of the multitude, repeats, *standing on the plain*, many remarkable passages of the sermon he had before delivered when *sitting on the mount*.

He here again announces the *poor*, and the *hungry*, the *mourners*, and the *persecuted*, happy: and represents as miserable those who are *rich*, and *full*, and *joyous*, and *applauded*; because, generally, prosperity is a sweet poison, and affliction a healing, though bitter medicine. Let the thought reconcile us to adversity, and awaken our caution when the world smiles upon us; when a plentiful table is spread before us, and our cup is running over; when our spirits are gay, and we hear (what nature loves) our own praise from

22 Happy are ye when men shall hate you, and shall separate you *from their company*, and shall revile you, and cast out your name as evil, for the Son of man's sake.

23 Rejoice in that day, and leap for joy: for behold, your reward *is* great in heaven: for in like manner did their fathers to the prophets.

24 But woe to you that are rich! for ye have your consolation.

25 Woe to you that are full! for ye shall hunger: woe to you that laugh now! for ye shall mourn and weep.

26 Woe *to you*, when all men shall speak well of you! for so did their fathers to the false prophets.

27 ¶ But (*i*) I say to you that hear, Love your enemies: do good to them that hate you. (*i*) Matt. v. 44.

28 Bless them that curse you; pray for them that despitefully use you.

29 (*k*) And to him that smiteth thee on the cheek, offer also the other: and him that taketh away thy cloak, forbid not *to take* thy coat also. (*k*) Matt. v. 39.

30 (*l*) Give to every man that asketh thee, and of him that taketh away thy goods, ask *them* not again. (*l*) Matt. v. 42.

31 (*m*) And as ye would that men should do to you, do ye also to them likewise, (*m*) Matt. vii. 12.

32 For if ye love them that love you, what thank have ye? For sinners also love those that love them.

33 And if ye do good to them that do good to you, what thank have ye? For even sinners do the same.

34 And if ye lend to them of whom you hope to receive, what thank have ye? For even sinners lend to sinners, to receive as much again.

35 But love ye your enemies, and do good and lend, hoping for nothing again; and your reward shall be great, and ye shall be sons of the Highest: for he is kind to the unthankful and the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 (*n*) Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven: (*n*) Matt. vii. 1.

38 Give, and it shall be given to you; good measure, pressed down, and shaken together, and running over, shall they give into your bosom. For with the same measure that ye

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men. *Happy are ye poor*—The word seems here to be taken literally: ye who have left all for me.

24 Miserable are *ye rich*—If ye have received or sought your consolation or happiness therein. The Pharisees were rich with the spoils of the people, which they received in gifts, by extortion, &c.

25 *Full*——Of meat, and drink, and worldly goods. *That laugh*—That are of a light trifling spirit.

26 *Woe to you when all men shall speak well of you*—But who will believe this?

27 *But I say to you that hear*—Hitherto our Lord had spoken only to particular sorts of persons: now he begins speaking to all in general.

29 *To him that smiteth thee on the cheek—Taketh away thy cloak*—These seem to be proverbial expressions, to signify an invasion of the tenderest points of honour and property. *Offer the other—Forbid not thy coat*—That is, rather yield to his repeating the affront or injury, than gratifying resentment in righting yourself, in any method not becoming Christian love. [The *coat* was a tunic, or vestcoat, over which the Jews wore an outer coat, or gown, called a *cloak*, when they went abroad, and were not at work.]

30 *Give to every one*—Friend or enemy, what thou canst spare, and he really wants: *And of him that taketh away thy goods*—By borrowing, if he be insolvent, *ask them not again.*

32 It is greatly observable, our Lord has so little regard for one of the highest instances of 'natural' virtue, namely, the returning love for love, that he does not account it even to deserve thanks. "For even sinners," saith he, "do the same;" men who do not regard God at all. Therefore he may do this, who has not taken one step in Christianity.

38 *Into your bosom*—Alluding to the outer garment the Jews wore, into which large quantity of corn might be received. [It was long and folded, open below the breast, girdled round, so that it would contain a large quantity of things.] *With*

mete with, it shall be measured to you again.

39 And he spake a parable to them, (*o*) Can the blind lead the blind? Will they not both fall into the ditch?
(*o*) Matt. xv. 14.

40 (*p*) The disciple is not above his master; but every one that is perfected, shall be as his master.
(*p*) Matt. x. 24. John xv. 20.

41 (*q*) And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? (*q*) Matt. vii. 3.

42 Or how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, thou thyself not seeing the beam that is in thine own eye? Thou hypocrite, cast first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For there is no good tree which bringeth forth corrupt fruit, neither a corrupt tree which bringeth forth good fruit.

44 For every tree is known by its own fruit; for they do not gather figs from thorns, nor from a bramble do they gather grapes.

45 A good man, out of the good treasure of his heart, bringeth forth that which *is* good; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil; for out of the abundance of the heart his mouth speaketh.

46 (*r*) And why call ye me Lord, Lord, and do not the things which I say? (*r*) Matt. vii. 21.

47 (*s*) Whosoever cometh to me and heareth my sayings, and doeth them, I will show you to whom he is like.
(*s*) Matt. viii. 24.

48 He is like a man who built a house, and digged deep, and laid the foundation on a rock: and when a flood arose, the stream broke vehemently upon that house, but could not shake it; for it was founded on a rock.

49 But he that heareth and doeth not, is like a man that built a house without a foundation upon the earth: against which the stream broke vehemently, and immediately it fell, and the breach of that house was great.

CHAP. VII.

NOW (*t*) when he had ended all these sayings in the hearing of the people, he entered into Capernaum. (*t*) Matt. viii. 5—13.

2 And a certain centurion's servant, who was dear to him, was sick and ready to die.

3 And hearing of Jesus, he sent to him elders of the Jews, beseeching him to come and heal his servant.

4 And coming to Jesus, they besought him earnestly, saying, He is worthy for whom thou shouldest do this.

5 For he loveth our nation, and hath himself built us a synagogue.

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the same measure that ye mete with, it shall be measured to you again—Amazing goodness! So we are permitted even to carve for ourselves! We ourselves are, as it were, to tell God how much mercy he shall show us! And can we be content with less than the very largest measure? Give then to man what thou designest to receive of God.

39 *He spake a parable*—Our Lord sometimes used parables, when he knew plain and open declarations would too much inflame the passions of his hearers. It is for this reason that he uses this parable, *Can the blind lead the blind*—Can the scribes teach this way, which they know not themselves? Will not they and their scholars perish together? Can they make their disciples any better than themselves? But as for those who will be my disciples, they shall all be taught of God; who will enable them to come to the measure of the stature of the fulness of their Master. Be not ye like their disciples, censuring others, and not amending yourselves.

46 *And why call ye me Lord, Lord*—What will fair professions avail, without a life answerable thereto!

CHAP. VII. v. 3. *Hearing of Jesus*—Of his miracles, and of his arrival at Capernaum.

5 *Hath built us a synagogue*—[It was deemed a meritorious act to build a synagogue and give it to the community. The giver was much commended and highly

6 Then Jesus went with them. And when he was now not far from the house the centurion sent friends to him, saying to him, Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof.

7 Wherefore neither thought I myself worthy to come to thee; but speak in a word, and my servant shall be healed.

8 For I am a man set under authority, having soldiers under me: and I say to one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 Jesus hearing these things, marvelled at him, and turning, said to the people that followed him, I say to you, I have not found so great faith in Israel.

10 And they that had been sent, returning to the house, found the servant whole that had been sick.

11 And he went afterward to a city called Nain, and many of his disciples went with him, and a great multitude.

12 And as he drew nigh the gate of the city, behold, a dead man was carried out, the only son of his mother, and she was a widow; and a great multitude of the city was with her.

13 And the Lord seeing her, was moved with tender compassion for her, and said, Weep not.

14 And coming near, he touched the bier, and the bearers stood still. And he said, Young man, I say to thee, Arise.

15 And the dead man sat up, and began to speak: and he delivered him to his mother.

16 And fear seized all, and they glorified God, saying, A great prophet is risen up among us; and God hath visited his people.

17 And this rumour of him went forth through all Judea, and all the country round about.

18 ¶ (*u*) And the disciples of John informed him of all these things.

(*u*) Matt. xi. 2.

19 And John, calling to him two of his disciples, sent *them* to Jesus, saying, Art thou he that is to come, or look we for another?

20 And the men being come to him, said, John the Baptist hath sent us to thee, saying, Art thou he that is to come, or look we for another?

21 And in that hour he cured many of diseases and plagues, and of evil spirits, and to many that were blind he gave sight.

22 And he answering, said to them, Go and relate to John the things ye have seen and heard: the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And happy is he whosoever shall not not be offended at me.

24 And when the messengers of John were departed, he said to the people concerning John, What went ye out into the wilderness to see? a reed shaken by the wind?

25 But what went ye out to see? a

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honoured. The favour shown to the Centurion, an officer in that army which held Judea in subjection, and the earnestness with which the elders pleaded for an uncircumcised Gentile, is most wonderful. It proves the excellency of his character, and the tendency of philanthropic actions to conquer prejudice, and beget esteem.]

11 [*Nain* was a small city or town of Galilee, about 13 miles from Capernaum, and it seems our Lord took this journey, in order miraculously to bless the afflicted widow. *A dead man carried out*—The Jews always buried the dead out of the city, except the family of David. They carried the corpse on a bier, or bed, covered only by a cloth. Multitudes sometimes showed their friendship by following the corpse to the grave, with sad weeping and lamentations.]

22 *To the poor the gospel is preached*—Which is the greatest mercy, and the greatest miracle of all.

24 *When the messengers were departed*—He did not speak the following things in the hearing of John's disciples, lest he might seem to flatter John, or to compliment him into an adherence to his former testimony. To avoid all such suspicion, he deferred his commendation till the messengers were gone, and then delivered it to the people, to prevent all imaginations,

man clothed in soft raiment? Behold, they that are splendidly appareled, and live delicately, are in kings' palaces.

26 But what went ye out to see? a prophet? Yea, I say to you, and much more than a prophet.

27 This is he of whom it is written, (*x*) Behold, I send my messenger before thy face, who shall prepare thy way before thee. (*x*) Mal. iii. 1.

28 For I say to you, among those that are born of women, there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God, is greater than he.

29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and the scribes made void the counsel of God toward themselves, being not baptized of him.

31 To whom then shall I liken the men of this generation, and to what are they like?

32 They are like children sitting in the market-place, and calling one to another, and saying, we have piped to you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread, nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking, and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners.

35 But wisdom is justified by all her children.

36 ¶ And one of the Pharisees asked him to eat with him. And going into the Pharisee's house, he sat down at table.

37 And behold, a woman in the city, who had been a sinner, when she knew that Jesus sat at table in the Pharisee's house, brought an alabaster box of ointment;

38 And standing at his feet behind *him*, weeping, watered his feet with a shower of tears, and wiped *them* with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 But the Pharisee who had invited him, seeing *it*, spake within himself, saying, This man, if he were a prophet, would have known who and

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as if John were wavering in his judgment and had sent the two disciples for his own, rather than their satisfaction.

28 *There is not a greater prophet than John*—A greater teacher. *But he that is least in the kingdom of God*—The least teacher whom I send forth, replete with a knowledge of the rich plenitude of Divine grace, which was not so amply developed in the time of John. Matt. xi. 4—15.

29 *And all the people*—Our Lord continues his discourse. *Justified God*—Owned his wisdom and mercy in thus calling them to repentance, and preparing them for him that was to come.

30 *But the Pharisees and Scribes*—The good, learned, honourable men: *made void the counsel*, the gracious design *of God toward them*—They disappointed all these methods of his love, and would receive no benefit from them.

32 *They are like children sitting in the market-place*—So froward and perverse, that no contrivance can be found to please them. It is plain our Lord means, that they were like the children complained of, not like those that made the complaint.

35 *But wisdom is justified by all her children*—The children of wisdom are those who are truly wise, wise unto salvation. The wisdom of God in all these dispensations, these various methods of calling sinners to repentance, is owned and heartily approved by all these.

36 *And one of the Pharisees asked him to eat with him*—Let the candour with which our Lord accepted this invitation, and his prudence at this ensnaring entertainment, teach us to mingle the wisdom of the serpent, with the innocence and sweetness of the dove. Let us neither absolutely refuse all favours, nor resent all neglects, from those whose friendship is, at best, very doubtful.

37 *A woman*—Not the same with Mary of Bethany, who anointed him six days before his last passover.

38 [*And standing at his feet behind him*

what manner of woman *this is* that touched him; for she is a sinner.

40 And Jesus answering, said to him, Simon, I have somewhat to say to thee. And he saith, Master, say on.

41 A certain creditor had two debtors: the one owed five hundred pence, and the other fifty.

42 But they having nothing to pay, he frankly forgave them both. Which therefore will love him most?

43 Simon answering, said, I suppose he to whom he forgave most. He said to him, Thou hast rightly judged.

44 And turning to the woman, he said to Simon, Seest thou this woman? I entered into thy house: thou gavest me no water for my feet; but she hath watered my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss; but she, from the time I came in, hath not ceased to kiss my feet.

46 Thou didst not anoint my head with oil: but she hath anointed my feet with ointment.

47 Wherefore I say to thee, Those many sins of hers are forgiven; therefore she loved much: but he to whom little is forgiven, loveth little.

48 And he said to her, Thy sins are forgiven thee.

49 And they that sat at table with him, said within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee: go in peace.

CHAP. VIII.

AND afterwards he went through every city and village, preaching and publishing the glad tidings of the kingdom of God; and the twelve *were* with him.

2 And certain women who had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom had gone seven devils.

3 And Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, who ministered to him of their substance.

4 ¶ (*y*) And a great multitude being gathered together, and coming to him out of every city, he spake by a parable. (*y*) Matt. xiii. 1. Mark iv. 1.

5 A sower went forth to sow his seed: and while he sowed, some fell by the highway-side, and it was trodden down, and the birds of the air devoured it.

6 And some fell upon the rock, and springing up, withered away, because it lacked moisture.

7 And some fell among thorns, and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and yielded fruit an hundred fold. And saying these things he cried aloud, He that hath ears to hear, let him hear.

9 And his disciples asked him, What is the parable.

—The Jews reclined upon a couch at table, with their feet stretched out behind. She stood at his feet behind him with the greatest reverence. Washing the feet always took place before anointing. *Kissing the feet*—A common practice with the Jews, the Greeks, Romans, &c.]

40 *And Jesus said, Simon, I have somewhat to say to thee*—So tender and courteous an address does our Lord use, even to a proud, censorious Pharisee!

42 *Which of them will love him most*—Neither of them will love him at all before he has forgiven them. An insolvent debtor, till he is forgiven, does not love, but flies from his creditor.

44 *Thou gavest me no water*—It was customary with the Jews to show respect and kindness to their welcome guests, by saluting them with a kiss, by washing their feet, and anointing their heads with oil, or some fine ointment.

47 *Those many sins of hers are forgiven; therefore she loved much*—The fruit of her having had much forgiven. It should be carefully observed here, that her love is mentioned as the effect and evidence, not the cause of her pardon. She knew that much had been forgiven her, and therefore she loved much.

50 *Thy faith hath saved thee*—Not thy love. Love is the fruit of salvation,

CHAP. VIII. v. 2. *Mary Magdalene*—Or Mary of Magdala, a town in

10 And he said, To you it is given to know the mysteries of the kingdom of God, but to others in parables, so that seeing they do not see, and hearing they do not understand.

11 Now the parable is this: the seed is the word of God.

12 Those by the highway-side are they that hear; then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved.

13 Those on the rock *are they* who when they hear, receive the word with joy. But they have no root, who for a while believe; and in time of temptation fall away.

14 That which fell among the thorns are they, who having heard, go forth, and are choked with cares and riches, and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground are they, who having heard the word, keep it in an honest and good heart, and bring forth fruit with perseverance.

16 (*z*) No man having lighted a candle, covereth it with a vessel, or putteth it under a bed, but setteth *it* on a candlestick, that they who come in may see the light.

(*z*) Matt. v. 15. Mark iv. 21. Ch. xi. 33.

17 (*a*) For there is nothing hid that shall not be discovered, neither any thing concealed that shall not be made known and come to light.

(*a*) Matt. x. 26. Mark iv. 22. Ch. xii. 2.

18 (*b*) Take heed therefore how ye hear; for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even what he seemeth to have.

(*b*) Matt. xiii. 12. Mark iv. 25.

19 (*c*) Then came toward him his mother and his brethren, but could not come to him for the crowd.

(*c*) Matt. xii. 46. Mark iii. 31.

20 And it was told him *by some*, who said, Thy mother and thy brethren stand without, desiring to speak with thee.

21 And he answering said to them, My mother and my brethren are these who hear the word of God and do it.

22 ¶ (*d*) And on a certain day he went into a vessel with his disciples; and he said to them, Let us go over to the other side of the lake. And they put to sea.

(*d*) Matt. viii. 23. Mark iv. 35.

23 And as they sailed, he fell asleep. And there came a storm of wind on the lake, and they were filled *with water*, and were in danger.

24 And coming to him, they awoke him, saying, Master, master, we perish! And rising, he rebuked the wind and the raging of the water; and they ceased, and there was a calm.

25 And he said to them, Where is your faith? But they were afraid and wondered, saying one to another, What manner of man is this? for he commandeth even the winds and water, and they obey him.

26 ¶ (*e*) And they sailed to the country of the Gadarenes, which is over against Galilee.

(*e*) Matt. viii. 28. Mark v. 1.

27 And as he went forth to land, there met him out of the city, a certain man that had had devils a long time, and wore no clothes, neither abode in a house, but in the tombs:

28 But seeing Jesus, he cried out, and fell down before him, and said with a loud voice, What have I to do with thee, Jesus, thou Son of the most

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Galilee: probably the person mentioned in the last chapter.

15 *Who—keep it*—Not like the highway-side. *And bring forth fruit*—Not like the thorny ground. *With perseverance*—Not like the stony ground hearers.

16 *No man having lighted a candle*—As if he had said, and let your good fruit appear openly.

17 *For nothing is hid*—Strive not to conceal it at all; for you can conceal nothing long.

18 The word commonly translated *seemeth*, wherever it occurs, does not weaken, but greatly strengthens the sense.

29 *For many times it had caught him*—Therefore our compassionate Lord made the more haste to cast him out.

high God? I beseech thee torment me not.

29 (For he had commanded the unclean spirit to come out of the man: for many times it had caught him, and he had been kept bound with chains and fetters, and, breaking the bands asunder, he had been driven by the devil into the deserts.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils had entered into him.

31 And they besought him that he would not command them to go away into the abyss.

32 And there was a herd of many swine feeding on the mountain; and they besought him that he would suffer them to enter into them: and he suffered them.

33 Then the devils, going out of the man, entered into the swine; and the herd rushed down the steep, into the lake, and were stifled.

34 And they that fed them, seeing what was done, fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done, and came to Jesus, and found the man out of whom the devils were departed sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also that had seen *it*, related to them. How he that was possessed by the devils was healed.

37 (*f*) Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear; and he went into the vessel and returned. (*f*) Matt. ix. 1. Mark v. 18.

38 And the man out of whom the devils were departed besought him that he might be with him. But Jesus sent him away, saying,

39 Return home, and tell how great things God hath done for thee. And he went and published through the whole city, how great things Jesus had done for him.

40 ¶ (*g*) And when Jesus returned, the multitude gladly received him; for they were all waiting for him.

(*g*) Mark v. 21.

41 And behold their came a man named Jairus, and he was a ruler of the synagogue; and falling down at the feet of Jesus, he besought him to come to his house:

42 For he had an only daughter, about twelve years of age, and she lay dying. But as he went the multitude thronged him.

43 And a woman who had had a flux of blood twelve years, and had spent all her living upon physicians, neither could be healed by any,

44 Coming behind him, touched the border of his garment, and immediately her flux of blood stanched.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who *is it* that touched me?

46 And Jesus said, Some one hath touched me; for I know that virtue is gone out of me.

47 And the woman seeing that she was not hid, came trembling and falling down before him, declared to him before all the people, for what cause she had touched him, and how she had been healed immediately.

48 And he said to her, Daughter, take courage; thy faith hath saved thee; go in peace.

49 While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.

50 Jesus hearing *it*, answered him, saying, Fear not; only believe, and she shall be made whole.

51 And coming into the house, he suffered none to go in, save Peter and

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31 *The abyss*--That is, the bottomless pit

32 *To enter into the swine*—Not that they were any easier in the swine than out of them. Had it been so, they would not so soon have dislodged themselves, by destroying the herd.

52 *She is not dead but sleepeth*—Her soul is not separated finally from the

John, James, and the father and mother of the maiden.

52 And all wept and bewailed her. But he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and taking her by the hand, called, saying, Maid, arise.

55 And her spirit returned, and she arose straightway, and he commanded to give her to eat.

56 And her parents were astonished: but he charged them to tell no man what had been done.

CHAP. IX.

AND (*h*) calling together the twelve, he gave them power and authority over all devils, and to cure diseases.

(*h*) Matt. x. 1. Mark vi. 7.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And said to them, Take nothing for your journey, neither staves, nor scrip, nor bread, nor money; neither have two coats apiece.

4 And into whatsoever house ye enter, there abide and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet, for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

7 ¶ Now (*i*) Herod the tetrarch heard of all the things that were done by him; (*i*) Matt. xiv. 1. Mark vi. 14.

8 And he was perplexed, because it was said by some, that John was risen from the dead: and by some that Elijah had appeared; by others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded; but who is this of whom I hear such things? And he sought to see him.

10 (*k*) And the apostles returning, told him whatsoever they had done. And he took them and went aside privately into the desert of Bethsaida.

(*k*) Mark vi. 40.

11 And when the multitude knew *it*, they followed him, and he received them, and spake to them of the kingdom of God, and healed them that had need of healing.

12 (*l*) And the day began to decline; and the twelve, coming to him, said, Send the multitude away, that they may go into the towns and country round about, and lodge and find victuals: for we are here in a desert place. (*l*) Matt. xiv. 15. Mark vi. 35. John vi 8.

13 But he said to them, Give ye them to eat. And they said, We have no more than five loaves and two fishes, except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then taking the five loaves and the two fishes, and looking up to heaven, he blessed them and brake, and gave to his disciples to set before the multitude.

17 And they all ate and were satisfied; and there were taken up of the fragments that remained twelve baskets.

18 ¶ (*m*) And as he was praying apart, his disciples were with him: And he asked them, saying, Whom say the people that I am?

(*m*) Matt. xvi. 13. Mark viii. 27.

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body; and this short separation is rather to be called sleep than death.

CHAP. IX. v. 1. [*Power and authority*—To heal diseases, and cast out devils. Diseases and demons were therefore distinct. The treatment was not the same—the demons were to be cast out—diseases to be healed.]

4 *There abide and thence depart*—That is, stay in that house till ye leave the city.

8 *It was said by some*—And soon after by Herod himself; *that Elijah had appeared*—He could not rise again, because he did not die.

18 *Apart*—From the multitude. *And he asked them*—When he had done pray-

19 They answering, said, John the Baptist; but some *say*, Elijah; and others, that one of the old prophets is risen again.

20 He said to them, But whom say ye that I am? Peter answering, said, The Christ of God.

21 But he straitly charged and commanded them to tell this to no man;

22 Saying, The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be killed, and be raised the third day.

23 ¶ And he said to all, If any *man* be willing to come after me, let him deny himself, and take up his cross daily, and follow me.

24 (*n*) For whosoever desireth to save his life shall lose it; but whosoever shall lose his life for my sake, he shall save it.

(*n*) Matt. xvi. 25. Mark viii. 35. John xii. 25.

25 For what is a man profited, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and that of the holy angels.

27 And I tell you of a truth, there are some standing here who shall not taste of death till they see the kingdom of God.

28 ¶ (*o*) And about eight days after these sayings, he took Peter, and John, and James, and went up into the mountain to pray:

(*o*) Matt. xvii. 1. Mark ix. 2.

29 And as he prayed, the fashion of his countenance was altered, and his raiment became white and glistening.

30 And behold, two men talked with him who were Moses and Elijah;

31 Who, appearing in glory, spake of his decease, which he was about to accomplish at Jerusalem.

32 But Peter and those with him were weighed down with sleep; and awaking, they saw his glory, and the two men that stood with him.

33 And just as they were parting from him, Peter said to Jesus, Master, it is good for us to be here: and let us make three tents, one for thee, and one for Moses, and one for Elijah: not knowing what he said.

34 While he spake thus, a cloud came and overshadowed them; and they feared while they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son; hear ye him.

36 And when the voice was past, Jesus was found alone: and they held their peace, and told no man in those days any of those things which they had seen.

37 ¶ And (*p*) the next day, as they came down from the mountain, a great multitude met him:

(*p*) Matt. xvii. 14. Mark ix. 14.

38 And behold, a man from the multitude cried aloud, saying, Master, I beseech thee, look upon my son; for he is my only child,

39 And lo, a spirit taketh him, and he suddenly crieth out, and it teareth him that he foameth, and, bruising him, hardly departeth from him:

40 And I besought thy disciples to cast him out, and they could not.

41 And Jesus answering, said, O faithless and perverse generation, how long shall I be with you and suffer you? Bring thy son hither.

42 And as he was yet coming, the devil threw him down, and tore *him:*

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ing, during which they probably stayed at a distance.

22 *Saying*—Ye must prepare for a scene far different from this.

23 *Let him deny himself, and take up his cross*—The necessity of this duty has been shown in many places; the extent of it is specified here. *Daily*—Therefore that day is lost, wherein no cross is taken up.

31 *In glory*—Like Christ, with whom they talked.

32 *They saw his glory*—The very same expression in which it is described by St. John, chap. i. ver. 14., and by St. Peter, 2d Epistle, i. 16.

34 *A cloud came and overshadowed them* all. *And they* [the apostles] *feared, while they* [Moses and Elijah] *entered into the cloud*, which took them away.

and Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 And they were all amazed at the mighty power of God. And while they all wondered at all things which Jesus did, he said to his disciples,

44 Let these sayings sink down into your ears; (*q*) for the Son of man shall be delivered into the hands of men. (*q*) Matt. xvii. 22. Mark ix. 30.

45 But they understood not this saying, and it was hid from them, so that they perceived it not: and they feared to ask him of this saying.

46 And there arose a reasoning among them, which of them was the greatest.

47 (*r*) And Jesus seeing the reasoning of their heart, took a little child and set him by him.

(*r*) Matt xviii. 2. Mark ix. 37.

48 And said to them, Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least amongst you all, the same shall be great.

49 (*s*) And John answering, said, Master, we saw one casting out devils in thy name, and we forbad him, because he followeth not us. (*s*) Mark ix. 38.

50 And Jesus said to him, Forbid *him* not; for he that is not against you is for you.

51 ¶ And when the days were fulfilled that he should be received up, he steadfastly set his face to go to Jerusalem;

52 And sent messengers before his face, and they went and entered into a village of the Samaritans, to make ready for him.

53 But they did not receive him, because his face was as though he would go to Jerusalem.

54 And his disciples, James and John seeing *it*, said, Lord, wilt thou that we bid fire come down from heaven and consume them, even as Elijah did?

55 But he turning, rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

57 (*t*) And as they went in the way, one said to him, Lord, I will follow thee whithersoever thou goest.

(*t*) Matt. viii. 19.

58 But Jesus said to him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay his head.

59 And he said to another, Follow

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44 *Let these sayings sink down into your ears*—That is, consider them deeply. In joy remember the cross. So wisely does our Lord balance praise with sufferings.

46 *And there arose a reasoning among them*—This kind of reasoning always arose at the most improper times that could be imagined.

48 *And said to them*, If ye would be truly great, humble yourselves to the meanest offices. He that is least in his own eyes shall be great indeed.

51 *The days were fulfilled that he should be received up*—That is, the time of his passion was now at hand. St. Luke looks through this to the glory which was to follow. *He steadfastly set his face*—Without fear of his enemies, or shame of the cross. Heb. xii. 2.

52 *He sent messengers to make ready* a lodging and needful entertainment for him and those with him.

53 *His face was as though he would go to Jerusalem*—It plainly appeared he was going to worship at the temple, and thereby, in effect, to condemn the Samaritan worship at mount Gerizim.

54 *As Elijah did*, at or near this place, which might influence the minds of the apostles to make the motion now, rather than at any other time or place where Christ had received the like affront.

55 *Ye know not what manner of spirit*—the spirit of Christianity is. It is not a spirit of wrath and vengeance, but of peace, and gentleness, and love. The design of God is not to destroy sinners, but to give them space to repent, that he may save them unto eternal life. Your desire to command fire to come down from heaven, springs from an evil principle, an unsanctified, envious, and selfish heart.

58 *But Jesus said to him*—First understand the terms; consider on what conditions thou art to follow me.

59 [It was very important that children

me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said to him, Let the dead bury their dead, but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but suffer me first to bid them farewell that are in my house.

62 Jesus said to him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAP. X.

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face, into every city and place whither he himself intended to come.

2 And he said to them, (*u*) The harvest truly is plenteous, but the labourers *are* few; pray ye therefore the Lord of the harvest, that he would thrust forth labourers into his harvest.

(*u*) Matt ix. 37.

3 (*x*) Go; behold, I send you forth as lambs in the midst of wolves.

(*x*) Matt. x. 16.

4 Carry not purse, or scrip, or shoes, and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace be to this house.

6 And if a son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 (*y*) And remain in the same house eating and drinking such things as they have; for the labourer is worthy of his hire: remove not from house to house.

(*y*) Matt. x. 11.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you.

9 And heal the sick that are therein, and say to them, The kingdom of God is come nigh to you.

10 But into whatsoever city ye enter, and they receive you not, going out into the street of it, say,

11 Even the dust of your city which cleaveth to our feet do we wipe off against you: yet know this, that the kingdom of God is at hand.

12 I say to you, it shall be more tolerable for Sodom in that day than for that city.

13 (*z*) Woe to thee, Chorazin! woe

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should attend their parents in death; to receive their last commands, directions, and advice. Just previous to death, a father talks about his property, especially the money, jewels, &c. which he has concealed in his house, gardens, fields, &c.—See Note on Matt. viii. 22.

61 *Suffer me first to bid them farewell that are in my house*—As Elisha did, after Elijah had called him from his plough [1 Kings xix. 19,] to which our Lord's answer seems to allude.—A better translation would be, *Permit me to set in order my affairs at home.*

62 [*Having put his hand to the plough, and looking back*—If a man puts his hand to the plough, and looks behind him, he cannot make his furrows straight, and of sufficient depth. Thus no one can transact business successfully, if his attention is fixed on another object. No man is fit to be a preacher of the gospel, whose heart hankers after the worldly interests and pleasures, which he has left behind.—This proverb applies to both people and ministers, especially the latter. In them constancy, piety, self-denial, and decision of character are specially needed.]

CHAP. X. v. 2. *Pray ye the Lord of the harvest, that he would thrust forth labourers*—For God alone can do this; he alone can qualify and commission men for this work.

4 *Salute no man by the way*—The salutations usually among the Jews took up much time. [They comprehended many inquiries respecting name, parents, business, prospects, relations, &c. The whole routine was most tedious, monotonous, wearisome, and consumed time. Our Lord wished the seventy to be courteous and kind; but their work was so important, and so abundant, and their time so short, that they had not a moment to spare. Therefore these redundant salutations, or time wasters, were to be avoided.]

6 *A son of peace*—That is, one worthy of it. The Jews call a man who has any good or bad quality, *the son of it.*

11 *The kingdom of God is at hand*, though ye will not receive it.

to thee, Bethsaida! for if the mighty works which have been done in you, had been done in Tyre and Sidon, they would have repented long ago, sitting in sack-cloth and ashes.

(z) Matt. xi. 21.

14 But it shall be more tolerable for Tyre and Sidon, in the judgment, than for you.

15 And thou, Capernaum, which hast been exalted to heaven, shalt be thrust down to hell.

16 (a) He that heareth you, heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

(a) Matt. x. 40. John xiii. 20.

17 And the seventy returned with joy, saying, Lord, even the devils are subject to us through thy name.

18 And he said to them, I beheld Satan fall as lightning from heaven.

19 Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall in any wise hurt you.

20 Yet in this rejoice not, that the spirits are subject to you; but rather rejoice that your names are written in heaven.

21 (b) In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them to babes: even so, Father, for so it seemed good in thy sight.

(b) Matt. xi. 25.

22 All things are delivered to me of my Father; and no one knoweth who the Son is, but the Father, and who the Father is, but the Son, and *he* to whom the Son is pleased to reveal *him*.

23 (c) And turning to the disciples apart, he said, Blessed *are* the eyes which see the things that ye see:

(c) Matt. xiii. 16.

24 For I tell you, many prophets and kings have desired to see the things which ye see, and have not seen *them*, and to hear the things which ye hear, and have not heard *them*.

25 (d) And behold a certain scribe stood up, and trying him, said, Master, what shall I do to inherit eternal life? (d) Matt. xxii. 35. Mark xii. 28.

26 And he said to him, What is written in the law? How readest thou?

27 And he answering, said, (e) Thou shalt love the Lord thy God with all

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13 *Woe to thee, Chorazin*—The same declaration Christ had made some time before. By repeating it now, he warns the seventy not to lose time by going to those cities.

18 *I beheld Satan*—That is, when ye went forth I saw the kingdom of Satan, which was highly exalted, swiftly and suddenly cast down. [The declaration was also prophetic: as if Christ had said, Through the ministration of my servants, and the influence of my Spirit, Satan and his army will be routed, and the kingdoms of this world will ultimately become mine!]

19 *I give you power*—That is, I continue it to you. *And nothing shall hurt you*—Neither the power nor the subtlety of Satan.

20 *Rejoice not* so much *that the devils are subject to you, as that your names are written in heaven*—Reader, so is thine, if thou art a true believer. [An allusion to the ancient custom of writing the names of all the citizens in a public register. *The book of life*, or register where the names of the persons were enrolled, as they *came into life*. In case of death, or bad conduct, the names were erased—the unworthy were cut off from the rights and privileges of citizenship.]

21 *Rejoiced in spirit*—Felt an inward triumph at the prospective spread of his kingdom, and the defeat of Satan. *That thou hast hid these things*—He gave thanks to God for revealing them to *babes*, though they were not understood by the *wise and prudent*. These spurned them, thinking themselves too wise to learn; they were proud, and not of a teachable disposition. But the babes were contrite, humble, and teachable.

22 *Who the Son is*—Essentially one with the Father. *Who the Father is*—How great, how wise, how good!

27 *Thou shalt love the Lord thy God*—That is, thou shalt unite all the faculties of thy soul, to render to him the most intelligent and sincere, and affectionate service. We may safely rest in this general sense of these words, if we cannot fix the particular meaning of every word. If we desire to do this, perhaps *the heart*,

thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. (e) Deut. vi. 5. Lev. xi. 18.

28 And he said to him, Thou hast answered right: (f) this do and thou shalt live. (f) Lev. xviii. 5.

29 But he, willing to justify himself, said to Jesus, and who is my neighbour?

30 And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among robbers, who having stripped and wounded *him*, departed, leaving *him* half dead.

31 And it came to pass that a certain priest came down that way, and seeing him, passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked, and passed by on the other side.

33 But a certain Samaritan journeying, came where he was, and seeing him, was moved with tender compassion.

34 And going to him, bound up his wounds, pouring in oil and wine, and setting him on his own beast, brought him to an inn, and took care of him.

35 And on the morrow, departing, he took out two pieces of money, and gave *them* to the host, and said to him, Take care of him; and whatsoever thou spendest more, as I come back I will repay thee.

36 Which now of these three, thinkest thou, was the neighbour to him that fell among the robbers?

37 And he said, He that showed mercy on him. Then said Jesus to him, Go, and do thou in like manner.

38 ¶ And as they went he entered into a certain village, and a certain

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which is a general expression, may be explained by the three following: *With all thy soul*—With the warmest affection. *With all thy strength*--The most vigorous efforts of thy will. *And with all thy mind*—Or understanding, in the most wise and reasonable manner thou canst; thy understanding guiding thy will and affections.

28 *Thou hast answered right: this do, and thou shalt live*—Here is no irony, but a deep and weighty truth. He, and he alone, shall live for ever, who thus loves God and his neighbour.

29 *To justify himself*—That is, to show he hath done this.

30 *From Jerusalem to Jericho*--The road from Jerusalem to Jericho (about eighteen miles from it) lay through desert and rocky places: so many robberies and murders were committed therein, that it was called the bloody way. Jericho was situated in a valley; hence the phrase of going down to it. About 12,000 priests and Levites dwelt there, who all attended the service of the temple.

31 The common translation is, *by chance*—This is very absurd. For speaking strictly, there is no such thing as either chance or fortune. *A certain priest came down that way and passed by on the other side*—And both he and the Levite, no doubt, could find an excuse for passing on the other side, and might thank God for their own deliverance, while their brother was bleeding to death. Is it not an emblem of many living characters, perhaps of some who bear the sacred office? O, house of Levi and of Aaron, is not the day coming, when the virtues of Heathens and Samaritans will rise up in the judgment against you?

33 *But a certain Samaritan came where he was*—It was well judged, to represent the distress on the side of the Jew, and the mercy on that of the Samaritan. For the case being thus proposed, self interest would make the scribe sensible, how amiable such conduct was, and would lay him open to our Lord's inference. Had it been put the other way, prejudice might more easily have interposed, before the heart could have been affected.

34 *Pouring in oil and wine*—Which, when well beaten together, form one of the best balsams for a fresh wound.

35 [*Two pieces of money*—Two denarii in Roman money was then equal to fifteenpence English. It was eight times more valuable then than now.]

36 *Which of these three was neighbour to him that fell among the robbers*--Which acted the part of a neighbour.

37 *And he said, He that showed mercy on him*—He could not for shame say otherwise, though by it he condemned

woman, named Martha, received him into her house.

39 And she had a sister, called Mary, who also, sitting at the feet of Jesus, heard his discourse.

40 But Martha was encumbered with much serving; and coming to him, she said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore help me.

41 But Jesus answering, said to her, Martha, Martha, thou art careful and hurried about many things:

42 But one thing is needful: and Mary hath chosen the good part, which shall not be taken from her.

CHAP. XI.

AND as he was praying in a certain place, when he ceased, one of his disciples said to him, Lord, teach us to pray, as John also taught his disciples.

2 (*g*) And he said to them, When ye pray, say, Our Father, who art in heaven, hallowed be thy name. Thy kingdom come: thy will be done as in heaven, so on earth. (*g*) Matt. vi. 9.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil.

5 And he saith to them, Which of you shall have a friend, and shall go to him at midnight, and say to him,

6 Friend, lend me three loaves: for a friend of mine on his journey is come to me, and I have nothing to set before him.

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himself, and overthrew his own false notion of the neighbour to whom our love is due. *Go and do thou in like manner*—Let us do likewise, regarding every man as our neighbour who needs our help. Let us renounce that bigotry and party zeal which would render our hearts apathetic to all the human race but a small number whose sentiments and practices are so like ours, that our love to them is but self-love reflected. With a generous mind, let us remember the kindred between man and man, and cultivate that happy instinct whereby, in the constitution of our nature, God has bound us to each other.

40 *Martha was encumbered*—The Greek word properly signifies to be drawn different ways at the same time, and admirably expresses the situation of a mind surrounded (as Martha's then was) with so many objects of care, that it hardly knows which to attend to first.

41 *Martha, Martha*—There is a peculiar spirit and tenderness in the repetition of the word; *thou art careful* inwardly, *and hurried* outwardly.

42 *Mary hath chosen the good part*—To save her soul. Reader, hast thou?

CHAP. XI. v. 1. *Lord, teach us to pray, as John also taught his disciples*—The Jewish masters gave their followers short forms of prayer, as a peculiar badge of their relation to them. This, probably John the Baptist had done. And in this sense it seems to be, that the disciples now asked Jesus to teach them to pray. Accordingly, he repeats that form, which he had given them in his sermon on the mount, and also enlarges on the same head, though still speaking the same things in substance. And this prayer, uttered from the heart, in its true and full meaning, is the badge of a real Christian; for is not he such whose first and ardent desire is the glory of God and the happiness of man, by the coming of his kingdom? who asks of this world only his daily bread, longing meantime for the bread that came down from heaven? and whose only desires for himself are forgiveness of sins [as he forgives others], and sanctification?

2 *When ye pray, say*—And what he said to them, is undoubtedly said to us also. We are therefore here directed, not only to imitate this in all our prayers, but to use this very form of prayer.

4 *Forgive us; for we forgive*--Not once, but continually, "This does not imply the meritorious cause of our pardon, but the removal of that hinderance which otherwise would render it impossible.

5 *At midnight*--The most unseasonable hour. On account of the heat, the inhabitants often travel in the night in parties, or caravans. The arrival of a friend at midnight, or of a weary belated traveller was not an uncommon thing.

6 *Lend me three loaves*—It does not

7 And he from within shall answer, Trouble me not: the door is now shut, and my children are with me in bed: I cannot rise and give thee.

8 I tell you, though he will not rise and give him because he is his friend, yet because of his importunity, he will rise and give him as many as he needeth.

9 (*h*) And I say to you, Ask and it shall be given you, seek and ye shall find, knock, and it shall be opened to you. (*h*) Matt. vii. 7.

10 For every one that asketh, receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone?

12 Or if *he ask* a fish, will he for a fish give him a serpent? Or if he shall ask an egg will he give him a scorpion?

13 If ye, then, being evil, know how to give good gifts to your children, how much more will *your* heavenly Father give the Holy Spirit to them that ask him?

14 ¶ And he was casting out a devil, and it was dumb: and when the devil was gone out, the dumb spake, and the multitude wondered.

15 (*i*) But some of them said, He casteth out devils by Beelzebub, the prince of the devils: (*i*) Matt. xiii. 22.

16 (*k*) And others tempting *him*, sought of him a sign from heaven. (*k*) Matt. iii. 22. Matt. xii. 38.

17 But knowing their thoughts, he said to them, Every kingdom divided against itself is brought to desolation, and a house *divided* against a house falleth.

18 If Satan be divided against himself, how shall his kingdom stand? because ye say that I cast out devils by Beelzebub.

19 And if I cast out devils by Beelzebub, by whom do your sons cast *them* out? Therefore they shall be your judges.

20 But if I cast out devils by the finger of God, then the kingdom of God is come upon you.

21 While the strong one armed guardeth his palace, his goods are in peace.

22 But when he that is stronger than he cometh upon him and overcometh him, he taketh from him his complete armour wherein he trusted, and divideth his spoils.

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mean *lend* me three loaves, but *bake* them for me, the man having no meal in his house. Hence his importunity, and hence also the answer, "I cannot *rise* and *bake three loaves* for thee."

12 *Will he give him a scorpion*—The white scorpion is said to be so like an egg in shape, that a child can hardly tell the difference. Perhaps the word *scorpion* may be used for any kind of serpent that proceeds from an egg, or the word *egg* may be understood. The common snake produces eggs from which young ones are hatched; and so do alligators and crocodiles. Would a loving father give any of these to his hungry child? Parental affection renders it impossible.

13 *How much more will your heavenly Father*—How beautiful is the gradation! A friend; a father; God! *Give the Holy Spirit*—The best of gifts, and that which includes every good gift.

14 *It was dumb*—That is, it made the man so.

15 *But some said he casteth out devils by Beelzebub*—He answers, ver. 17. Others, to try whether it were so or no, *sought a sign from heaven*—These he reproves in the 20th and following verses. Beelzebub signifies "the lord of flies," a title which the Heathens gave to Jupiter, the chief of their gods; yet supposed him to be employed in driving away flies from their temples and sacrifices. The Philistines worshipped a deity under this name, as the god of Ekron: from hence the Jews took the name, and applied it to the chief of the devils.

17 *A house*—That is, a family.

20 *If I cast out devils by the finger of God*—That is, by a power manifestly divine. The expression may intimate that it was done without any labour. *Then the kingdom of God is come upon you*—Unawares, unexpectedly; so the Greek word implies.

21 *The strong one armed*—The devil, strong in himself, and armed with the

23 He that is not with me is against me, and he that gathereth not with me scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And coming, he findeth *it* swept and garnished.

26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and entering in, they dwell there: and the last state of that man becometh worse than the first.

27 As he spake these things a certain woman, lifting up her voice out of the multitude, said to him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked!

28 But he said, Yea, rather blessed *are* they that hear the word of God and keep it.

29 And the multitudes being gathered thick together, he said, This is an evil generation; it seeketh a sign; but no sign shall be given it, save the sign of Jonah.

30 For as Jonah was a sign to the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation and condemn them; for she came from the utmost parts of the earth to hear the wisdom of Solomon: and behold, a greater than Solomon *is* here.

32 The Ninevites shall rise up in the judgment with this generation, and condemn it; for they repented at the preaching of Jonah: and behold, a greater than Jonah *is* here.

33 ¶ (*l*) No man having lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they who come in may see the light.

(*l*) Matt. v. 15. Mark vi. 21. Chap. viii. 16.

34 (*m*) The eye is the lamp of the body: therefore when thine eye is single, thy whole body is full of light; but when *thine eye* is evil, thy body also *is* full of darkness.

(*m*) Matt. vi. 22.

35 Take heed therefore lest the light that is in thee be darkness

36 If then thy whole body *be* full of light, not having any part dark, the whole shall be *as* full of light as when a lamp enlighteneth thee with its bright shining.

37 ¶ And as he spake, a certain

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pride, obstinacy, and security of him in whom he dwells.

26 *The last state of that man becometh worse than the first*—Whoever reads the account Josephus gives of the temper and conduct of the Jews, before their destruction by the Romans, must confess that no emblem could have better described them. Their characters were the vilest that can be conceived, and they pressed on to their ruin, as if they had been possessed by legions of devils, and wrought up to the last degree of madness. But the words are applicable also to those who totally apostatize from the true faith.

27 *Blessed is the womb that bare thee, and the paps which thou hast sucked*—How natural was the thought for a woman, and how gently does our Lord reprove her.

28 *Yea, rather blessed are they that hear the word of God, and keep it*--For if even she that bare him had not done this, she would have forfeited all her blessedness.

29 *It seeketh*—The original word implies, seeking more, or over and above what one has already.

32 *They repented at the preaching of Jonah*—But it was only for a season: afterwards they relapsed into wickedness, and in forty years were destroyed. In this also the comparison is sustained. God reprieved the Jews for forty years; but they advanced in wickedness, till having filled up their measure, they were miserably destroyed.

33 God gives you this gospel light that you may repent. Let your eye be singly fixed upon him, aim only at pleasing God; and while you do this, your whole soul will be full of wisdom, holiness, and happiness.

34 *But when thine eye is evil*—When thou aimest at any thing else, thou wilt be full of folly, sin, and misery. But—

36 *If thy whole body be full of light*—If thou art filled with holy wisdom, having no part dark, giving way to no sin or folly, then that heavenly principle will, like the

Pharisee asked him to dine with him. And he went in and sat down to table.

38 But the Pharisee seeing *it*, marvelled that he had not first washed himself before dinner.

39 And the Lord said to him, (*n*) Now, ye Pharisees cleanse the outside of the cup and dish; but your inward part is full of rapine and wickedness.

(*n*) Mark xxiii. 25.

40 Ye unthinking men! did not he that made the outside, make the inside also?

41 But give what is in *them* in alms, and behold all things are clean to you.

42 But woe to you, Pharisees! for ye tithe mint, and rue, and all herbs, and pass by justice and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe to you, Pharisees! for ye love the uppermost seats in the synagogues, and salutations in the markets.

44 Woe to you! for ye are as graves which appear not; and men that walk over them are not aware.

45 And one of the lawyers answering, said to him, Master, thus saying, thou reproachest us also.

46 And he said, Woe to you, lawyers also! for ye loaden men with burdens grievous to be borne, and ye yourselves touch not the burthens with one of your fingers.

47 Woe to you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye approve the deeds of your fathers; for whom they killed, ye build their sepulchres.

49 (*o*) Therefore also the wisdom of God hath said, I will send them prophets and apostles, and *some* of them they will kill, and persecute *the rest.*

(*o*) Matt. xxiii. 34.

50 So that the blood of all the prophets shed from the foundation of the world, shall be required of this generation.

51 From the blood of Abel to the blood of Zechariah, who was destroyed between the temple and the altar: verily I say to you, it shall be required of this generation.

52 Woe to you, lawyers! for ye have taken away the key of knowledge; ye have not entered in yourselves, and them that were entering in ye have hindered.

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clear flame of a lamp in a room that was dark before, shed its light into all thy powers and faculties.

39 *Now, ye Pharisees*—Probably some were present at the Pharisee's house.

41 *Give what is in them* (the vessels which ye clean) *in alms, and all things are clean to you*—As if he had said, By acts contrary to rapine and wickedness, show that your hearts are cleansed, and these outward washings are needless.

42 *Woe to you*—That is, miserable are you. So the phrase is to be understood throughout the chapter.

44 *For ye are as graves*—Probably in speaking this our Lord fixed his eyes on the Scribes. *Which appear not*—Being overgrown with grass, so that men are not aware till they stumble upon them, and either hurt themselves, or are defiled by touching them. In Matt. xxiii. 27, Christ compared them to whited sepulchres, fair without, but foul within.

45 *One of the lawyers*—That is, scribes; expounders of the law.

48 *Whom they killed, ye build their sepulchres*—Just like them pretending greater reverence for the ancient prophets while ye destroy them whom God sends to yourselves. Ye therefore bear witness by this deep hypocrisy, that ye are of the very same spirit with them.

49 *The wisdom of God*, agreeably to this, *hath said*, (in various scriptures, but not in the same words, *I will send them prophets* (chiefly under the Old Testament) *and apostles*—Under the New.

50 *The blood of all shall be required of this generation*—That is, shall be visibly and terribly punished upon it. And so it was, within forty years, in a most awful manner, by the destruction of the temple, the city, and the whole nation.

51 *Between the temple and the altar*—In the court of the temple.

52 *Ye have taken away the key of knowledge*—Ye have obscured and destroyed the true knowledge of the Messiah, which is the key of the present and future kingdom of heaven; the kingdom of grace and glory, *Ye have not entered in*—Into the present kingdom of heaven.

53 And as he said these things to them, the scribes and the Pharisees began fiercely to fasten upon *him*, and to urge him to speak of many things ;

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAP. XII.

IN (*p*) the mean time an innumerable multitude being gathered together, so that they trod one upon another, he said to his disciples first, Beware of the leaven of the Pharisees, which is hypocrisy. (*p*) Matt. xvi. 6.

2 For there is nothing covered that shall not be uncovered, neither hid that shall not be made known :

3 So that (*q*) whatsoever ye have spoken in darkness shall be heard in the light, and what ye have whispered in closets shall be proclaimed on the house-tops. (*q*) Matt. x. 27.

4 But I say to you, my friends, Fear not them that can kill the body, and after that can do no more.

5 But I will show ye whom ye shall fear ; fear Him, who, after he hath killed, hath power to cast into hell : yea, I say to you, fear him.

6 Are not five sparrows sold for two farthings ? yet not one of them is forgotten before God.

7 But (*r*) even the hairs of your head are all numbered. Fear not, therefore : ye are of more value than many sparrows. (*r*) Matt. x. 30.

8 (*s*) And I say to you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. (*s*) Matt. viii. 38. Ch. ix. 26

9 But he that denieth me before men, shall be denied before the angels of God.

10 (*t*) And whosoever shall speak against the Son of man, it shall be forgiven him ; but to him who blasphemeth against the Holy Ghost, it shall not be forgiven. (*t*) Matt. xiii. 31.

11 (*u*) But when they bring you to the synagogues, and to the magistrates, and powers, take no thought how or what ye shall answer, or what ye shall say ; (*u*) Mark iii. 28.

12 For the Holy Ghost shall teach you in that hour what you ought to say.

13 ¶ And one of the multitude said to him, Master, speak to my brother, that he divide the inheritance with me.

14 But he said to him, Man, who made me a judge or a divider over you ?

15 And he said to them, Take heed and beware of covetousness : for a

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CHAP. XII. v. 1. *An innumerable multitude*—Or, *myriads* of people; a myriad is 10,000, the word is used to signify a multitude which it is difficult to number—*He said to his disciples first*—But afterward [ver. 54] to all the people.

4 *But I say to you, fear not*—Let not the fear of man make you act the hypocrite, or conceal any thing which I have commissioned you to publish. See Notes on Matt. x. 27, 28.

5 *Fear him who hath power to cast into hell.*—Even to his peculiar friends, Christ gives this direction. Therefore the *fearing of God, as having power to cast into hell*, is to be pressed even on true believers.

6 *Are not five sparrows*—But trust as well as fear him. [He who provides for birds, will surely provide for the people whom he loves.—*Two farthings* were a tenth part of the Roman penny, or 7½d. English; therefore the cost was about three farthings.]

8 *And I say to you*, if you avoid all hypocrisy, and openly avow my gospel, *the Son of man shall confess* you *before the angels* at the last day.

10 *And whosoever*—As if he had said, Yet, the denying me, in some degree, may upon true repentance, be forgiven ; but if it rise so high as blasphemy against the Holy Ghost, it shall never be forgiven.

11 *Take no thought*—Be not solicitous about the matter or manner of your defence, nor how to express yourselves.

13 [*That he divide the inheritance with me*—The Jewish children had their father's inheritance divided amongst them; the eldest had twice as much as the others, who had equal parts. Probably the "*brother*" was the eldest, and he might wish to keep the whole to himself.

14 *Who made me a judge*—In worldly

man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable to them, saying, The land of a certain rich man brought forth plentifully.

17 And he reasoned in himself, saying, What shall I do? for I have no room where to stow my fruits.

18 And he said, This I will do: I will pull down my barns and build greater; and there will I stow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years: take thine ease; eat, drink, and be merry.

20 But God said to him, Thou fool, this night they require thy soul of thee: and whose shall the things be that thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich toward God.

22 ¶ (*y*) And he said to his disciples, Therefore I say to you, Take no thought for your life what ye shall eat, neither for your body what ye shall put on. (*y*) Matt. vi. 25.

23 The life is more than meat, and the body than raiment.

24 Consider the ravens; for they neither sow nor reap; neither have store-house nor barn; yet God feedeth them. How much better are ye than the birds!

25 And which of you, by taking thought, can add the least measure to his age?

26 If ye then be not able *to do* even that which is least, why take ye thought for the rest?

27 Consider the lilies, how they grow: they toil not, neither do they spin; and yet I say to you, That Solomon in all his glory was not arrayed like one of these.

28 If God then so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more *will he clothe* you, O ye of little faith!

29 And seek not ye what ye shall eat or what ye shall drink; neither be ye of a doubtful mind.

30 For the nations of the world seek all these things; and your Father knoweth that ye need these things.

31 But seek ye the kingdom of God, and all these things shall be added to you.

32 Fear not, little flock, for it is

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things. His kingdom is not of this world.

15 *He said to them*—Perhaps to the two brothers, and through them to the people—[*Beware of covetousness*—Or inordinate desires, to possess more and more, Such a temper of mind is never satisfied. It constantly says, Give, Give, Give, and the heart and its best affections are withdrawn from God, and extremely anxious about trifles.] *A man's life*—[That is, the comfort or happiness of it, does not depend upon superfluities, and wealth. God has never promised these. What is necessary God gives liberally. Riches are no security against death. To convince of this, Christ uttered the following parable.]

19 [*Take thine ease; eat, drink, and be merry*—Just as the old infidels and Epicureans said, Let us eat and drink for to-morrow we die! And there are thousands such now who throw away Christ and heaven for that which perishes.]

20 *Thou fool*—To think of satisfying thy soul with earthly goods! to depend on living many years! yea, one day! *They*—The messengers of death, commissioned by God, *require thy soul of thee.*

21 *Rich toward God*—Namely, in faith, love, and good works.

25 *Which of you can add the least measure*—It seems, to add one cubit to a thing (which is the phrase in the original) was a proverbial expression for making the least addition to it. In the original the word means *age*, and not stature.

28 *The Grass*—The Greek word means all sorts of herbs and flowers, which are used for heating ovens, on account of the scarcity of fuel. These beautiful flowers abound, are cut down, and dried in the sun for a few hours.

29 *Neither be ye of a doubtful mind*—The word in the original signifies, any speculations or musings in which the mind fluctuates, or is suspended (like meteors or changing clouds in the air) in an uneasy hesitation.

your Father's good pleasure to give you the kingdom.

33 (z) Sell what ye have, and give alms: provide yourselves purses which wax not old, a treasure in the heavens, that faileth not, where no thief approacheth, neither moth corrupteth. (z) Matt. vi. 19.

34 For where your treasure is, there will your heart be also.

35 Let your loins be girt, and your lamps burning:

36 And ye like men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open to him immediately.

37 Happy are those servants, whom the Lord, when he cometh, shall find watching: verily I say to you, that he will gird himself, and make them sit down to table, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, happy are those servants.

39 And this ye know, that if the master of the house had known what hour the thief would have come, he would have watched, and not have suffered his house to be broken open.

40 Therefore be ye also ready; for the Son of man cometh in an hour when ye think not.

41 Then Peter said to him, Lord, speakest thou this parable to us, or also to all?

42 And the Lord said, Who is that faithful and wise steward, whom *his* Lord shall make ruler over his household, to give the allowance of food in due season?

43 Happy is that servant whom his Lord, when he cometh, shall find so doing.

44 Verily I say to you, he will set him over all that he hath.

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32 [*Fear not little flock, or* VERY *little flock*—The smallness of your number is no discredit to you. Almighty God has separated you from the world, redeemed you, and sanctified you by the blood and Spirit of Christ, and placed you in his fold now, and will shortly enfold you in his everlasting kingdom—why should you fear? The wicked cannot, dare not harm you—you are safe—be happy!] *It is your Father's good pleasure to give you the kingdom*—How much more food and raiment! And since ye have such an inheritance, regard not supremely your earthly possessions.

33 *Sell what ye have*—This is a direction, not given to the multitude, nor is it a standing rule for Christians, and apostles! for they had nothing to sell, having left all before: but to his other disciples, (ver. 22, and Acts i. 15.) especially to the seventy, that they might be free from all worldly engagements.

34 *For where your treasure is, &c.*—The Easterns secure their money from thieves and plunderers, by hiding it in the ground; and *their hearts are there!*

35 *Let your loins be girt*—An allusion to the long garments worn by the eastern nations, which they girded or tucked up about their loins, when they journeyed or were employed in any labour. [*Lights burning*—Alluding to the common custom of servants sitting up with their lamps burning, waiting for their master's return.

37 *He will come and serve them*—[The Arabic version is, "He shall stand to minister unto them." It alludes to the posture of a servant who goes round the table while the others sit. In former times it was customary for a bridegroom in the East, and even in England, at the wedding supper, to wait, as a servant, upon the guests. Spiritually the Lord Jesus will reveal his love, and bestow the riches of his grace, to his people in the most condescending and tender manner.

38 The Jews frequently divided the night into three watches, to which our Lord seems here to allude.

41 *Speakest thou this parable to us*—Apostles and disciples? *Or to all*—the people? Does it concern us alone?

42 *Who is that wise and faithful servant*—Our Lord's answer manifestly implies that he had spoken this parable primarily [though not wholly] to the ministers of his word. *Whom his Lord shall make ruler over his household*—For his wisdom and faithfulness.

43 *Happy is that servant*—God himself pronounces him wise, faithful, happy! Yet we see he might fall from all, and perish for ever.

45 But if that servant say in his heart, My Lord delayeth his coming, and shall begin to beat the men-servants and maidens, and to eat, and drink, and be drunken;

46 The Lord of that servant will come in a day when he expecteth not, and at an hour when he knoweth not, and will cut him asunder, and appoint *him* his portion with the unfaithful.

47 And that servant who knew his Lord's will, and prepared not, neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew not, and did things worthy of stripes, shall be beaten with few. For to whomsoever much is given, of him much will be required; and to whom they have committed much, of him they will ask the more.

49 I am come to send fire on the earth. And what do I desire? That it were already kindled!

50 I have a baptism to be baptized with: and how am I straitened till it be accomplished!

51 (*a*) Suppose ye that I am come to give peace upon earth? I tell you, Nay, but rather division. (*a*) Matt. x. 34

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54 (*b*) And he said to the people also, When ye see a cloud rising out of the west, straightway ye say, There cometh a heavy shower, and so it is. (*b*) Matt. xvi. 2.

55 And when *ye find* the south wind blowing, ye say, There will be sultry heat; and it is so.

56 Ye hypocrites, ye know to discern the face of the earth and of the sky: how do ye not discern this season?

57 Yea, and why, even of yourselves, judge ye not what is right?

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46 *Cut him asunder*—That is, sever the limbs from the body either with the saw or the sword. An allusion to a mode of punishment practised by the Egyptians, Chaldeans, &c. *The Lord will appoint him his portion*, his everlasting portion, *with the unfaithful*—The wicked he will *cut off*, (so the original implies) for ever from the Divine favour, and associate with lost and abandoned spirits for ever!

47 *And that servant who knew his Lord's will shall be beaten with many stripes*—Forty stripes only were allowed by the law; but the tyrannical master of a slave might divide his crime into several parts, and punish for each part. Dreadful will be the punishment of the wilfully disobedient servant. His knowledge, ability, opportunity, &c. will aggravate his doom.

49 *I am come to send fire*—To spread the fire of heavenly love over all the earth. [That is my design, and such is the tendency of the gospel. But through ignorance and prejudice, and misunderstandings, bitter contentions, and furious persecutions will arise, though my gospel has a gentle and peaceable tendency.

50 *But I have a baptism to be baptized with*—I must suffer first, before I can set up my kingdom. And how I long to fight my way through all.

51 *Suppose ye that I am come to send peace upon the earth*—That this peace will be the immediate effect of my coming? Not so, but quite the contrary. Matt. x. 34

52 *There shall be five in one house, three against two, and two against three*—For there is enmity between the Spirit of Christ, and the spirit of the world.

53 *The father against the son*—For those who reject me will be implacable towards their nearest relations who receive me. At this day also is this scripture fulfilled. Now likewise there is no concord between Christ and Belial.

54 *And he said to the people also*—In the preceding verses he speaks only to his disciples. *From the west*—In Judea, the west wind, blowing from the sea, usually brought rain; the south wind, blowing from the deserts of Arabia, caused sultry heat.

56 *How do ye not discern this season*—Of the Messiah's coming, indicated by so many surer signs, as prophecy, &c.

57 *Why, even of yourselves*, without any external sign, *judge ye not what is right*—

58 (c) When thou art going with thine adversary to the magistrate, give diligence in the way to be delivered from him, lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

(c) Matt. v. 25.

59 I tell thee thou shalt in no wise come out thence till thou hast paid the last mite.

CHAP. XIII.

AND there were present at that season, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering, said to them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay; but except ye repent, ye shall all likewise perish.

4 Or those eighteen on whom the tower in Siloam fell and slew them, suppose ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay; but except ye repent, ye shall all likewise perish.

6 He spake also this parable: A man had a fig-tree (d) planted in his vineyard: and he came seeking fruit thereon, and found none.

(d) Psalm lxxx. 8. &c.

7 Then said he to the keeper of the vineyard, Behold, three years I come seeking fruit on this fig-tree, and find none; cut it down: why doth it also cumber the ground?

8 And he answering, said to him, Lord, let it alone this year also, till I shall dig about it and dung it.

9 Perhaps it may bear fruit: but if not, after that, thou shalt cut it down.

10 ¶ And he was teaching in one of the synagogues on the sabbath.

11 And behold, there was a woman

Why do ye not discern and acknowledge the intrinsic excellence of my doctrine?

58 *When thou art going*—As if he had said, Ye have not a moment to lose. For the executioners of God's vengeance are at hand. And when he hath once delivered you over to them, ye are undone for ever.

59 *A mite* was about the third part of one farthing.

CHAP. XIII. v. 1. *The Galileans whose blood Pilate had mingled with their sacrifices*—Some of the followers of Judas Gaulonites. They absolutely refused to own the Roman authority. Pilate surrounded and slew thousands of them while they were worshipping in the temple at a public feast.

3 *Ye shall all likewise perish*—All ye of Galilee and Jerusalem shall perish in the same way. So the Greek word implies. And so they did. There was a remarkable resemblance between the fate of these Galileans, and the main body of the Jewish nation, the flower of which was slain at Jerusalem by the Roman sword, while they were assembled at a great festival. And many thousands of them perished in the temple, and were buried under its ruins.

4 *Tower in Siloam*—It was on the city walls of Jerusalem, over the fountain or pool of Siloam.

6 *Had a fig-tree planted in his vineyard*—[In the East many of the orchards are planted with vines and fig-trees in alternate rows—*Fig-tree*, the Jewish church. *Planted in his vineyard*, the land of Judea. —*Seeking fruit*, righteousness, obedience to his precepts, the result of his Divine culture. *Keeper of the vineyard*, Jesus Christ, whom the Father hath appointed Judge, John v. 22. *Cut it down*, ye Roman soldiers, for it is useless and effete. *Let it alone.*—So says Christ the Intercessor for sinners, for whose sake the time of their probation is often extended. Try them a little longer; and if they do not render that which thou demandest, let them be the victims of thy justice.]

7 *Three years*—Christ was then in the third year of his ministry. [And from verse 8, "Let it alone this year also," it is evident that the parable was delivered about a *year* before Christ's crucifixion; from which we may infer that the whole time of Christ's public ministry was about four years.] *Why doth it also cumber the ground*—That is, it not only bears no fruit itself, but takes up the ground of another tree that would bear perhaps most excellent fruit.

11 *She was bowed together, and utterly unable to lift up herself*—The evil spirit which possessed her, so afflicted her. To many, doubtless, it appeared a natural

who had had a spirit of infirmity eighteen years, and was bowed together, and utterly unable to lift up herself.

12 And Jesus seeing her, called her to him, and said to her, Woman, thou art loosed from thy infirmity.

13 And he laid *his* hands on her, and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue being much displeased, because Jesus had healed on the Sabbath-day, answered and said to the multitude, There are six days in which *men* ought to work; on these therefore come and be healed, and not on the sabbath.

15 The Lord answered him, and said, Thou hypocrite, doth not each of you loose his ox or ass from the stall on the sabbath, and lead *him* away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to be loosed from this bond on the sabbath?

17 And when he had said these things, all his adversaries were ashamed: and all the multitude rejoiced for all the glorious things that were done by him.

18 ¶ Then (*e*) said he, To what is the kingdom of God like, and to what shall I resemble it? (*e*) Matt. xiii 31

19 It is like a grain of mustard-seed which a man took and cast into his garden: and it grew and became a great tree, and the birds of the air lodged in the branches of it.

20 (*f*) Again he said, Whereto shall I liken the kingdom of God?

(*f*) Matt. xiii. 33.

21 It is like leaven which a woman took and covered up in three measures of meal, till the whole was leavened.

22 ¶ And he went through all the cities and villages, teaching and journeying toward Jerusalem.

23 Then said one to him, Lord, are there few that are saved? And he said to him,

24 (*g*) Strive to enter in through the strait gate; for many, I say to you, will seek to enter in, and shall not be able. (*g*) Matt. vii. 13.

25 When once the master of the house is risen up, and hath shut the door; and ye begin to stand without and knock at the door, saying, Lord, Lord, open to us: he shall answer and say to you, I know not whence ye are.

26 Then shall ye say, We have eaten and drank in thy presence, and thou hast taught in our streets.

27 (*h*) But he shall say, I tell you

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distemper. Would not a modern physician have termed it *a nervous case?*

15 *Thou hypocrite*—For the real motive of his speaking was envy, not, as he pretended, pure zeal for the glory of God.

16 *And ought not this woman*—Ought not any human creature, which is so far better than an ox or an ass; much more this *daughter of Abraham*—Probably in a spiritual as well as a natural sense, *to be loosed.*—This title, *daughter of Abraham*, the Jews dearly loved.

19 *It grew and became a great tree*—[Mr. Gadsby, when travelling in Egypt, writes;—I came to a mustard field. I was so struck with the size of some of the stems and branches, that I measured them. The first I came to was nearly six feet high, and 22 feet round the branches. Haggi said that in the Delta they are much larger. It is worth noting too, that as I was returning with my measure, I saw a number of sparrows in the branches of several.

Some Jewish writers mention mustard trees bearing wood sufficient to cover a small house; and speak of a tent having been erected under a mustard tree.]

21 *Covered up*—So that for a time nothing of it appeared.

24 *Strive to enter in*—Agonize. Strive as if in an agony. So the word signifies. Otherwise none shall enter in. Barely *seeking* will not prevail. The passage alludes to the feasts and marriage feasts of the Jews. The persons invited entered in by a gate strait and narrow, and as soon as in, the gate was shut, and opened no more.]

25 And even *agonizing* will not avail when the door is shut. Agonize therefore now by faith, prayer, holiness, patience. *And ye begin to stand without*—Till then they had not thought of it! How new

I know not whence ye are; depart from me, all ye workers of iniquity.

(*h*) Matt vii. 23.

28 (*i*) There shall be weeping and gnashing of teeth when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves thrust out.

(*i*) Matt. viii. 11.

29 And they shall come from the east and the west, and the north and the south, and shall sit down in the kingdom of God.

30 (*k*) But behold, there are last who shall be first, and there are first who shall be last.

(*k*) Matt. xix. 30.

31 ¶ The same day came certain Pharisees, saying to him, Go out and depart from hence; for Herod is minded to kill thee.

32 And he said to them, Go and tell that fox, Behold I cast out devils, and I perform cures to-day and to-morrow; and the third day I am perfected.

33 But I must go on to-day and to-morrow, and the day following; for it cannot be that a prophet perish out of Jerusalem.

34 ¶ (*l*) O Jerusalem, Jerusalem, that killest the prophets and stonest them that are sent to thee, how often would I have gathered thy children together, as a bird *gathereth* her brood under *her* wings, and ye would not.

(*l*) Matt. xxiii. 37.

35 Behold, your house is left to you desolate: and verily I say to you, Ye shall not see me till *the time* come when ye shall say, Blessed is he that cometh in the name of the Lord.

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will that sense of their misery be! How late! How lasting! *I know not whence ye are*—That is, I approve not of your ways.

29 *They shall sit down in the kingdom of God*—Both the kingdom of grace and that of glory.

30 *But there are last*—Many of the Gentiles, who were latest called, shall be most highly rewarded: and many of the Jews, who were first called, shall have no reward at all.

31 *Herod is minded to kill thee*—Possibly they gave him the caution out of good will. [Lactantius says that this Herod was the chief instrument in putting Christ to death. He was afraid of being expelled the kingdom, should Christ set up his]

32 *And he said, Go, and tell that fox*—With the Jews, a fox was the emblem of a wicked ruler, cunning, and cruel; always labouring to enrich himself at the expense of the people. The meaning of our Lord's answer is, In spite of all that he can do, I shall, for the short time I have left, do the works of him that sent me. When that time is fulfilled, I shall be offered up. Yet not here, but in the bloody city. *Behold I cast out devils*—With what majesty does he speak to his enemies! With what tenderness to his friends! *The third day I am perfected*——On the third day he left Galilee, and set out for Jerusalem to die there.

Let us carefully distinguish between those things in which Christ is our pattern, and those which are peculiar to his office. His peculiar office justified him in using such very severe language when speaking of wicked princes and corrupt teachers.

33 *But I must go on to-day, &c.*—Christ wished them to tell Herod that he should proceed with his work without regarding him; he must continue to work his miracles of mercy for a very short time longer, as it were, "That day, and to-morrow;" and then, as "on the third day he should be perfected by his sufferings, which should perfect his work on earth, and finish it on the cross. But though his time was short, he must *needs* go openly from place to place, while it lasted; and though he certainly should soon be put to death, yet not by Herod in Galilee, for *It could not be that a prophet should perish out of Jerusalem;* and it was not proper for the great Prophet of the church to die in any other place.]

34 *How often would I have gathered thy children together*--Three solemn visits he had made to Jerusalem, since his baptism, for this very purpose.

35 *Your house is left to you desolate*—Is now irrecoverably consigned to desolation and destruction: *And verily I say to you*, after a very short space, *ye shall not see me till the time come when*, taught by your calamities, *ye shall* be ready and disposed to *say, Blessed is he that cometh in the name of the Lord*, implying that they would then earnestly wish for the Messiah, and in their extremity be ready to entertain any who should assume that character.

CHAP. XIV.

AND as he went into the house of one of the chief Pharisees on the sabbath, to eat bread, they were watching him.

2 And behold, there was a certain man before him who had the dropsy.

3 And Jesus answering, spake to the scribes and Pharisees, saying, Is it lawful to heal on the sabbath-day?

4 But they held their peace. And he took him and healed him, and let *him* go.

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

7 ¶ And he spake a parable to them that were invited, when he marked how they chose the chief seats, saying to them,

8 When thou art invited by any man to a marriage feast, sit not down in the highest place, lest a more honourable man than thou be invited by him:

9 And he that invited thee and him, come and say to thee, Give this man place. And then thou shalt begin with shame to take the lowest place.

10 But when thou art invited, go and sit down in the lowest place, that when he who invited thee cometh, he may say, Friend, go up higher: then shalt thou have honour in the presence of them that sit at table with thee.

11 (*m*) For every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.

(*m*) Matt. xxiii. 12.

12 ¶ Then said he also to him that had invited him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor *thy* rich neighbours, lest they also invite thee again, and a recompense be made thee.

13 But when thou makest an entertainment, invite the poor, the disabled, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee; but

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CHAP. XIV. v. 2. *There was a certain man before him*—It does not appear that he was come hither with any insidious design. Probably he came hoping for a cure; or perhaps, was one of the family.

3 *And Jesus answering, spake*--Answering the thoughts which he saw rising in their hearts.

7 *He spake a parable*—The ensuing discourse is so termed because several parts are not to be understood literally. The general scope of it is, not only a marriage-feast, but on every occasion, *he that exalteth himself shall be abased, and he that abaseth himself shall be exalted.*

8 [*Sit not down in the highest place*—Having seated ourselves in the *lower room*, the "governor of the feast" came up, and begged of us "to go up higher," and he conducted us to an "upper chamber," from which we could see all that was passing below."] *J. Gadsby.*

12 *Call not thy friends*—That is, I do not bid thee *call thy friends or thy neighbours.* Our Lord leaves these offices of humanity, and teaches a higher duty, *charity to the poor;* and he condemns those entertainments which are given to the rich, either to flatter them, or to meet with a similar return; for the money often thus spent upon a few rich persons, might feed a great many more poor persons. It is right and proper to invite relations and friends, even if rich, but the really worthy poor must not be forgotten.

13 [*Invite the poor, &c*—Moses enacted that servants, widows, orphans, &c, should be made free partakers at sacred feasts; Deut. xi. 11—14; xii. 12—18. The Easterns, though very haughty and distinct, are sometimes very condescending. Dr. Pocoke says that they admit the poor to their tables. At a feast made by the governor of an Egyptian village, he says, Every one, when he had done eating, got up, washed his hands, and took a draught of water, and so, in a continual succession, till the poor came in, and had their turn. When a Arab kills a sheep, he calls his neighbours, and the poor, to partake of it.

15 *One of them that sat at table hearing these things*, and being touched therewith, *said, Happy is he that shall eat bread in the kingdom of God*—The language was uttered in accordance with the general expectation of the Jews, who imagined

thou shalt be recompensed at the resurrection of the just.

15 ¶ And one of them that sat at table with him hearing these things, said to him, Happy is he that shall eat bread in the kingdom of God.

16 Then said he to him, A certain man made a great supper, and invited many:

17 And he sent his servant at supper time, to say to them that were invited, Come, for all things are now ready.

18 And they all with one *consent* began to make excuse. The first said to him, I have bought a field, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So the servant came and showed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the disabled, and the lame, and the blind.

22 And the servant said, Sir, it is done as thou hast commanded; and yet there is room.

23 And the Lord said to the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

24 For I say to you, that none of

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that Messiah's kingdom would be wholly of a secular character.—Great shall be the reward of those who remember the poor. At the resurrection of the just, the just and generous shall partake of the reward graciously allotted to all the saints. They shall hear his voice, "Inasmuch as ye have done it unto one of the least," &c, Matt. xxv. 40, 34.

16 *Then said he*, (continuing the allusion) *A certain man made a great supper* —As if he had said, All men are not sensible of this happiness. Many might have a part in it, and will not.

17 *Come, for all things are now ready*— In China "an invitation to an entertainment is not supposed to be given with sincerity until it has been renewed three or four times in writing. A card is sent on the evening before the entertainment; another on the morning of the appointed day; and 'a third when every thing is prepared.'" The invitation to this great supper was given, when the *certain man* had resolved on making it. But it was repeated at supper time, when all things were ready. Now, as it does not appear that the renewal of it arose from the refusal of the persons invited, we may suppose it was customary to send repeated messages. The practice was very ancient among the Chinese, and as it prevailed among the Jews, it gives a significancy to the words not usually perceived.]

A few years ago, Mr. Gadsby was in Egypt; he was invited to a marriage feast. He decided to go. The invitation was given on the Tuesday, and the feast was to be on the Saturday. On that day a messenger came to say that "all things were now ready," as it was said of old. We soon reached the court of the house, and found it full of people.

18 *They all began to make excuse*—One of them pleads only his own will, *I go;* another a pretended necessity, *I must needs go;* the third, impossibility, *I cannot come.* All of them wanted the holy hatred mentioned ver. 26. All of them perish by things in themselves lawful. The most urgent worldly affairs frequently fall out just at the time when God makes the freest offers of salvation.

19 *I have bought five yoke of oxen*—In the East, *oxen* are very valuable; for they perform all their agricultural labour. A bullock unaccustomed to the yoke, is little worth. It therefore requires great caution in purchasing them. The Easterns, when a man buys a yoke of oxen, allow him a certain number of days to prove them.

21 *The servant came and showed his lord these things*—So ministers ought to lay before the Lord in prayer, the obedience or disobedience of their hearers.

23 *Go out into the highways and hedges, &c*—In the East, travellers who do not intend to stay long in a place, sometimes rest and refresh themselves under a *hedge* or shady tree, by the roadside. Such as these were invited; that they might be saved, and convey the glad tidings of salvation to their homes. *Compel them to come in*—With all the violence of love, and the force of God's word. Such compul-

those men who were invited shall taste of my supper.

25 ¶ And great multitudes went with him. And he turned, and said to them,

26 (*n*) If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple. (*n*) Matt. x. 37.

27 And whosoever doth not bear his cross and come after me, cannot be my disciple.

28 And which of you, intending to build a tower, sitteth not down first and computeth the cost, whether he hath sufficient to finish it?

29 Lest haply after he hath laid the foundation and is not able to finish *it*, all that behold mock him, saying,

30 This man began to build, and was not able to finish.

31 Or what king, marching to encounter another king in war, sitteth not down first, and consulteth, whether he be able with ten thousand, to meet him that cometh against him with twenty thousand?

32 If not, while the other is yet a great way off, he sendeth an embassage, and desireth conditions of peace.

33 So every one of you who forsaketh not all that he hath, cannot be my disciple.

34 (*o*) Salt is good; but if the salt have lost its savour, wherewith shall it be seasoned? (*o*) Matt. v. 13. Mark ix. 50.

35 It is neither fit for the land nor yet for dung: they cast it out. He that hath ears to hear, let him hear.

CHAP. XV.

THEN drew near to him all the publicans and sinners, to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake a parable to them, saying,

4 (*p*) Who of you, having a hundred sheep, and losing one of them, doth not leave the ninety and nine in the

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sion in matters of religion, was used by Christ and his apostles.

24 *For* refers to *Go out*, ver. 23.

26 *If any man come to me and hate not his father—Hate*, in the Hebrew idiom was merely a figurative sense equivalent to loving one object less than another, or there would be a violation of the fifth commandment; Ex. xx. 12; Deut. xxi. 15—17. To hate, means to love one less than another.

28 *And which of you intending to build a tower*—That is, and whoever of you intends to follow me, let him first seriously weigh these things. Eminent scholars think that *tower* means a large and splendid mansion; though they had watch towers. Their pleasure houses in their gardens and vineyards had high towers.

31 *Another king*—Does this mean the prince of this world? Certainly he has greater numbers on his side. How numerous are his children and servants.

33 *So*—Like this man, who being afraid to face his enemy, sends to make peace with him. *Every one who forsaketh not all that he hath*—1. By withdrawing his affections from all the creatures: 2. By enjoying them only *in* and *for* God, in such a measure and way as leads to him: 3. By esteeming them as inferior to the one thing needful.

34 *Salt*—Every Christian; but especially every minister. (See the references.)

CHAP. XV. v. 1. *All the publicans*—That is, all who were in that place. Our Lord was in some town of Galilee of the Gentiles, and afterwards went to Jerusalem. ch. xvii. 11.

2. *This man receiveth sinners*—Vile as they are, he receives them cordially, lovingly; *he takes them to his bosom*, as the word implies. He receives them to pardon, sanctify, bless and prepare them to die, and enter heaven.

3 *He spake* three parables of the same import: for the sheep, the piece of silver, and the lost son, all declare how graciously God receiveth sinners.

4 *Leave the ninety and nine in the wilderness*—Where they used to feed. All uncultivated ground, like our commons, was by the Jews termed wilderness, or desert. *And go after*—In recovering a lost soul, God, as it were, labours. To *let them alone* who are in sin, is unchristian and inhuman.

5 *He layeth it on his shoulders*—This

wilderness, and go after that which is lost, till he find it? (p) Matt. xviii. 12.

5 And having found *it*, he layeth *it* on his shoulders rejoicing:

6 And coming home, he calleth together his friends and neighbours, saying to them, rejoice with me; for I have found my sheep which was lost.

7 I say to you, Thus joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons who do not need repentance.

8 Or what woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it?*

9 And having found *it*, she calleth her friends and neighbours together, saying, Rejoice with me, for I have found the piece which I had lost.

10 Thus I say to you, there is joy in the presence of the angels of God over one sinner that repenteth.

11 And he said, a certain man had two sons;

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to *me*. And he divided to them *his* substance.

13 And not many days after, the youngest son, having gathered all together, took a journey into a far country, and there squandered away his substance, living riotously.

14 And when he had spent all, there arose a mighty famine in that country, and he began to be in want.

15 And he went and joined himself to a citizen of that country: and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine ate; and no man gave to him.

17 And coming to himself, he said, How many hired servants of my father

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was a common custom among the Jewish shepherds.

7 *Joy shall be in heaven*—First in Jesus the Saviour, and then among the angels and spirits of just men, perhaps informed thereof by the angels who ministered unto them. *Over one sinner* (one gross, open, notorious sinner) *that repenteth*—That is, thoroughly changed in heart and life; *more than over ninety and nine just persons* [comparatively just, outwardly blameless] *who need not* such a *repentance;* for they cannot repent of the sins which they never committed.

The sum is, As a father rejoices when an extravagant child, supposed to be utterly lost, comes to a sense of his duty; or, as any other person who has recovered what he had given up for gone, has a more sensible satisfaction in it than in several other things equally valuable, but not in such danger; so do the angels in heaven peculiarly rejoice in the conversion of the most abandoned sinners. God himself so readily forgives and receives them, that he must have part in the joy.

8 *Ten pieces of silver*—[Or drachmas. This coin was of the same value as the Roman penny, 7½d., so that ten would amount to 6s. 3d. *Light a candle*—The darkness of an Eastern room required a light; some have very small windows.]

12 *Give me the portion of goods that falleth to me*—See the root of all sin! A desire of disposing of ourselves, of independency of God! [In some parts of the East, it is customary when a son comes at age, if he demand his part of the inheritance, for his father to give it him. The law sanctions this claim.]

13 *He took a journey into a far country*—Far from God: God was not in all his thoughts. *And squandered away his substance*—All the grace he had received.

14 *He began to be in want*—All his worldly pleasures failing, he grew conscious of his want of real good.

15 *And he joined himself to a citizen of that country*—Either the devil or one of his children; the genuine citizens of that country which is far from God. *He sent him to feed swine*—He employed him in the base drudgery of sin. *To feed swine*—To the Jews this was most disagreeable. They speak with contempt of a swineherd.

16 *He would fain have filled his belly with the husks*—The fruit of the carob-tree, which is still used for feeding swine, and even eaten by the poorest people in some parts of Greece, Spain, &c., for it grows in the common hedges, and is of little account. So the poor sinner would satisfy himself with worldly comforts. Vain, fruitless endeavour!

17 *And coming to himself*—For till then he was beside himself, as all men

have bread enough and to spare, and I am perishing with hunger.

18 I will arise and go to my father, and will say to him, Father, I have sinned against heaven and before thee:

19 I am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose and came to his father: but while he was yet a great way off, his father saw him, and his bowels yearned, and he ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son.

22 But the Father said to his servants, bring forth the best robe and put *it* on him, and put a ring on his hand, and shoes on *his* feet.

23 And bring hither the fatted calf, and kill *it*, and let us eat and be merry.

24 For this my son was dead, and is alive again; he was lost and is found. And they began to be merry.

25 Now his elder son was in the field. And as he came and drew nigh to the house, he heard music and dancing.

26 And calling one of the servants, he asked what these things meant?

27 And he told him, Thy brother is come, and thy father hath killed the

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are, so long as they are "without God in the world."

18, 19 *I will arise and go to my father*—He reflected—What a life I have led—how foolish have I been—what have I lost—and then my heart-broken father—what misery I suffer—I will endure it no longer.—Similar are the feelings of a repentant sinner. He is convinced that he has sinned *against heaven*, and deserves everlasting death. It is no light thing to offend the Sovereign of heaven and earth. He says, *I am no more worthy to be called thy son*, and if ever I am admitted into the Divine favour, it will be a miracle of mercy.

20 *And he arose and came to his father*—The moment he had resolved he began to execute his resolution. *While he was yet a great way off, his father saw him* returning, starved, naked and ruined! *And his bowels yearned*—The bowels are the seat of mercy, tenderness, and compassion. See Gen. xliii. 30; Luke i. 78. God compassionately marks the first symptom of contrition in the sinner, and is most anxious to save him. *And he ran and fell on his neck and kissed him.* He was transported with joy to see him return—he ran, being impatient to embrace him once more—he fell on his neck, unmanned by his emotion, and kissed him with the kiss of genuine welcome, or as it might be translated, *kissed him again and again.* Strong as these manifestations are, they are not sufficient to represent the readiness, the compassion, and the pleasure with which God receives returning prodigals. There is an allusion to an Eastern custom of kissing the shoulder, the hand, head, cheek, and beard, expressive of regard, affection, &c. Gen. xxxiii. 4; xlvi. 29; Matt. xxvi. 49.

22 *But the father said*—Interrupting him, before he had finished what he intended to say. So does God cut an earnest confession short, by a display of his pardoning love. [*Bring forth the best robe*—Or the *long* robe, such as servants never wore—the robe in reserve, for birthday and festive occasions. O what a proof of the father's affection! It seemed to say, Instead of treating thee as a servant, I will treat thee as my beloved son. *Put a ring on his finger.* This was a mark of honour and dignity. *Shoes on his feet*—Probably costly ones, for they often make a showy part of a person's dress. In the East some of them cost £10 or £12.]

23 *And bring hither the fatted calf*—[The fatted or stall-fed calf, designed for a feast or sacrifice; for the former it was most highly valued. *Let us eat and be merry;* for I feel we have cause to be so. *For this my son was dead.* Lost to all good, and fully devoted to all evil.]

25 *The elder son* seems to represent the Pharisees and scribes, mentioned ver. 2. [Or persons of a regular moral life, and who pride themselves therein, and think it sufficient for salvation. They reckon they are better than others.]

27 *Thy father hath killed the fatted calf*—Perhaps he mentions this, rather than the robe or ring, as having a nearer connexion with the music and dancing.

28 *He was angry, and would not go in*

fatted calf, because he hath received him in good health.

28 But he was angry, and would not go in: therefore his father coming out entreated him.

29 And he answering, said to his father, Lo, so many years do I serve thee, neither transgressed I thy commandment at any time; yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, who hath devoured thy substance with harlots, thou hast killed for him the fatted calf.

31 And he said to him, Son, thou art always with me, and all that I have is thine.

32 But it was meet to make merry and be glad: for this thy brother was dead, and is alive again, and was lost, and is found.

—[So the Pharisees acted. They were exact in the external duties, and proud of their supposed goodness; they deemed themselves the favourites of heaven, and could not endure that publicans and abandoned sinners should receive any encouragement. And so the Jews felt respecting the admission of the Gentiles, or Heathen world, into the Divine favour.]

29 *Lo, so many years do I serve thee*—So he was one of the blameless and well-deserving persons mentioned in ver. 7. How admirably therefore does this parable confirm that assertion! *Yet thou never gavest me a kid, that I might make merry with my friends*—[His complaining was undutiful and unjust. According to ver. 12, his father gave him his portion at the same time, when he gave the prodigal his! *for he divided unto them his living* or substance; and though he had not taken his portion, and withdrawn from his father, yet he might have done so at any time.]

31 *Thou art always with me, and all that I have is thine*—This suggests a strong reason against murmuring at the indulgence shown to the greatest of sinners. As the father's receiving the younger son did not cause him to disinherit the elder, so God's receiving notorious sinners will be no loss to those who have always served him: neither will he raise these to a state of glory equal to that of those who have always served him, if they have made greater progress in inward, as well as in outward holiness.

32 *This thy brother was dead and is alive*—Many of these delicate touches in the Scriptures escape an inattentive reader. In the 30th verse, the elder son had unkindly said, *This thy son.* The father mildly reproves him, and tenderly says, *This thy brother.* Amazing intimation, that the best of men ought to account sinners their brethren, and should especially remember this relation when they show any inclination to return.

Our Lord in his parable shows, that the Jews had no cause to murmur at the reception of the Gentiles, and that if the Pharisees were as good as they imagined, they still had no reason to murmur at the kind treatment of any sincere penitent. Thus does he condemn them, even on their own principles, and so leaves them without excuse.

We have in this parable a lively emblem of the condition and conduct of sinners in their natural state. When enriched by Divine bounty they ungratefully run from him. Ver. 12. Sensual pleasures are generally pursued, till they have lost sight of the riches of Divine grace, so freely offered them, ver. 13. Even when afflictions, bereavements, and worldly losses, come upon them, [ver. 14.] still they will be reluctant to allow the Divine Spirit to influence them to return. Ver. 15, 16.

When they see themselves naked, indigent, and undone, then they recover the exercise of their reason. Ver. 17. Then they remember the blessings they have thrown away, and attend to the misery they have incurred. They then resolve to return to their Father, and put the resolution immediately in practice. Ver. 18, 19.

Behold with wonder the gracious reception they find from a merciful God! When such a prodigal comes to his Father, he sees him afar off. Ver. 20. He pities, meets, embraces him, and interrupts his confessions with the tokens of his returning favour. Ver. 21. He arrays him with the robe of a Redeemer's righteousness, with inward and outward holiness, adorns him with all his sanctifying graces, and honours him with the tokens of adopting love. Ver. 22. All this he does with unutterable delight, in that he

CHAP. XVI.

AND he said also to his disciples, There was a certain rich man, who had a steward; and he was accused to him as wasting his goods.

2 And calling him, he said to him, Why hear I this of thee? give an account of thy stewardship, for thou canst be no longer steward.

3 And the steward said in himself, What shall I do? for my lord taketh away the stewardship from me. I cannot dig; to beg I am ashamed.

4 I know what to do, that when I am removed from the stewardship, they may receive me into their houses.

5 So having called to him every one of his lord's debtors, he said to the first, How much owest thou to my lord?

6 And he said, An hundred measures of oil. He said to him, Take thy bill, and sit down quickly and write fifty.

7 Then said he to another, And how much owest thou? He said, An hundred measures of wheat. He said, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely; for the children of this world are wiser in their generation than the children of light.

9 And I say to you, make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into the everlasting habitations.

10 He that is faithful in the least, is faithful also in much; and he that is unjust in the least, is unjust also in much.

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who was lost is now found. Ver. 23, 24. Let no elder brother murmur at, or refuse to welcome the prodigal back into the family.

CHAP. XVI. v. 1. *And he said also to his disciples*—Not only to the scribes and Pharisees, to whom he had been speaking, but to all the younger and elder brethren. *A certain rich man had a steward*—Christ here teaches all that are now in favour with God, particularly pardoned penitents, to behave wisely and faithfully in what is committed to them.

3 *I cannot dig*—I cannot submit to be a common day labourer. *To beg I am ashamed*—But not ashamed to cheat! This was also a sense of honour! "By men called honour—by angels pride."

4 *I know*—That is, I am resolved what to do.

6 [*A hundred measures of oil*—Meaning a hundred baths, a large measure of capacity used by the Hebrews. It contained seven gallons, 2 quarts, and half a pint. It is equal to the ephah.]

7 [*A hundred measures of wheat*—That is, a hundred Cors. It contained 75 gallons, and 5 pints English.]

8 *And the Lord commended the unjust steward*—Namely, for using timely precaution; so that though the dishonesty of such a servant be hateful, yet his foresight, care, and contrivance about the interests of this life, deserve our imitation in the more important affairs of eternity. *The children of this world*—Those who seek no other portion than this world. *Are wiser*—Not absolutely so; for they are generally egregious fools: but they are more consistent with themselves; they are truer to their principles; they more steadily pursue their end; they are wiser *in their generation* (that is, in their own way) *than the children of light*—Such as are illuminated by the Spirit of God, and who would enlighten others.

9 *And I say to you*—Be good stewards even of the lowest talents wherewith God hath intrusted you. Mammon means riches or money. It is termed the mammon of unrighteousness, to denote the way in which it is commonly procured or employed. Make yourselves friends of this, by doing all possible good, particularly to the saints; *that when ye fail*, when your flesh and your heart fail, when this earthly tabernacle is dissolved, those of them who are gone before, *may receive*, may welcome *you into the everlasting habitations.*

10 And whether ye have more or less, be ye faithful and wise stewards. *He that is faithful* in what is meanest of all worldly substance, is also faithful in things of a higher nature; and he that uses these lowest gifts unfaithfully, is also unfaithful in spiritual things

11 If therefore ye have not been faithful in the unrighteous mammon, who will intrust you with the true *riches?*

12 And if ye have not been faithful in that which is another's, who will give you that which is your own?

13 (*q*) No servant can serve two masters; for either he will hate the one and love the other, or he will cleave to the one and despise the other. Ye cannot serve God and mammon.

(*q*) Matt. vi. 24.

14 ¶ And the Pharisees, who were covetous, heard all these things, and they derided him.

15 And he said to them, Ye are they who justify yourselves before men: but God knoweth your hearts; and that which is highly esteemed among men is an abomination before God.

16 (*r*) The law and the prophets *were* until John: from that time the kingdom of God is preached, and every man forceth into it. (*r*) Matt. xi. 13.

17 (*s*) Yet it is easier for heaven and earth to pass, than for one tittle of the law to fail. (*s*) Matt. v. 18.

18 (*t*) Whosoever putteth away his wife and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery.

(*t*) Matt. v. 31. xix. 7.

19 There was a certain rich man, who was clothed in purple and fine linen, and feasted splendidly every day

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12 *If ye have not been faithful in that which was another's*—None of these temporal things are yours; you are only stewards of them, not proprietors; God is the proprietor of all; he only lodges them in your hands for a season. Rich men, understand and consider this. If your steward uses any part of your estate, otherwise than you direct, he is unfaithful and unjust; and you resemble him if you use any part of that estate, which is God's, not yours, otherwise than he directs. *That which is your own*—In some parts of the East, it is customary for a manager or steward, to receive for wages a per centage upon the goods sold, or business done. Even the Gentoos have this law;—"If a man hath hired a person to conduct a trade for him, and no agreement be made with regard to wages, in that case the person hired shall receive one-tenth of the profit. *That which is your own*—must mean,—"If you have not been found faithful in the management of your principal's property, how can you expect to receive your share of that profit which should reward your labours? If you have not been just towards him, how can you expect that he will be just towards you?—God has given talents to all, wealth, mental ability, influence, time, &c. If these are not employed to promote his glory, then how can he have an interest in those promises, in which God makes heaven to be *our own* if we are faithful unto death—a reward we have not merited, but which he graciously bestows?

13 And you cannot be faithful to God, if your hearts fluctuate between God and the world; if you do not serve him alone.

15 *And he said to them, Ye are they who justify yourselves before men*—As if he had said, Pride, by which you justify yourselves, feeds covetousness, derides the gospel, (ver. 14.), and destroys the law. Ver. 18. All which is illustrated by a terrible example. *Ye justify yourselves before men*—Ye think yourselves righteous, and persuade others to think you so.

16 *The law and the prophets were* in force *until John; from that time* the gospel takes place; and humble, upright men receive it with great earnestness.

18 But ye do; particularly in this notorious instance.

19 *There was a certain rich man*—Probably a Pharisee, who *justified himself before men*—A very honest and honourable gentleman; though it was not proper to mention his name. *Who was clothed in purple and fine linen*—He was superbly clothed; probably in crimson, or scarlet, the usual colour of the dress of noblemen. It was very expensive. *And feasted splendidly every day*—And consequently was esteemed yet more for his generosity and hospitality in keeping so good a table.

20 *And there was a certain beggar named Lazarus* (according to the Greek pronunciation,) or Eleazar, or Eliezer. By his name it is probable he was of no mean family, though he was now poor. Theophylact observes, from the tradition of the Hebrews, that he lived at Jerusalem. [*Laid at his gate full of sores*—It is common in Jerusalem, and throughout

20 And there was a certain beggar named Lazarus, who was laid at his gate, full of sores:

21 And desiring to be fed with the crumbs that fell from the rich man's table: yea, the dogs also came and licked his sores.

22 And the beggar died, and was carried by angels into Abraham's bosom: the rich man also died and was buried;

23 And in hell lifting up his eyes, being in torments, he seeth Abraham afar off, and Lazarus in his bosom.

24 And crying out, he said, Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there is a great gulf fixed; so that they who would pass from hence to you cannot, neither can they pass that *would come* to us from thence.

27 Then he said, I pray thee, therefore, father, that thou wouldest send him to my father's house;

28 For I have five brethren; that he may testify to them, lest they also come into this place of torment.

29 Abraham saith to him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham; but if one go to them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

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the East, to place a cripple or leper at the door or gate of some wealthy man, or to place him in a public thoroughfare, upon his mat or wooden litter.] *Yea, the dogs also came and licked his sores*—The poor man was utterly neglected; all his ulcers lay bare, and were not closed or bound up; a loathsome and pitiable object.

21 [*And desiring to be fed with the crumbs, &c.*—At the feasts of the great they wiped their hands, not with napkins, but with the soft and fine part of the bread, and afterwards threw it to the dogs.]

22 *And the beggar*, worn out with hunger, and pain, and want of all things, *died, and was carried by angels* (amazing change of the scene) *into Abraham's bosom*—So the Jews styled paradise; the place where the souls of good men remain from death to the resurrection. It alludes to the custom of the guests reclining on a couch, the head of one being placed on or near the bosom of another. *The rich man also died and was buried*—Doubtless with pomp, though we do not read of his lying in state—that senseless and shocking insult on a poor putrifying carcase was reserved for our enlightened age!

23 *He seeth Abraham afar off*—And yet knew him at that distance: and shall not Abraham's children, when they meet in paradise, know each other?

24 *Father Abraham, have mercy on me*—Here is the only instance in Scripture of praying to departed saints: but who is it that prays, and with what success? This one instance gives little encouragement to that prevalent species of idolatry.

25 *But Abraham said, Son*—According to the flesh. We see that Abraham will not revile even a lost soul! and shall living men revile one another? *Thou in thy lifetime receivedst thy good things*—Thou didst choose and accept of worldly things as thy good, thy happiness. And can any be at a loss to know why he was in torments? His idolatry, the world, was enough to sink him to the lowest hell.

26 *Besides this, there is a great gulf fixed*—[The unchanging purposes of God, formed on the principles of eternal reason, separate the righteous and the wicked, and the places of their abode for ever. A happy spirit cannot go from heaven to alleviate the sorrows of the lost; nor can any escape from the abodes of darkness to the city of light. Heaven may be seen by the lost to the aggravation of their misery, but there can be no intercourse nor connection—for ever!

28 *Lest they also come into this place*—He might justly fear lest their reproaches should add to his own torment.

31 *Neither will they be persuaded*—Truly to repent; for this implies an en-

CHAP. XVII.

THEN said he to his disciples, (*u*) It is impossible but offences will come; but woe to *him* through whom they come. (*u*) Matt. xviii. 6. Mark ix. 20

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 (*x*) Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him. (*s*) Matt. xviii. 15.

4 And if he sin against thee seven times in a day, and seven times in a day return to thee, saying, I repent, thou shalt forgive him.

5 (*y*) And the apostles said to the Lord, Increase our faith.

(*y*) Matt. xvii. 20.

6 And the Lord said, If ye had faith as a grain of mustard-seed, ye might say to this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it should obey you.

7 But which of you having a servant ploughing, or feeding cattle, will say to him as soon as he cometh from the field, Come and sit down to table?

8 And will not rather say to him, Make ready wherewith I may sup, and gird thyself, and serve me till I have eaten; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I think not.

10 So likewise ye, when ye have done all the things that are commanded you, say, We are unprofitable servants; we have done what was our duty to do.

11 ¶ And as he went to Jerusalem, he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten lepers, who stood afar off:

13 And they lifted up *their* voice and said, Jesus, Master, have mercy on us!

14 And seeing *them*, he said to them, Go, show yourselves to the priests. And as they went, they were cleansed.

15 ¶ And one of them, when he saw that he was healed, turned back, and, with a loud voice, glorified God.

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tire change of heart: but a thousand apparitions cannot effect this. God only can, applying his word.

CHAP. XVII. v. 1. *It is impossible but offences will come*—And they ever did and do come chiefly by Pharisees; that is, men who trust in themselves that they are righteous, and despise others.

2 *Little ones*—Weak believers.

3 *Take heed to yourselves*—That ye neither offend others, nor be offended by others.

4 *If he sin against thee seven times in a day, and seven times in a day return, saying, I repent*—That is, if he gives proof that he really repents, after having sinned ever so often, receive him just as if he had never sinned against thee. But this forgiveness is due only to real penitents. In a lower sense we are to forgive all, penitent or impenitent, so as to bear them good-will, and to do them all the good we can, and that not seven times only, but seventy times seven.

5 *Lord, increase our faith*—That we may thus forgive, and may neither offend nor be offended.

6 *And he said, if ye had faith as a grain of mustard seed*—If ye had the least measure of true faith, no instance of duty would be too hard for you. *Ye might say to this sycamine tree*—This seems to have been a kind of proverbial expression. The same as the sycamore tree; it is of great size, and common to Egypt and Palestine. It strikes its roots obliquely and deeply into the ground, and it is difficult to uproot it.

7 *But which of you*—But is it not meet that you should first obey, and then triumph? though still with a deep sense of your utter unprofitableness.

9 *Doth he thank that servant*—Does he account himself obliged to him?

10 *When ye have done all, say, We are unprofitable servants*—For a man cannot profit God. Happy is he who judges himself an unprofitable servant: miserable is he whom God pronounces such. But, though we are unprofitable to him, our serving him is not unprofitable to us. For his grace gives a value to our good works; which, in consequence of his promise, entitles us to an eternal reward.

16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering, said, Were there not ten cleansed? but where are the nine?

18 They are not found returning to give glory to God, save this stranger.

19 And he said to him, Arise, and go; thy faith hath saved thee.

20 ¶ And being asked by the Pharisees, When cometh the kingdom of God? he answered them and said, The kingdom of God cometh not with observation:

21 Neither shall they say, Lo here, or lo there! For, behold, the kingdom of God is within you.

22 And he said to his disciples, The days will come when ye shall desire to see one of the days of the Son of man, and shall not see *it*.

23 (*z*) And when they shall say to you, See here: see there: go not, nor follow *them*. (*z*) Matt. xxiv. 23.

24 For as the lightning that lighteneth out of the one *part* under heaven shineth to the other *part* under heaven, so shall the Son of man be in his day.

25 But first he must suffer many things, and be rejected by this generation.

26 (*a*) And as it was in the days of Noah, so shall it be also in the days of the Son of man; (*a*) Matt. xxiv. 37.

27 They ate, they drank, they married, they were given in marriage, till the day that Noah entered into the ark, and the flood came and destroyed them all.

28 Likewise also as it was in the days of Lot: they ate, they drank, they bought, they sold, they planted, they builded:

29 But the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.

30 Even thus shall it be in the day that the Son of man is revealed.

31 In that day, he that shall be on the house-top, and his goods in the house, let him not go down to take them away; and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 (*b*) Whosoever shall seek to save his life shall lose it, and whosoever shall lose *his life* shall preserve it. (*b*) Luke ix. 24. John xii. 25.

34 I tell you, in this night, there shall be two men in one bed; one shall be taken and the other left.

35 Two women shall be grinding together; one shall be taken and the other left.

36 Two men shall be in the field; one shall be taken and the other left.

37 (*c*) And they answering, said to him, Where, Lord? And he said to them, wheresoever the body *is*, there will the eagles be gathered together. (*c*) Matt. xxiv. 28.

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20 *The kingdom of God cometh not with observation*—With such outward pomp as draws the observation of every one.

21 *Neither shall they say, Lo here, or lo there*—This shall not be the language of those who are or shall be sent by me, to declare the coming of my kingdom. *For behold the kingdom of God is within you*, or among *you*—Look not for it in distant times, or remote places; it is now in the midst of you; it is come: it is present in the soul of every true believer; it is a spiritual kingdom—a principle that exists in the heart.

22 *Ye shall desire to see one of the days of the Son of man*—One day of mercy, or one day wherein you might converse with me as you do now.

23 *They shall say, See Christ is here, or there*—Limiting his presence to this or that place.

24 *So shall the Son of man be*--So swift, so wide, shall his appearing be; *in his day*—The last day; Matt. xxiv. 27, 28.

26 *The days of the Son of man*—Those which immediately follow that which is eminently styled his day.

31 *In that day*, (which will be the grand type of the last day,) when ye shall see Jerusalem encompassed with armies.

32 *Remember Lot's wife*—And escape with haste, without looking behind you.

33 The meaning is, Yet as great as the danger will be, do not seek to save your life by violating your conscience; if you do, you will surely lose it: but if you

CHAP. XVIII.

AND he spake a parable to them to this end, that they ought always to pray, and not to faint:

2 Saying, There was in a certain city a judge, who feared not God, nor reverenced man;

3 And there was a widow in that city, and she came to him, saying, Do me justice on mine adversary.

4 And he would not for a while; but afterwards he said in himself, Though I fear not God, nor reverence man,

5 Yet because this widow giveth me trouble, I will do her justice, lest by her continual coming she weary me out.

6 And the Lord said, Hear what the unjust judge saith:

7 And shall not God vindicate his own elect, who cry to him day and night, though he bear long with them?

8 I tell you, he will vindicate them speedily. Yet when the Son of man cometh, will he find faith upon earth?

9 ¶ And he spake this parable to certain who trusted in themselves that they were righteous, and despised others:—

10 Two men went up into the temple to pray, the one a Pharisee, and the other a publican.

11 The Pharisee stood by himself, and prayed thus; God, I thank thee that I am not as other men *are*, rapacious, unjust, adulterers, or even as this publican:

12 I fast twice in the week; I give tithes of all that I possess.

13 And the publican standing afar off, would not so much as lift up his

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should lose it for my sake, you shall be paid with life everlasting. But the surest way of preserving it now, is to be always ready to give it up: a peculiar providence shall then watch over you, and put a difference between you and other men.

CHAP. XVIII. v. 1. *He spake a parable to them*—These parables warn us against two fatal extremes, with regard to prayer: the former against faintness and weariness, the latter against self-confidence. [*Men ought always to pray*—At stated times, to be habitually in that spirit of humble dependence, desire, and expectation which give life to prayer—to be frequently offering ejaculatory petitions, and to be always ready for prayer, secret, social, or public, as opportunities occur; and they ought not to faint or grow slack through delays, natural reluctance, sloth, disappointments, &c., &c. There must be *importunity*, perseverance, and faith. Believing and persevering prayer will unlock God's storehouse of all necessary blessings]

7 *And shall not God*, the most just Judge, *vindicate his own elect*—Preserve the Christians from all their foes, save from the general destruction, and avenge them of the Jews. *Though he bear long with them*—Though he does not immediately put an end to the wrongs of the wicked, or the sufferings of good men.

8 *Yet when the Son of man cometh, will he find faith upon earth?*—Notwithstanding all the instances of his long-sufferance and of justice, when he shall appear against their enemies in this age, or in after-ages, how few true believers will be found upon earth!

9 *He spake this parable*—[To the self-righteous—to humble their pride, and to show that humility is the first, second, and the last step to heaven. The Pharisee was a boaster. He represented his character as unexceptionable; so much so that he *despised others*—disdained, made nothing of others—treated them with sovereign contempt. The Pharisees made clean the outside; but what pride, vain glory, and contempt for others, were lodged within.]

11 [*The Pharisee stood*—It was a Jewish custom to pray standing; none but the royal family could pray sitting. *Even as this publican*—Why did he single him out? Because his pride painted him as an angel, and the publican as a devil. He seemed to say, "Stand by thyself; I am holier than thou!"]

12 *I fast twice in the week*—So did the strict Pharisees, every Monday and Thursday. *I give tithes of all that I possess*—Some gave one tenth of their income in tithes, and a tenth in alms. The sum of this plea is, I do no harm; I do all the good I can. I worship punctually.

13 *The publican standing afar off*—In the temple was the holy of holies, the part apportioned for the Jews, and the court of

eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner!

14 I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.

15 ¶ And (*d*) they brought to him also infants, that he might touch them: but his disciples, seeing it, rebuked them. (*d*) Matt. xix. 13. Mark x. 13.

16 But Jesus calling them to him, said, Suffer little children to come to me, and forbid them not; for of such is the kingdom of God.

17 Verily I say to you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

18 ¶ And (*e*) a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

(*e*) Matt. xix. 16. Mark x. 17.

19 But Jesus said to him, Why callest thou me good? *there is* none good save one, *that is* God.

20 Thou knowest the commandments; (*f*) Do not commit adultery. Do not murder. Do not steal. Do not bear false witness. Honour thy father and mother. (*f*) Ex. xx. 12, &c.

21 And he said, All these have I kept from my childhood.

22 Jesus hearing these things, said to him, Yet lackest thou one thing: sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven; and come follow me.

23 And when he heard this he was very sorrowful; for he was very rich.

24 And Jesus seeing that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

27 And he said, The things impossible with men are possible with God.

28 Then Peter said, Lo, we have left all, and followed thee.

29 And he said to them, Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in the present time, and in the world to come, life everlasting.

31 (*g*) Then he took to him the twelve, and said to them, Behold, we go up to Jerusalem, and all things that are written by the prophets will be accomplished on the Son of man.

(*g*) Matt. xx. 17. Mark x 33.

32 For he will be delivered to the Gentiles, and will be mocked, and spitefully entreated, and spitted on:

33 And they will scourge *him*, and put him to death; and the third day he will rise again.

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the Gentiles. Probably the publican stood at the end most distant from the *most holy place*, or in the court of the Gentiles; for he was a penitent, and felt himself utterly unworthy to appear before God. *Would not lift up his eyes*—Holding down the head towards the ground was a sign of deep distress—of a consciousness and confession of guilt. *But smote upon his breast*—A token of extreme grief, and of self-abhorrence, and extreme shame and misery for sins committed; he said, *God be merciful to me a sinner*—Or, *Be propitious to me through sacrifice*; so the original signifies—*let me have a sacrifice.* He did not want saving by *good* deeds, for no one can be—and he had none. He craved mercy *through an atonement for sin*, the only way in which God had ever pardoned sinners.]

14 *The man went down*, from the hill on which the temple stood, *justified rather than the other*—That is, and not the other.

16 *Calling them*—Those that brought the children. *Of such is the kingdom of God*—See Matt. xix. 13, &c.

22 *Yet lackest thou one thing*—Namely, to love God more than mammon. Our Saviour knew his heart, and gave him a test which laid it open to the ruler himself. And to cure his love of the world, which could not in him be cured otherwise, Christ commanded him *to sell all that he had.* But he does not command us to do this; but to use all to his glory

34 *They understood none of these things*

34 But they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ And (*h*) while he was *yet* nigh to Jericho, a certain blind man sat by the wayside begging.

(*h*) Matt. xx. 30. Mark x. 46.

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, Jesus of Nazareth passeth by.

38 And he cried aloud, saying, Jesus, Son of David, have mercy on me.

39 And they that went before charged him to hold his peace; but he cried so much the more, Thou Son of David, have mercy on me.

40 And Jesus standing still, commanded him to be brought to him; and when he was come near, he asked him,

41 Saying, What wilt thou that I should do for thee? He said, Lord, that I may receive my sight.

42 And Jesus said to him, Receive thy sight; thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God: and all the people seeing *it*, gave praise to God.

CHAP. XIX.

AND he entered and passed through Jericho.

2 And behold a man named Zaccheus, who was the chief of the publicans, and he was rich;

3 And he sought to see Jesus who he was, but could not for the crowd, because he was little of stature;

4 And running before, he climbed up into a sycamore tree to see him; for he was to pass by that way.

5 And Jesus, when he came to the place, looking up, he saw him, and said to him, Zaccheus, make haste, and come down; for to-day I must abide at thy house.

6 And he made haste and came down, and received him joyfully.

7 And seeing *it*, they all murmured, saying, He is gone to be a guest with a sinner.

8 And Zaccheus stood and said to the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have wronged any man of any thing, I restore *him* fourfold.

9 And Jesus said to him, To-day is salvation come to this house: forasmuch as he also is a Son of Abraham.

10 (*i*) For the Son of man is come

—The literal meaning, they could not fail to understand. But they could not reconcile this to their notions of the Messiah, nor in what parabolical sense to take what he said concerning his sufferings; still dreaming of the temporal kingdom.

CHAP. XIX. v. 1. *He passed through Jericho*—Zaccheus must have lived at the end of the town: the tree was in the town. *And he was rich*—These words refer to the discourse in the last chapter, ver. 24, 27. Zaccheus is a proof that it is possible, by the power of God, for even *a rich man to enter into the kingdom of heaven.*

2 *The chief of the publicans*—The tax receivers were divided into—1. The farmers or principal receivers; 2. Their servants or collectors. Zaccheus was the farmer; or principal receiver of the taxes. By his own confession he had been guilty of extortion, ver. 8.

4 *And running before*, with great earnestness, *he climbed up*—Notwithstanding his quality; his desire conquering honour and shame.

5 *Jesus said, Zaccheus, make haste and come down*—What a strange mixture of passions must Zaccheus have now felt, hearing one speak as knowing both his name and his heart.

7 *They all murmured*—All who were near; meaning that he either was a heathen, or worse than a heathen, because of his unholy and oppressive office.

8 *And Zaccheus stood*—His posture denoted his deliberate purpose and ready mind: *And said, Behold, Lord, I give, I restore*—I resolve to do it immediately. [I will comply with the Roman law which requires restitution fourfold. He who has wronged his fellow-creature must make restitution when he has it in his power, or he cannot expect the mercy of God; Numb. v. 7.]

9 *He also is a son of Abraham*—A Jew born, and as such has a right to the first offer of salvation.

to seek and to save that which was lost. (*i*) Matt. xviii. 11.

11 ¶ And as they were hearing these things, he added and spake a parable, because he was nigh Jerusalem, and because they thought the kingdom of God would immediately appear.

12 He said, therefore, (*k*) A certain nobleman went into a far country, to receive for himself a kingdom and to return. (*k*) Matt. xv. 14. Mark xiii. 34.

13 And having called ten of his servants, he gave them ten pounds, and said unto them, Trade till I come.

14 But his citizens hated him, and sent an embassy after him, saying, we will not have this man to reign over us.

15 And when he was returned, having received the kingdom, he commanded these servants to be called to him, to whom he had given the money, to know what each had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said to him, Well done, good servant; because thou hast been faithful in a very little, be thou governor over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said to him likewise, Be thou also over five cities.

20 And another came, saying, Lord, behold thy pound, which I have kept laid up in a napkin.

21 For I feared thee, because thou art an austere man; thou takest up what thou laidst not down, and reapest where thou didst not sow.

22 And he saith to him, Out of thy own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up what I laid not down, and reaping what I did not sow!

23 Wherefore then gavest thou not my money into the bank, that at my coming I should have received it with interest?

24 And he said to them that stood by, Take the pound from him, and give it to him that hath ten pounds!

25 (And they said to him, Lord, he hath ten pounds!)

26 (*l*) For I say unto you, To every one that hath shall be given; but from him that hath not, even what he hath shall be taken away from him.

(*l*) Matt. xxv. 29. Luke viii. 18.

27 Moreover those my enemies, who

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11 *They thought the kingdom of God* (A glorious, temporal kingdom) *would immediately appear.*

12 *He went into a far country to receive a kingdom*—The Jewish kings were then appointed by the Roman Emperors, to whom Judea was subject. About this time Archelaus, a son of Herod the Great, actually went to Rome to obtain a confirmation of the title which his father had left him—to receive for himself a kingdom. But the people hated him, and sent an embassy after him, stating before Cæsar, "We will not have this man to reign over us." But he would not listen to their statements. He received the kingdom, returned, and severely punished those who opposed him—To such events the parable alludes. Thus Christ ascended to the right hand of God, to take possession of the mediatorial kingdom; Phil. ii. 8, 9; Heb. i. 3, 8, 9. *And to return* to judge and punish the rebellious Jews—and at the end of the world to say to every man and woman, *Give an account of thy stewardship!*]

13 *Trade till I come*—To visit the nation, to destroy Jerusalem, to judge the world; or, to require thy soul of thee.

14 *But his citizens*, (Such were those of Jerusalem,) *hated him, and sent an embassy after him*—Or ambassadors to a superior court, to enter their protest against his having the regal power. In such a solemn manner did the Jews protest, before God, that Christ should not reign over them. *This man*—So they called him in contempt.

15 *When he was returned*—In his glory.

23 *With interest*—Which does not appear to be contrary to any law of God or man. But this is no plea for *usury*, that is, the taking such interest as implies any degree of oppression or extortion.

28 *He went before*—The foremost of the company, showing his readiness to suffer.

would not that I should reign over them, bring hither, and slay before me.

28 And having said these things he went before, going up to Jerusalem.

29 ¶ And (*m*) as he drew nigh to Bethphage and Bethany, at the mount called the *mount* of Olives, he sent two of his disciples, (*m*) Matt. xxi. 1. Mark xi. 1.

30 Saying, Go ye into the village over against *you*, in which entering, ye shall find a colt tied, whereon never man yet sat; loose him and bring *him* hither.

31 And if any man ask you, Why do ye loose *him?* thus shall ye say to him, The Lord hath need of him.

32 And they that were sent went, and found even as he had said to them.

33 And as they were loosing the colt, the owners thereof said to them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus, and they cast their garments on the colt, and sat Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works they had seen,

38 Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said to him, Master, rebuke thy disciples.

40 And he answering, said to them, I tell you, that if these should hold their peace, the stones would immediately cry out.

41 And as he drew near, he beheld the city, and wept over it,

42 Saying, Oh that thou hadst known, even thou, at least in this thy day, the things *that are* for thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side.

44 And they shall cast thee to the ground, and thy children *that are* in thee; and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation.

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29 *He drew nigh to* the place where the borders of *Bethphage and Bethany* met, *at the* foot of the *mount of Olives.*

37 *The whole multitude began to praise God*—Speaking at once, as it seems, from a divine impulse, words, which most of them did not understand.

38 *Peace in heaven*—God being reconciled to man.

39 *Rebuke thy disciples*—Paying thee this immoderate honour.

40 *If these should hold their peace, the stones* before you *would cry out*—That is, God would raise some still more unlikely instruments to declare his praise. For the power of God will not return empty.

41 *He beheld the city, and wept over it* —[On account of the base and ungrateful conduct of the inhabitants. What people was so Divinely privileged and blessed? They had Moses and the prophets to guide them, and Jehovah miraculously to feed, defend, and lead them. But they loved idols more, and despised their Maker. Well might the Saviour weep. "He came unto his own, and his own received him not." In the courts of the temple and in the streets of Jerusalem he taught. His accents of mercy were heard within her walls, and there his stupendous miracles were performed. Here his Divinity was blasphemed, his name cast out, his miracles ascribed to Satanic agency. "He was despised and rejected of men." Soon their city would be destroyed. These, and many other circumstances, caused the Saviour to weep.]

42 *O that thou hadst known, at least in this thy day*—After thou hadst neglected so many. *Thy day*—The day wherein God still offers thee his blessings.

43 *Thine enemies shall cast a trench about thee, and compass thee round*—All this was exactly performed by Titus, the Roman general.

44 *And thy children within thee*—All the Jews were then gathered together, it being the time of the passover. *They*

45 ¶ And (*n*) going into the temple, he drove out them that sold, and them that bought therein.

(*n*) Matt. xxi. 12. Mark xi. 11.

46 Saying to them, It is written, (*o*) My house is the house of prayer, but ye have made it a den of thieves.

(*o*) Isaiah lvi. 7.

47 And he was daily teaching in the temple. But the chief priests, and the scribes, and the chief of the people, sought to destroy him;

48 And found not what they might do: for all the people hung upon him to hear him.

CHAP. XX

AND (*p*) on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him, with the elders;

(*p*) Matt. xxi. 23. Mark xi. 27.

2 And spake to him, saying, Tell us by what authority dost thou these things, and who is he that gave thee this authority?

3 And he answering, said, I will also ask you one thing, and tell me:

4 Was the baptism of John from heaven, or of men?

5 And they reasoned among themselves, saying, If we say, From heaven, he will say, Why then did ye not believe him?

6 But if we say, Of men, all the people will stone us; for they are persuaded that John was a prophet.

7 And they answered, They could not tell whence.

8 Jesus said to them, Neither tell I you by what authority I do these things.

9 (*q*) Then he spake this parable to the people: A certain man planted a vineyard, and let it out to husbandmen, and went into a far country for a long time. (*q*) Matt xxi. 33. Mark xii. 1.

10 And at the season he sent a servant to the husbandmen, that they might give him of the fruit of the vineyard: but the husbandmen beat and sent him away empty.

11 And again he sent another servant; and they beat him also, and treated *him* shamefully, and sent *him* away empty.

12 And again he sent a third; and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son; perhaps, seeing him, they will reverence *him*.

14 But the husbandmen seeing him, reasoned among themselves, saying, This is the heir: come let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed *him*. What therefore will the lord of the vineyard do to them?

16 He will come and destroy these husbandmen, and give the vineyard to others. And hearing *it*, they said, God forbid.

17 And he looked on them and said, What is this then that is written, (*r*) The stone which the builders rejected, this is become the head of the corner.

(*r*) Psalm cxviii. 22.

18 (*s*) Whosoever shall fall on that

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shall not leave one stone upon another—Only three towers were left standing for a time, to show the former strength and magnificence of the place. But these were afterwards levelled with the ground.

CHAP. XX. v. 9. *A long time*—It was a long time from the entrance of the Israelites into Canaan to the birth of Christ.

16 *He will destroy these husbandmen*—Probably he pointed to the scribes, chief priests, and elders, who allowed, "he will miserably destroy those wicked men," (Matt. xxi. 41.), but could not bear this applying to themselves. They might also mean, God forbid that we should be guilty of such a crime as your parable seems to charge us with, viz. rejecting and killing the heir. Christ answers, But ye will do it, as is prophesied of you.

17 *He looked on them*—To sharpen their attention.

20 *Just men*—Men of a tender conscience. *To take hold of his discourse*—If he answered, as they hoped he would.

stone shall be broken: but on whomsoever it shall fall it will grind him to powder. (s) Matt. 21. 44.

19 And the chief priests and scribes sought to lay hands on him the same hour; but they feared the people; for they knew he had spoken this parable against them.

20 ¶ (t) And watching *him*, they sent forth spies feigning themselves to be just men, to take hold of his discourse, that they might deliver him to the power and authority of the governor. (t) Matt. xxii 16. Mark xii. 13.

21 And they asked him, saying, Master, we know that thou speakest and teachest rightly, neither acceptest thou persons, but teachest the way of God in truth:

22 Is it lawful for us to give tribute to Cæsar or no?

23 But he observing their craftiness, said to them, Why tempt ye me?

24 Show me a penny. Whose image and inscription hath it? They answering, said, Cæsar's.

25 He said, Render therefore to Cæsar the thing which are Cæsar's, and to God the things which are God's.

26 And they could not take hold of his words before the people: and marvelling at his answer, they held their peace.

27 ¶ (u) Then certain of the Sadducees, who deny there is any resurrection, coming to him, asked him, (u) Matt. xxii. 23. Mark xii. 18.

28 Saying, Master, Moses wrote to us, (x) If a man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed to his brother. (x) Deut. xxv. 5.

29 Now there were seven brethren, and the first taking a wife died without children:

30 And the second took her to wife, and he died childless:

31 And the third took her: and in like manner the seven also: and they died and left no children;

32 Last of all, the woman died also.

33 Therefore in the resurrection whose wife of them is she? For seven had her to wife.

34 And Jesus answering, said to them, The children of this world marry, and are given in marriage!

35 But they who are counted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage.

36 For neither can they die any more; for they are equal to angels, and are the children of God, being the children of the resurrection.

37 But that the dead are raised, even Moses showed at the bush, (y) when he calleth the Lord, The God of Abraham, and the God of Isaac, and the God of Jacob. (y) Exod. iii. 7.

38 For he is not a God of the dead, but of the living: so that all live to him.

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21 *Thou speakest* in private, *and teachest* in public.

24 *Show me a penny*—A Roman penny, which was the sum usually paid on that occasion, about sevenpence halfpenny. *Whose image and inscription hath it?* The image was the head of Cæsar, the inscription his titles. Julius Cæsar was the first who caused his image to be struck on the Roman coin.

26 *They could not take hold of his words before the people*—As they did afterwards before the Sanhedrim, in the absence of the people.—Chap. xxii. 67, &c.

34 *The children of this world*, the inhabitants of earth, *marry and are given in marriage*—All are subject to the law of mortality; so that the species needs to be continually repaired.

35 *But they who obtain that world*, which they enter into before *the resurrection of the dead.*

36 *They are the children of God*—In a more eminent sense when they rise again.

37 *That the dead are raised, even Moses*, as well as the other prophets, *showed, when he calleth*—That is, when he recites the words which God spake of himself, *I am the God of Abraham, &c.* It cannot properly be said, that God is the God of any who are totally perished.

38 *He is not a God of the dead;* or, *there is no God of the dead*—The term God implies such a relation as cannot possibly subsist between him and the dead; who,

39 And some of the scribes answering, said, Master, thou hast spoken excellently well.

40 And after that, they durst not ask him any question at all.

41 ¶ (*z*) And he said to them, How say they, that Christ is David's son?

(*z*) Matt. xvii. 41. Mark xii. 35.

42 And David himself saith, in the book of Psalms, (*a*) The Lord said to my Lord, sit thou on my right hand,

(*a*) Ps. cx. 1.

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord: how is he then his son?

45 Then, in the hearing of all the people, he said to his disciples,

46 (*b*) Beware of the scribes, who desire to walk in long robes, and love salutations in the markets, and the highest seats in the synagogues, and the chief places at the feasts;

(*b*) Matt. xxiii. 5.

47 (*c*) Who devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

(*c*) Matt. xxiii. 14.

CHAP. XXI.

AND (*d*) looking up he saw the rich casting their gifts into the treasury.

d) Mark xii. 41.

2 And he saw also a certain poor widow casting in thither two mites.

3 And he said, Of a truth I say to you, this poor widow hath cast in more than they all.

4 For all these have of their abundance cast into the offerings of God; but she of her penury hath cast in all the living she had.

5 ¶ (*e*) And as some spake of the temple, that it was adorned with goodly stones and gifts, he said,

(*e*) Matt. xxiv. 1. Mark xiii. 1.

6 *As for* these things which ye behold, the days will come in which there shall not be left one stone upon another that shall not be thrown down.

7 And they asked him, saying, Master, when shall these things be? And what *is* the sign when these things shall come to pass?

8 And he said, Take heed that ye be not deceived; for many shall come in my name, saying, I am *the Christ:* and the time is near. Go ye not after them.

9 And when ye shall hear of wars and commotions, be not terrified; for these things must be first: but the end is not immediately.

10 Then said he to them, Nation shall rise against nation, and kingdom against kingdom;

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in the Sadducee's sense, are extinguished spirits, and could neither worship him nor receive good from him. *So that all live to him*—All who have him for their God live to enjoy him. This sentence is not an argument for what went before, but the proposition to be proved. And the consequence is just: for as all the faithful are the children of Abraham, and the promise of being "a God to him and to his seed" is entailed upon them, it implies their continued existence and happiness in a future state as much as Abraham's. And as the body is an essential part of man, it implies both his resurrection and theirs; and so overthrows the Sadducean doctrine.

40 *They durst not ask him any question*—The Sadducees durst not: but one of the scribes did soon after.

CHAP. XXI. v. 1. *Looking up*—From those on whom his eyes were fixed before. *The treasury*—One of the several chests placed to receive the gifts voluntarily given to defray the expenses of the temple.

5 *Goodly stones*—See note on Matt. xxiv. 1. *And gifts*—Decorations and appropriate ornaments, with which persons delivered from imminent danger, had, in paying their vows, hung on the walls and pillars.—The marble of the temple was so white, that it appeared like a mountain of snow at a distance; and the gilding of many parts made it, especially when the sun shone, a most splendid and beautiful spectacle.

8 *And the time is near*—When I will deliver you from all your enemies. These are the words of the seducers.

9 *Commotions*—Intestine broils, civil wars.

11 *Fearful sights and signs from heaven*—Those signs, according to Josephus,

11 And great earthquakes shall be in divers places, and famines and pestilences, and there shall be fearful sights and great signs from heaven.

12 (*f*) But before all these things they will lay their hands on you, and persecute *you*, delivering *you* up to the synagogues and into prisons, being brought before kings and rulers for my name's sake.

(*f*) Mark xiii. 9.

13 And it shall turn to you for a testimony.

14 Settle it therefore in your hearts not to premeditate what to answer:

15 For I will give you a mouth and wisdom, and all your adversaries shall not be able to gainsay or resist.

16 (*g*) But ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends: and *some* of you they will cause to be put to death.

(*g*) Matt. x. 21.

17 (*h*) And ye shall be hated by all men for my name's sake.

(*h*) Matt. xxiv. 13. Mark xiii. 13.

18 But there shall not a hair of your head perish.

19 In your patience possess ye your souls.

20 And when ye see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them that are in Judea flee to the mountains, and let them that are in the midst of it depart out, and let not them that are in the countries enter into it.

22 For these are the days of vengeance, that all things which are written may be fulfilled.

23 But woe to them that are with child, and to them that give suck in those days; for there shall be great distress in the land, and wrath on this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden by the Gentiles, till the times of the Gentiles are fulfilled.

25 (*i*) And there shall be signs in the sun, and moon, and stars; and upon the earth distress of nations, with perplexity, the sea roaring and tossing:

(*i*) Matt. xxiv. 29. Mark xiii. 24.

26 Men fainting away for fear, and expectation of the things coming upon the world; for the powers of the heavens shall be shaken.

27 And then shall they see the Son of man coming in a cloud, with power and great glory.

28 ¶ Now when these things begin

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were a flaming sword in the air, a comet, a great light between the temple and the altar, armies in the air, warring against each other, &c.

13 *It shall turn to you for a testimony*—Of your having delivered your own souls, and of their being without excuse.

18 *Not a hair of your head*, (a proverbial expression,) *shall perish*—Without the special providence of God: and not before the time, nor without a full reward.

19 *In your patience possess ye your souls*—Be calm and serene, masters of yourselves, and superior to all irrational and disquieting passions. By governing your spirits, you will avoid much misery, and guard against all dangers.

21 *Let them that are in the midst of it*—Where Jerusalem stands (i. e. they that are in Jerusalem) depart out of it, before their retreat is cut off by the uniting of forces near the city. And let not those in the adjacent countries enter into it.

22 *All things which are written*—Particularly in Daniel.

24 *They shall fall by the edge of the sword, and shall be led away captive*—Eleven hundred thousand perished in the siege of Jerusalem, and above ninety thousand were sold for slaves. So terribly was this prophecy fulfilled. *And Jerusalem shall be trodden by the Gentiles*—That is, inhabited. The land was sold, and no Jew suffered to come within sight of Jerusalem. The foundation of the city was ploughed up, and a heathen temple built where the temple of God had stood. *The times of the Gentiles*—That is, the times limited for their treading the city; which shall terminate in the full conversion of the Gentiles.

25 *And there shall be*—Before the great day, which was typified by the destruction of Jerusalem; *signs*—Different from those mentioned ver. 11, &c.

28 *Now when these things*, mentioned

to come to pass, look up and lift up your heads; for your redemption draweth nigh.

29 And he spake a parable to them: Behold the fig-tree and all the trees.

30 When they now shoot forth, ye see and know of yourselves, that summer is now nigh.

31 So likewise when ye see these things come to pass, know that the kingdom of God is nigh.

32 Verily I say unto you, This generation shall not pass away, till all things be effected.

33 Heaven and earth shall pass away, but my words shall in no wise pass away.

34 (*k*) But take heed to yourselves, lest at any time your hearts be overloaded with gluttony and drunkenness, and the cares of this life, and so that day come upon you unawares.

(*k*) Matt. xxiv. 42. Mark xii. 33. Ch. xiii. 35.

35 For as a snare shall it come on all them that sit on the face of the whole earth.

36 Watch ye therefore and pray always, that ye may be counted worthy to escape all these things which will come to pass, and to stand before the Son of man.

37 ¶ Now by day he was teaching in the temple; and at night, going out, he lodged at the mount called *the mount* of Olives.

38 And all the people came early in the morning to him in the temple to hear him.

CHAP. XXII.

NOW (*l*) the feast of unleavened bread drew nigh, which is called the Passover.

(*l*) Matt. xxvi. 1. Mark xiv. 1.

2 And the chief priests and scribes sought how they might kill him; but they feared the people.

3 ¶ Then entered Satan into Judas,

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ver. 8, and 10, &c., *begin to come to pass, look up* with firm faith, *and lift up your heads* with joy, *for your redemption* out of many troubles *draweth nigh*, by God's destroying your enemies.

29 *Behold the fig-tree and all the trees*—Christ spake this in the spring, just before the passover, when all the trees were budding on the mount of Olives, where they then were.

30 *Ye know of yourselves*—Though none teach you.

32 *The kingdom of God is nigh*--The destruction of the Jewish city, temple, and religion, to make way for the advancement of my kingdom.

33 *Till all things are effected*—All that has been spoken of the destruction of Jerusalem, to which the question, ver. 7, relates: and which is treated of from the 8th to the 24th verse.

34 *Take heed lest your hearts be overloaded with gluttony and drunkenness*—And was there need to warn the apostles against such sins as these? Then surely there is need to warn even strong Christians against the grossest sins. Neither are we wise, if we think ourselves out of the reach of any sin. *And so that day*—Of judgment or of death come upon you, even you that are not of this world, *unawares*.

35 *That sit*—Careless and at ease.

36 *Watch ye therefore*—This is the conclusion of all that precedes. *That ye may be accounted worthy*--This word sometimes signifies an honour conferred on a person; as when the apostles are said to be *counted worthy to suffer shame for Christ*. Acts v. 41. Sometimes meet or becoming; as when John the Baptist exhorts to "*bring fruits worthy of repentance*." Luke iii. 8. And so, to *be counted worthy to escape*, is, to have the honour of it, and to be prepared for it. *To stand* —With joy and triumph; not to fall before him and his foes.

37 *Now by day* (in the day-time) *he was teaching in the temple*—This shows how our Lord employed his time, after coming to Jerusalem; but it is not said, he was this day in the temple, and next morning the people came. It does not therefore imply that he came any more after this into the temple.

38 *And all the people came early in the morning to hear him*—How much happier were his disciples in these early lectures, than the slumbers of the morning could have made them. Let us deny ourselves of unnecessary sleep, that we may, morning after morning, place ourselves at his feet, receiving the instructions of his word, and seeking those of his Spirit.

surnamed Iscariot, being of the number of the twelve.

4 And he went and talked with the chief priests and captains, how he might betray him to them.

5 And they were glad, and agreed to give him money.

6 And he promised, and sought opportunity to betray him to them, in the absence of the multitude.

7 ¶ (*m*) And the *first* day of unleavened bread was come, when the passover was to be killed.

(*m*) Matt. xxvi. 17. Mark xiv. 12.

8 And he sent Peter and John, saying, Go and make ready for us the passover, that we may eat *it*.

9 And they said to him, Where wilt thou that we make it ready?

10 And he said to them, Behold when ye are entered into the city, a man will meet you bearing a pitcher of water; follow him into the house where he entereth.

11 And say to the master of the house, The master saith to thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he will show you a large upper room furnished; there make ready.

13 And they went, and found as he had said to them, and they made ready the passover.

14 ¶ (*n*) And when the hour was come, he sat down, and the twelve apostles with him.

(*n*) Matt. xxvi. 20. Mark xvi. 17.

15 And he said to them, With desire have I desired to eat this passover with you, before I suffer.

16 For I say unto you, I will not eat thereof any more, till it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this and divide *it* among yourselves.

18 For I say unto you, I will not drink of the fruit of the vine till the kingdom of God shall come.

19 And he took bread, and gave thanks and brake *it*, and gave to them, saying, This is my body which is given for you; do this in remembrance of me.

20 Likewise also the cup after supper, saying, This cup *is* the New Testament in my blood, which is shed for you.

CHAP. XXII. v. 3. *Then entered Satan*—Who is never wanting to assist those whose heart is bent upon mischief.

4 *Captains*—Called *captains of the temple*, ver. 52. They were Jewish, not military officers, who presided over the guards which kept watch every night in the temple.

15 *With desire have I desired*—That is, Most earnestly have I longed to eat this passover, He desired it for the sake of his disciples, to whom he desired to manifest himself further at this solemn parting; and for the sake of his Church, that he might institute the grand memorial of his death.

16 *For I will not eat thereof any more*—That is, it will be the last I shall eat with you before I die. *The kingdom of God* did not begin till his resurrection. Then was *fulfilled* what was typified by the passover.

17 *And he took the cup* (that cup which used to be brought at the beginning of the Paschal solemnity) *and said, Take this and divide it among yourselves; for I will not drink*—As if he had said, Do not expect me to drink of it; I will drink no more before I die.

19 *And he took bread*—Some time after, when supper was ended, wherein they had eaten the Paschal lamb. *This is my body*—As he had just celebrated the Paschal supper, called the passover, so, in like figurative language, he calls this bread his body. And this circumstance was sufficient to prevent any mistake, as if this bread was his real body, any more than the Paschal lamb was really the passover.

20 *This cup is the New Testament*—Here is an undeniable figure, whereby the cup is put for the wine in the cup. And this is called *The New Testament in Christ's blood*, which could not possibly mean, that it was the New Testament itself, but only the seal of it, and the sign of that blood which was shed to confirm it. How could the cup of wine in his hand be his blood, when that blood was yet flowing in his veins?

21 *The hand of him that betrayeth me is with me on the table*—Christ spake these

21 But, behold, the hand of him that betrayeth me is with me on the table.

22 And truly the Son of man goeth as it was determined; but woe to that man by whom the Son of man is betrayed.

23 And they inquired among themselves, which of them it was that would do this?

24 There was also a contention among them, Which of them was the greatest.

25 And he said unto them, The kings of the Gentiles lord it over them, and they that exercise authority upon them have the title of benefactors.

26 But ye *shall* not *be* so: but he that *is* greatest among you, let him be as the least, and he that *is* chief as he that serveth?

27 For which is greater, he that sitteth at table, or he that serveth? *Is* not he that sitteth at table? But I am in the midst of you as he that serveth.

28 Ye are they who have continued with me in my temptations:

29 And I appoint to you a kingdom, as my Father hath appointed to me:

30 That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

31 And the Lord said, Simon, Simon, behold Satan hath desired *to have* you, that he might sift *you* as wheat.

32 But I have prayed for thee, that thy faith fail not; and when thou art returned strengthen thy brethren.

33 And he said to him, Lord, I am ready to go with thee both to prison and to death.

34 And he said, I tell thee, Peter, it shall not be *the time* of cockcrowing this day, before thou wilt thrice deny that thou knowest me.

35 And he said to them, When I

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words, *before* he instituted the Lord's supper; for all the other evangelists mention the sop, *immediately after receiving* which *he went out*. John xiii. 30. (Nor did he return, till he came into the garden to betray his master.) Now this could not be dipped or given, but while the meat was on the table. But this was all removed before the bread and cup were brought.

24 *There was also a contention among them*—It is probable this was the same dispute which is mentioned by St. Matthew and St. Mark; and though related here, it happened some time before.

25 *They that exercise* the most arbitrary *authority over them*, have from their flatterers *the* vain *title of benefactors*.

26 *But* ye are to be benefactors of mankind, not by governing, but by serving.

27 *For*—This he proves by his own example. *I am in the midst of you*—Just now: see with your eyes, I take no state upon me, but sit *in the midst*, on a level with the lowest of you.

28 *Ye have continued with me in my temptations*—And all his life was nothing else, particularly from his entering on his public ministry.

29 *And I* will preserve you in all your temptations, till ye enter into the kingdom of glory: *Appoint to you*—By these very words. Not a primacy to one, but a kingdom to every one: on the same terms: *As my Father hath appointed to me*—Who have fought and conquered.

30 *That ye may eat and drink at my table*—That is, that ye may enjoy the highest happiness as guests, not as servants. These expressions primarily apply to the twelve apostles, and secondly, to all Christ's servants, whose spiritual powers, honours, and delights are figuratively represented, with respect to their advancement in the kingdom of grace and that of glory. See Notes on Matt. xix. 28.

31 *Satan hath desired to have you*, my apostles, *that he might sift you as wheat*—Try you to the uttermost.

32 *But I have prayed for thee*, who wilt be in the greatest danger of all, *that thy faith fail not* altogether. *And when thou art returned* from thy fight, *strengthen thy brethren*—All that are weak in faith; and scandalized at thy fall.

34 *It shall not be the time of cock crowing this day*—The common time of cockcrowing, (which is usually about three in the morning) probably did not come, till after the cock which Peter heard had crowed twice, if not oftener.

35 *When I sent you—lacked ye any*

sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he to them, But now he that hath a purse let him take *it*, and likewise *his* scrip; and he that hath no sword, let him sell his garment and buy one.

37 For I say to you, that this which is written must yet be accomplished in me, (*o*) And he was numbered with the transgressors. For the things concerning me have an end. *(o)* Isa. liii. 12.

38 And they said, Lord, behold here *are* two swords. And he said to them, It is enough.

39 (*p*) And going out, he went, according to *his* custom, to the mount of Olives, and his disciples also followed him. *(p)* Matt. xxvi. 30.

40 And when he was at the place he said to them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast; and kneeling down, he prayed, saying,

42 Father, if thou art willing, remove this cup from me: nevertheless not my will, but thine be done.

43 And there appeared to him an angel from heaven, strengthening him.

44 And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down on the ground.

45 And rising up from prayer, he came to his disciples, and found them sleeping for sorrow;

46 And said to them, Why sleep ye? Rise, and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near to Jesus to kiss him.

48 And Jesus said to him, Judas, betrayest thou the Son of man with a kiss?

49 (*q*) And they who were about him seeing what would follow, said to him, Lord, shall we smite with the sword? *(q)* Matt. xxvi. 51. Mark xiv. 47.

50 And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answering, said, Suffer ye thus far. And touching his ear he healed him.

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thing—Were ye not borne above all want and danger?

36 *But now*, you will be in a very different state. You will want every thing. *He that hath no sword, let him sell his garment and buy one*—In their itinerancy, the apostles would meet with numerous banditti, and savage wild beasts and reptiles; as they crossed deserts, and passed through jungles, they would require weapons of defence. Our Lord never intended these weapons for offence, as he was opposed to war in all its forms.

37 *The things* which are written *concerning me, have an end*—Are now drawing to a period; are now upon the point of being accomplished.

38 *Here are two swords*—The Jews carried them when they travelled, to defend themselves against robbers and assassins. But did the apostles need to seek such defence? *And he said, It is enough*—I did not mean you were to fight, only to defend.

40 *The place*—The garden of Gethsemane.

43 *Strengthening him*—Lest his body should sink and die before the time.

44 *And being in an agony*—Probably just now grappling with the powers of darkness; feeling the weight of the wrath of God, and surrounded with a mighty host of devils, who exercised all their force and malice to persecute and distract his wounded spirit. *He prayed more earnestly*—Even with stronger cries and tears: *and his sweat*, as cold as the weather was, *was as it were great drops of blood*—Which by the vehement distress of his soul, were forced out of the pores, in so great a quantity, as afterwards united in large, thick, grumous drops, and *fell to the ground*. [We have read of persons, through the pressure of mental agony, sweating blood. But the sweat of the Redeemer was produced by a preternatural cause.]

48 *Betrayest thou the Son of man*—Him whom thou knowest to be the Son of man, the Christ.

49 *Seeing what would follow*—That they were just going to seize him.

51 *Suffer* me to have my hands at lib-

52 Then Jesus said to the chief priests, and captains of the temple, and the elders, who were come to him, Are ye come out as against a robber, with swords and clubs?

53 When I was daily with you in the temple, ye stretched not forth *your* hands against me; but this is your hour and the power of darkness.

54 (*r*) Then taking him they led him, and brought him to the high priest's house; and Peter followed afar off.

(*r*) Matt. xxvi. 57. Mark xiv. 53. John xviii. 12.

55 And when they had kindled a fire in the midst of the hall, and were sat down together, Peter sat down among them.

56 But a certain maid seeing him as he sat by the light, and looking earnestly upon him, said, This *man* also was with him.

57 But he denied him, saying, Woman, I know him not.

58 And after a while another saw him and said, Thou also art of them. And Peter said, Man, I am not.

59 And about one hour after, another confidently affirmed, saying, Of a truth this *man* also was with him, for he is a Galilean.

60 And Peter said, Man, I know not what thou meanest. And immediately, while he yet spake, the cock crew.

61 And the Lord turning, looked upon Peter: and Peter remembered the word of the Lord, how he had said to him, Before cock-crowing thou wilt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ And (*s*) the men that held Jesus mocked and smote him.

(*s*) Matt. xxvi. 67. Mark xiv. 65.

64 And having blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ And (*t*) when it was day, the elders of the people, and the chief priests, and the scribes, came together, and led him into their council, saying,

(*t*) Matt. xxvi. 63. Mark xiv. 60.

67 Art thou the Christ? Tell us. And he said to them, If I tell you, ye will not believe.

68 And if I also ask *you*, ye will not answer me, nor let *me* go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 And they all said, Art thou then the Son of God? He said, Ye say *it:* I am.

71 And they said, What farther need have we of evidence? for we ourselves have heard from his own mouth.

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erty *thus far*, while I do one more act of mercy, and heal the wounded man.

52 *Jesus said to the chief priests, and captains, and the elders, who were come*—And all these came of their own accord; the soldiers and servants were sent.

53 *This is your hour*, before which ye could not take me; *and the power of darkness*—The time when Satan has power.

58 *Another* man *saw him and said*—Observe here, in order to reconcile the four evangelists, that divers persons concurred in charging Peter with belonging to Christ. 1. The maid that let him in, afterwards seeing him at the fire, first questioned him, and then affirmed that he was with Christ. 2. Another maid accused him to the standers by, and caused the man here mentioned, to renew the charge against him, which caused the second denial. 3. Others of the company noticed his being a Galilean, and were seconded by the kinsman of Malchus, who affirmed he had seen him in the garden. And this drew on the third denial.

59 *And about one hour after*—So he did not recollect himself in all that time.

64 *And having blindfolded him, they struck him on the face*—This is placed by St. Matthew and Mark after the council's condemning him. Probably he was abused in the same manner, both before and after his condemnation.

65 *Many other things blasphemously spake they against him*—The expression is remarkable. They charged him with blasphemy, because he said he was the Son of God: but the evangelist fixes that charge on them, because he really was so.

70 *They all said, Art thou then the Son of God*—Both these, the Son of God, and the Son of man, were known titles of the

CHAP. XXIII.

AND (*u*) the whole multitude of them arose and led him to Pilate.
And they accused him, saying,

(*u*) Matt xxvii. 1. Mark xv. 1. John xviii. 28.

2 We found this *fellow* perverting our nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ, a king.

3 And Pilate asked him, saying, Art thou the king of the Jews? And he answering him, said, Thou sayest.

4 Then said Pilate to the chief priests and the multitude, I find no fault in this man.

5 ¶ But they were the more violent, saying, He stirreth up the people, teaching through all Jewry, beginning from Galilee to this place.

6 Pilate hearing of Galilee, asked if the man was a Galilean.

7 And when he knew that he belonged to Herod's jurisdiction, he sent him to Herod, who himself was also in Jerusalem at that time.

8 And Herod seeing Jesus, was exceeding glad; for he had been long desirous to see him, because he had heard many things of him, and hoped to see some miracle done by him.

9 And he questioned him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod, having, with his soldiers, set him at nought, and mocked *him*, and arrayed him in a splendid robe, sent him back to Pilate.

12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 ¶ And Pilate having called together the chief priests, and the rulers, and the people,

14 Said to them, Ye have brought this man to me, as perverting the people; and behold, I, having examined *him* before you, have found no fault in this man touching the things whereof ye accuse him.

15 Nor yet Herod; for I sent you to him, and lo, he hath done nothing worthy of death.

16 I will therefore chastise and release him.

17 (*x*) For he was under the necessity of releasing one to them at the feast.

(*x*) Matt. xxvii. 15. Mark xv. 6. John xviii.

18 And they cried all at once, saying, Away with this *man*, and release to us Barabbas:

19 (Who, for an insurrection made in the city, and for murder, had been cast into prison.)

Messiah, the one taken from his divine, and the other from his human nature.

CHAP. XXIII. 2. *Perverting the nation*—Exciting to disaffection and rebellion against the Roman government under Cæsar.

4 *Then said Pilate*, after having heard his defence, *I find no fault in this man*—I do not find that he either asserts or attempts any thing seditious or injurious to Cæsar. [Pilate did not say this till after Christ had stated to him that his kingdom was not of this world; (John xviii. 36, 38) and not until he found that the statements of the witnesses were worthless. See ver. 14.]

5 *He stirreth up the people, beginning from Galilee*—Probably they mention Galilee to alarm Pilate, because the Galileans were notorious for sedition and rebellion. *Jewry*—Another name for the country of Judea.

7 *He sent him to Herod*—Herod Antipas, who beheaded John. The Roman government sometimes sent the prisoner back to the district to which he belonged. Pilate did it now to become recommended to Herod.

8 *He had been long desirous to see him*—Out of mere curiosity.

9 *He questioned him*—Probably concerning the miracles which were reported to have been wrought by him.

11 *Herod set him at nought*—Probably judging him to be a fool, because he answered nothing. *In a splendid robe*—In royal apparel; intimating that he feared nothing from this king.

15 *He hath done nothing worthy of death*—According to the judgment of Herod also.

16 *I will therefore chastise him*—Here Pilate began to give ground, which only encouraged them to press on.

20 Pilate desiring to release Jesus, spake again to them.

21 But they cried out, saying, Crucify him, crucify him.

22 He said to them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise and release him.

23 But they were instant with loud voices, requiring that he should be crucified. And the voices of them and of the chief priests prevailed.

24 And Pilate gave sentence, that what they desired should be done.

25 And he released to them him that for insurrection and murder had been cast into prison, whom they desired; but he delivered Jesus to their will.

26 ¶ (*y*) And as they led him away, they laid hold on one Simon a Cyrenian, coming out of the country; and on him they laid the cross, that he might bear *it* after Jesus.

(*y*) Matt. xvii. 31. Mark xv. 21. John xix. 15.

27 And there followed him a great company of people and of women, who also bewailed and lamented him.

28 But Jesus, turning to them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children.

29 For behold, the days are coming in which they will say, Happy *are* the barren, and the wombs that never bare, and the breasts that never gave suck.

30 (*z*) Then shall they say to the mountains, Fall on us; and to the hills, Cover us.

(*z*) Hosea x. 8.

31 For if they do these things in the green tree, what shall be done in the dry?

32 And there were also led two other *men*, malefactors, to be put to death with him.

33 ¶ And when they were come to the place called *the place* of a skull, there they crucified him, and the two malefactors, one on the right hand, and one on the left.

34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his garments and cast lots.

35 And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him

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22 *He said to them the third time, Why, what evil hath he done*—As Peter, a disciple of Christ, dishonoured him by denying him thrice, so Pilate, a Heathen, honoured Christ by thrice owning him to be innocent.

26 *And on him they laid the cross*—The street leading from Pilate's house to Mount Calvary. "The street at first gradually rises, but afterwards becomes much steeper. If this really be the way in which the Redeemer was led to Calvary, and I see no reason to doubt it, probably it was at this point he sank under the weight of his cross, when Simon was compelled to aid him in carrying it."—J. Gadsby.

31 *If they do these things in the green tree, what shall be done in the dry*—Christ uses a proverb frequent among the Jews, who compare a good man to a green tree, and a bad man to a dead one: as if he had said, if an innocent person suffer thus, what will become of the wicked who are as ready for destruction, as dry wood is for the fire? Ezek. xx. 47. I am blameless; if they do these things to me, what will they not do to this guilty nation, whose sins loudly call for punishment?

34 *Then said Jesus*—Our Lord passed most of the time on the cross in silence: yet seven sentences which he spoke thereon are recorded by the four evangelists, though no one evangelist has recorded them all. Hence it appears that the four gospels are four parts, which, joined, make one symphony: sometimes one of these only, sometimes two or three, sometimes all sound together. *Father*—So he speaks in the beginning and at the end of his sufferings on the cross. *Forgive them*—How striking is this passage! While they are actually nailing him to the cross, he seems to feel the injury they did to their own souls, more than the wounds they gave him; and to forget his own anguish out of a concern for their salvation. And how eminently was his prayer heard! It procured forgiveness for all that were penitent, and a suspension of vengeance even for the impenitent.

35 *If thou be the Christ*—Ver. 37. *If*

save himself, if he be the Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him and offering him vinegar,

37 And saying, if thou be the king of the Jews, save thyself.

38 (*a*) And an inscription also was written over him in Greek, and Latin, and Hebrew letters, THIS IS THE KING OF THE JEWS.

(*a*) Matt. xxvii. 37. Mark xv. 26. John xix. 19.

39 ¶ And one of the malefactors who were hanging, reviled him, saying, If thou be the Christ, save thyself and us.

40 But the other answering, rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this *person* hath done nothing amiss.

42 And he said to Jesus, Lord, remember me when thou comest in thy kingdom.

43 And Jesus said to him, Verily I say unto thee, To-day shalt thou be with me in paradise.

44 ¶ (*b*) And it was about the sixth hour; and there was darkness over all the earth till the ninth hour.

(*b*) Matt. xxvii. 34. Mark xv. 38.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 And Jesus crying with a loud voice, said, Father, into thy hands I commend my spirit. And having said thus, he expired.

47 And the centurion seeing what was done, glorified God, saying, Certainly this was a righteous man.

48 And all the people who had come together to that sight, beholding the things which were done, returned, smiting their breasts.

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thou be the king—The priests deride the name of Messiah; the soldiers, the name of King.

39 *And one of the malefactors reviled him*—St. Matthew says, *the robbers;* St. Mark, *they that were crucified with him reviled him.* Either, therefore, St. Matthew and Mark put the plural for the singular (as the best authors sometimes do), or both reviled him at the first, till one of them felt the "overwhelming power of saving grace."

40 *The other rebuked him*—In this penitent malefactor, we see true repentance and faith in the Saviour. He manifested it by his public confession of his sin, reproof of his fellow-criminal, his testimony to Christ, and profession of faith in him, while he was in circumstances so disgraceful, and agonizing himself in pain and anguish! This shows the power of divine grace. But it encourages none to put off their repentance to the last hour; since this probably was the first time he had an opportunity of knowing any thing of Christ. His conversion was designed to put a peculiar glory on our Saviour in his lowest estate, while his enemies derided him, and his disciples either denied or forsook him.

42 *Remember me when thou comest in thy kingdom*—He acknowledges him a king, and such a king as after he is dead can profit the dead. He believed that he had a kingdom, a throne, and a sceptre, to go to, after his crucifixion; and therefore he said, *Lord, remember me.* Amid the glories of thy kingdom, thy exaltation, and the greetings of heaven's hosts, remember in mercy the poor sinful bleeding worm at thy side!

43 How prompt to answer! What consolation was poured into his aching mind! How was his bitter cup sweetened, when his suffering Lord replied, "To-day shalt thou be with me in Paradise!" In the place where the souls of the righteous remain from death till the resurrection. As if he had said, I will not only remember thee then, but this very day.

44 *There was darkness over all the earth*—The noontide darkness, covering the sun, obscured all the upper hemisphere. And the lower was equally darkened, the moon being in opposition to the sun, and so receiving no light from it.

46 *Father, into thy hands*—The Father receives the spirit of Jesus; Jesus receives the spirits of the faithful. An indubitable proof of the immateriality of the soul, and of its separate existence when the body is entombed.

47 *Certainly this was a righteous man*—Which implies an approbation of all he had done and taught.

49 And all his acquaintance, and the women who had followed him from Galilee, stood afar off, beholding these things.

50 ¶ (*c*) And behold, a man named Joseph, a counsellor, a good man, and a just,

(*c*) Matt. xxvii. 57. Mark xv. 43. John xix. 38.

51 (He had not consented to the counsel and deed of them) of Arimathea, a city of the Jews, who also himself waited for the kingdom of God.

52 This *man*, going to Pilate, asked the body of Jesus.

53 And taking it down, he wrapped it in fine linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation : the sabbath drew on.

55 ¶ And the women who had come with him from Galilee, following after, beheld the sepulchre, and how his body was laid.

56 And returning, they prepared spices and ointments, and rested the sabbath day, according to the commandment.

CHAP. XXIV.

AND (*d*) on the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

(*d*) Matt. xxviii. 1. Mark xvi. 1. John xx. 1.

2 ¶ And they found the stone rolled away from the sepulchre :

3 And entering, they found not the body of the Lord Jesus.

4 And while they were perplexed concerning it, behold two men stood by them in shining garments.

5 And as they were afraid, and bowed *their* face to the earth, they said to them, Why seek ye the living among the dead ?

6 He is not here, but is risen. Remember how he spake to you being yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and rise again the third day.

8 And they remembered his words.

9 And returning from the sepulchre, told all these things to the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and the other women with them, who told these things to the apostles.

11 And their words seemed to them as idle tales, and they believed them not

48 *All the people* who had not been actors therein, *returned, smiting their breasts* in testimony of sorrow. As much as to say, The conduct of the sufferer, his calm, passive, and dignified exit, the extraordinary phenomena of nature, all these proclaim that a great and good Being has passed away from us ! Alas !

56 [*They prepared spices and ointments.* O women, spare yourselves. True, your love to Jesus is undying, but your expense and labour are not needed. That body you seek to embalm was the shrine of Deity. Can such a body corrupt ? It will be no long tenant of Joseph's tomb. Its destiny is sublime ! It must ascend and reign for ever and ever, at the right hand of God, more brilliant and glorious than myriads of suns.]

CHAP. XXIV. v. 1. [*Bringing the spices*—To embalm him. Nicodemus and Joseph first did this imperfectly before the body was laid in the tomb ; John xix. 39, 40.] *Certain others with them*—Who had not come from Galilee.

4 *Behold two*—Angels in the form of men. Mary had seen them a little before. They had disappeared on these women's coming to the sepulchre, but now appeared again. St. Matthew and Mark mention only one of them, appearing like a young man. [There must have been *two*, there may have been three ; one who commanded the earthquake, and rolled away the stone ; another, the chief speaker and comforter of the women, and another with the two, to unite in giving a triune testimony that Jesus was risen.]

Remember how he spake to you, saying, The Son of man must be delivered—This is only a repetition of the words which our Lord had spoken to them before his passion. But it is observable, he never styles himself the Son of man after his resurrection.

10 [*And Joanna*—She was the wife of Chuza, Herod's steward · ch. viii. 3.

12 But Peter rising up, ran to the sepulchre; and stooping down, he seeth the linen clothes laid by themselves; and he went home, wondering at what was come to pass.

13 ¶ (*e*) And behold two of them were going that day to a village called Emmaus, which was sixty furlongs from Jerusalem. (*e*) Mark xvi. 12.

14 And they talked together of all these things which had happened.

15 And as they talked and argued together, Jesus himself drew near, and went with them.

16 But their eyes were holden, so that they did not know him.

17 And he said to them, What discourses are these that ye have one with another as ye walk, and are sad?

18 And one of them, whose name was Cleopas, answering, said to him, Dost thou alone *even* sojourn at Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said to them, What things? And they said to him, Those concerning Jesus of Nazareth (who was a prophet mighty in deed and word before God and all the people;)

20 How our chief priests and rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he who should have redeemed Israel. And beside all this, to-day is the third day since these things were done.

22 Yea, and certain women of our company have astonished us, who were early at the sepulchre.

23 And not finding his body, they came, saying, that they had seen also a vision of angels, who say he is alive.

24 And some of the men who were with us went to the sepulchre, and found *it* so as the women had said; but him they saw not.

25 Then said he to them, O foolish, and slow of heart to believe all that the prophets have spoken!

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he explained to them the things in all the scriptures concerning himself.

28 And they drew nigh the village whither they were going, and he made as though he would go farther.

29 But they constrained him, saying, Abide with us, for it is going towards evening, and the day declines. And he went in to abide with them.

30 And as he sat at table with them, he took the bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him, and he vanished out of their sight.

32 And they said one to another, Did not our hearts burn within us, while he talked to us in the way, and opened the scriptures to us?

33 And rising up the same hour, they returned to Jerusalem, and found

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13 *Two of them were going to a village called Emmaus*—One of these disciples was Cleopas, ver. 18, and the other probably was Luke himself. In some of the ancient versions, we read "Ammaus and Cleopas were going to a village 60 furlongs distant from Jerusalem." But the Persian version says, that it was Luke who accompanied Cleopas. Dr. Lightfoot thinks that it was Peter; and he proves that Cleopas and Alpheus were one and the same person.]

21 *To-day is the third day*—The day he should have risen again, if at all.

25 *O foolish*—Not understanding the designs and works of God. *And slow of heart*—Unready to understand and believe what the prophets have so fully spoken.

26 *Ought not Christ*, if he would redeem man and fulfil the prophecies concerning them, *to have suffered these things*—These very sufferings which cause your doubts, are the proofs of his being the Messiah. *And to enter into his glory*—Which could be done no other way.

28 *He made as though he would go farther*—Walking forward, as if he was going on; and he would have done it, had they not pressed him to stay.

30 *He took the bread, and blessed, and brake*—Just in the same manner as when he instituted his last supper.

31 *Their eyes were opened*—That is, the

the eleven met together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told the things *done* in the way, and how he was known by them in the breaking of bread.

36 ¶ (*f*) And as they spake thus, Jesus himself stood in the midst of them, and saith to them, Peace *be* unto you. (*f*) Mark xvi. 14. John xx. 19.

37 But being terrified and affrighted, they thought they saw a spirit.

38 And he said to them, Why are ye troubled? and why do reasonings arise in your hearts?

39 Behold my hands and my feet, that it is I myself. Handle me and see: for a spirit hath not flesh and bones, as ye see me have.

40 And having spoken this, he showed them *his* hands and *his* feet.

41 And while they yet believed not for joy, and wondered, he said to them, Have ye here any meat?

42 And they gave him a piece of broiled fish and of a honey-comb.

43 And he took *it*, and ate before them.

44 ¶ And he said to them, These *are* the words which I spake to you, being yet with you, that all things written in the law of Moses, and the prophets, and the Psalms concerning me, must be fulfilled.

45 Then opened he their understanding, to understand the scriptures.

46 And said to them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name to all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

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supernatural cloud was removed. *And he vanished*—Went away insensibly.

32 *Did not our hearts burn within us*—Did we not feel an unusual warmth of love?

33 *The same hour*—Late as it was.

34 *The Lord hath appeared to Simon*—Before *he was seen of the twelve* apostles. 1 Cor. xv. 5. He had wonderfully condescended on the former part of that day, though where or how is not recorded, to show himself to Peter, that he might early allay his fears, and ease his bleeding heart, for having so shamefully denied his Master.

35 *In the breaking of the bread*—The Lord's supper.

36 *Jesus stood in the midst of them*—It was just as easy to his divine power, to open a door undiscernibly, as it was to come in at a door opened by some other hand.

40 *He showed them his hands and feet*—That they might either see or feel the prints of the nails.

41 *While they believed not for joy*—They did in some sense believe; otherwise they would not have rejoiced. But their excess of joy prevented a clear, rational belief.

42 *And of an honeycomb*—A kind of honeycombed bread, something like our crumpets. "I have now in my possession, says Mr. Gadsby, a cake which answers the description, (being indented all over) which I brought from Jerusalem; and bread and honey are very often eaten together."

43 *He took it and ate before them*—Not that he had any need of food; but to give them still further evidence.

44 *And he said*—On the day of his ascension. *In the law, and the prophets, and the Psalms*—The prophecies, as well as types, relating to the Messiah, are contained either in the book of Moses (usually called the law), in the Psalms, or in the writings of the prophets; little being said concerning him in the historical books.

45 *Then opened he their understanding to understand the scriptures*—He had explained them before to the two as they went to Emmaus. But still they understood them not, till he took off the veil from their hearts, by the illumination of the Spirit.

47 *Beginning at Jerusalem*—This was appointed graciously and wisely; graciously, as it encouraged the greatest sinners to repent when they saw the murderers of Christ were not excepted from mercy; and wisely, as Christianity was more abundantly attested; the facts being published first on the spot where they happened.

49 And behold, I send the promise of my Father upon you: but tarry in the city of Jerusalem, till ye be clothed with power from on high.

50 ¶ And he led them out as far as Bethany: and lifting up his hands, he blessed them.

51 And while he was blessing them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy;

53 And were continually in the temple, praising and blessing God.

49 *Behold, I send the promise*--Emphatically so called: the Holy Spirit.

50 *He led them out as far as Bethany*—Not the town, but the district; to the mount of Olives (Acts i. 12.), which stood within the boundaries of Bethany.

51 *And while he was blessing them, he was parted from them*—It was much more proper that our Lord should ascend into heaven, than that he should rise from the dead, in the sight of the apostles. For his resurrection was proved when they saw him alive after his passion; but they could not see him in heaven, while they continued on earth. There "he ever liveth to make intercession for his people."

ST. JOHN.

The Gospel according to St. John contains,—

The history of the Son of God dwelling incarnate among sinful men. I. That of the first days, where the apostle, premising the sum of the whole, Ch. i. 1—4,—mentions the testimony of John after the baptism of Christ, and the calling of some of the Apostles. Here is noticed what fell out, the *first day*, 15—28; the *day after*, 29—34;—the *day after*, 35—42; 43—52. The *third day*, Ch. ii. 1—11.

II. Of the two years between, spent chiefly in journeys to and from Jerusalem, ii. 12.

A. The first journey to the passover—*a.* Transactions in the city,—1. Zeal for his Father's house, 14—22. 2. The power and wisdom of Jesus, 23—25. 3. The instruction of Nicodemus, Ch. iii. 1—21. *b.* His abode in Judea, &c., 22—36.—*c.* His journey through Samaria, (where he confers with the Samaritan woman) into Galilee, where he heals the nobleman's son, Ch. iv. 1—54.

B. The second journey to the feast of Pentecost. *a.* The impotent man healed at the pool of Bethesda, Ch. v. 1—47. *b.* In Galilee, before and after the second passover. Here note, 1. His feeding the five thousand, Ch. vi. 1—14. 2. Walking upon the sea, 15—21. 3. Discourse of himself as the Bread of Life, 22—59. 4. reproof of those who objected to it, 60—65. 5. Apostacy of many, and steadiness of the apostles, 66—71. His continuance in Galilee, Ch. vii. 1.

C. The third journey to the feast of Tabernacles, 2—13. *a.* Transactions in the city, in the middle and end of the feast, Ch. vii. 14—53; viii. 1. The woman taken in adultery, 2—12. Christ's preaching and vindicating his doctrine, 13—30. His confuting the Jews, and escape from them, 31—59. Healing the man born blind, Ch. ix. 1—7. Several discourses on that occasion, 8—41. Christ, the door and shepherd. Ch. x. 1—18. Different opinions concerning him, 19—21. *b. At the feast* His disputes with the Jews, 22—38. His escaping their fury. *c.* Beyond Jordan, 40—42.

III. Of the last days, which were before the great week, where we may note, *a.* Lazarus's sickness and death, Ch. xi. 1—6. *b.* Journey into Judea, the raising of Lazarus, the advice of Caiaphas, Jesus's abode in Ephraim, 7—57. *c.* The sixth day before the passover, supper at Bethany, the ointment poured on Jesus, Ch. xii. 1—11.

B. In the great week, wherein was the third passover—his royal entry into the

city; the desire of the Greeks; the obstinacy of the Jews; the testimony from heaven; Ch. xii. 12—50. *b.* Washing the feet of the disciples; the discovery of the traitor, and his going out by night, Ch. xiii. 1—30. *c.* On the fifth day, his discourse before the paschal supper, 31; Ch. xiv. 1—31. After it, Ch. xv. & xvi. His prayer, Ch. xvii. 1—26. The beginning of his passion in the garden, Ch. xviii. 1—11. In Caiaphas's house, 12—27. *d.* On the sixth day, his passion in the palace of Pilate, Ch. xviii. 28; xix. 1--16. On the cross, 17--30. His death, his burial, 38--42.

C. After the great week, Ch. xx. 1—25. *b.* Eight days after, 26—31. *c.* After that, he appears to his disciples at the sea of Tiberias, Ch. xxi. 1—14. Orders Peter to feed his sheep and lambs, 15—17. Foretells the manner of Peter's death, and checks his curiosity about St. John—The conclusion, 24—25.

CHAP. I.

IN the beginning existed the word, and the word was with God, and the word was God.

2 The same was in the beginning with God.

3 All things were made by him, and without him was not one single thing made that was made.

4 In him was life, and the life was the light of men.

5 And the light shineth in darkness, but the darkness perceived it not.

6 ¶ There was a man sent from God, whose name *was* John.

7 The same came for a testimony, to testify of the light, that all through it might believe.

CHAP. I. v. 1. *In the beginning*—Referring to Gen. i. 1, and Prov. viii. 23. When all things began to be made by the word; in the beginning of heaven and earth, and the whole frame of created beings, *the word existed*, without any beginning. He *was* when all things began to be—whatsoever had a beginning. *The word*—So termed Psalm xxxiii. 6, and often by the seventy, and in the Chaldee paraphrase. So that St. John did not borrow this expression from Plato, or any Heathen writer. He was not yet named Jesus, or Christ. He is *the word* whom the father begot or *spoke* from eternity; by whom the Father *speaking* maketh all things; who *speaketh* the Father to us. The 18th verse, gives a real description of the word and the reason why he is so called. *He is the only begotten Son of the Father, who is in the bosom of the Father, and hath declared him. And the word was with God*; therefore distinct from God the Father. The word *with* denotes a perpetual tendency of the Son to the Father, in unity of essence. He was *with* God alone; because nothing beside God had then any being. *And the word was God*—Supreme, eternal, and independent. There was no creature in respect of which he could be styled God, in a relative sense. Therefore he is styled so in the absolute sense. The Godhead of the Messiah being clearly revealed in the Old Testament, (Jer. xxii. 6. Hosea i. 7. Psalm xxiii. 1), the other evangelists aim to prove that Jesus, a true man, was the Messiah. But when at length some from hence began to doubt of his Godhead, then St. John asserted it, and wrote in this book a supplement to the gospels, as in the *Revelation* to the prophets.

2 *The same was in the beginning with God*--This verse repeats and contracts into one the three points mentioned before. As if he had said, This word, who was God, was in the beginning, and was with God.

3 *All things*, except God, were made by the word. In the first and second verse is described the state of things before the creation; ver. 3, in the creation: ver. 4, in the time of man's innocency: ver. 5, in the time of man's corruption.

4 *In him was life*—He was the fountain of life to every living thing, and of being to all that is. *And the life was the light of men*—He who is essential life, and the giver of life to all that live, was also the light of men: the fountain of wisdom, purity, and happiness, to man in his original state.

5 *And the light shineth in darkness*—Shines even on fallen man: *but the darkness*—Dark, sinful man, *perceiveth it not.*

6 *There was a man*—The evangelist now proceeds to him who testified of *the light*, which he had spoken of in the five preceding verses.

7 *The same came for* (that is, to give) *a*

8 He was not the light, but *was sent* to testify of the light.

9 *This* was the true light, who lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, yet the world knew him not.

11 He came to his own, and his own received him not.

12 But as many as received him, to them gave he privilege to become the sons of God, to them that believe in his name:

13 Who were born, not of blood, nor by the will of the flesh, nor by the will of man, but of God.

14 ¶ And the word was made flesh, and tabernacled among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

15 ¶ John testified of him and cried, saying, This is he of whom I said, He that cometh after me is preferred before me, for he was before me.

16 And out of his fulness have we all received, even grace upon grace.

17 For the law wasgiven by Moses,

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testimony—The evangelist, with great and tender affection, interweaves his testimony with that of John by noble digressions, wherein he explains the office of the Baptist, partly premises and partly subjoins a farther explication to his short sentences. What St. Matthew, Mark, and Luke term *the gospel*, in respect of the promise going before, St. John terms *the testimony*, intimating the certain knowledge of the relater: *to testify of the light*—Of Christ.

9 *Who lighteth every man*—By what is termed natural conscience, pointing out at least the general lines of good and evil. And this light, if man did not hinder, would shine more and more to the perfect day.

10 *He was in the world*—Even from the creation.

11 *He came*, in the fulness of time, *to his own* country, city, temple: *And his own* people *received him not.*

12 *But as many as received him*—Jews or Gentiles; *that believe on his name*—That is, on him. The moment they believe they are sons; and because they are sons, God *sendeth forth the Spirit of his Son into their hearts, crying, Abba, Father.*

13 *Who were born* (became the sons of God), *not of blood* (not by descent from Abraham), *nor by the will of the flesh* (by natural generation), *nor by the will of man* adopting them, *but of God*—By his Spirit.

14 *Flesh* sometimes signifies corrupt nature; sometimes, the body; sometimes, as here, the whole man. *We beheld his glory*—We his apostles, Peter, James, and John. Luke ix. 32. *Grace and truth*—We are all by nature liars, and children of wrath, to whom grace and truth are unknown. But we are made partakers of them when we are accepted *through the beloved.*

The verse may be paraphrased thus: *And* in order to raise us to this dignity and happiness, *the* eternal *word*, by amazing condescension, *was made flesh*, united himself to our miserable nature with all its innocent infirmities. *And* he did not make us a transient visit, but *tabernacled among us* on earth, displaying his glory more eminently than ever it was in the tabernacle of Moses. *And we*, who are recording these things, *beheld his glory* with strict attention, that we can testify it was such ■ glory as became the *only beyotten of the Father.* For it shone forth not only in his transfiguration, and in his miracles, but in his temper, ministrations, and conduct all his life. In all he appeared *full of grace and truth;* he was most benevolent and upright; made those ample discoveries of pardon to sinners which the Mosaic dispensation could not do; and exhibited the most substantial blessings; whereas that was but a *shadow of good things to come.*

15 *John cried*, with joy and confidence. *This is he of whom I said*—John had said this before Christ's baptism, although he *then* knew him not in person; he knew him first at his baptism, and afterwards cried, *This is he of whom I said, &c. He is preferred before me*, in his office; *for he was before me*—In his nature.

16 *And*—Here the apostle confirms the Baptist's words; He is indeed preferred before thee: so we have experienced. *We all* that believe *have received* all that we enjoy *out of his fulness*, and in particular, *grace upon grace*—One blessing upon another, immeasurable grace and love.

17 *The law*—Working wrath and con-

but grace and truth were by Jesus Christ.

18 No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared *him*.

19 And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou?

20 And he confessed, and denied not, but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? and he answered, No.

22 Then said they to him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 And he said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord; as said the prophet Isaiah.

24 And they who were sent were of the Pharisees.

25 And they asked him and said to him, Why baptizest thou then, if thou art not the Christ, nor Elijah, neither the prophet?

26 John answered them, saying, I baptize with water, but there standeth one among you whom ye know not.

27 He it is, who coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara, beyond Jordan, where John was baptizing.

29 ¶ The next day he seeth Jesus coming towards him, and saith, Behold the Lamb of God, who taketh away the sin of the world.

30 This is he of whom I said, After

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taining shadows, *was given*—No philosopher, poet, or orator, ever chose his words so accurately as St. John. *The law*, saith he, was given *by* Moses: *grace* was by Jesus Christ. *The law* of Moses was not his own; *the grace* of Christ was. His *grace* was opposite to the *wrath*; his *truth* to the *shadowy* ceremonies of the law. *Jesus*—St. John having once mentioned the incarnation (ver. 14.), no more uses that name, *the word*, in all his book.

18 *No man hath seen God*—With bodily eyes: yet believers see him with the eye of faith. *Who is in the bosom of the Father*—The expression denotes the highest unity, and the most intimate knowledge.

19 *The Jews* (probably the great council) *sent*.

20 *I am not the Christ*—For many supposed he was.

21 *Art thou Elijah*—He was not that Elijah (the Tishbite) of whom they spoke. *Art thou the prophet*—Of whom Moses speaks, Deut. xviii. 15.

23 *He said*—I am that forerunner of Christ of whom Isaiah speaks. *I am the voice*—As if he had said, Far from being Christ, or even Elijah, I am nothing but a voice—a sound, that so soon as it has expressed the thought of which it is the sign, dies into the air, and is no more.

24 *They who were sent were of the Pharisees*—Who were peculiarly tenacious of old customs, and jealous of innovations (except those brought in by the scribes), unless the innovator had real proofs of divine authority.

25 *They asked him, Why baptizest thou then*—Without any commission from the Sanhedrim? and not only Heathens (who were baptized before they were circumcised), but Jews also?

26 *John answered, I baptize*—To prepare for the Messiah: and, indeed, to show, that Jews, as well as Gentiles, must be proselytes to Christ, and that both need to be washed from their sins.

27 [*Shoe's latchet*—The string or thong by which they were fastened. Slaves carry and unloose their master's sandals, which is one of the meanest occupations in the East. John thought himself unworthy to do the lowest office for the Messiah.]

28 *These things were done in Bethabara beyond Jordan*. Bethabara signifies the *house of passage*, as it is thought to be the place where the Israelites passed the Jordan under Joshua; Judges vii. 24. *Where John was baptizing*—That is, used to baptize.

29 *He seeth Jesus coming, and saith, Behold the Lamb*—Innocent; to be offered up; prophesied by Isaiah (ch. liii. 7.), typified by the paschal lamb, and by the daily sacrifice. *The Lamb of God*—Whom God gave, approves, accepts of; *who taketh away* (atoneth for) *the sin*, (that is, all the

me cometh a man who is preferred before me, for he was before me.

31 And I knew him not, but that he might be manifested to Israel; therefore am I come baptizing with water.

32 And John testified, saying, I saw the Spirit descending from heaven as a dove, and it abode upon him.

33 And I knew him not, but he that sent me to baptize with water, he had said to me, On whom thou shalt see the Spirit descending, and abiding on him, this is he who baptizeth with the Holy Ghost.

34 And I saw *it*, and testified that this is the Son of God.

35 ¶ Again, the next day, John was standing, and two of his disciples;

36 And looking upon Jesus walking, he saith, Behold the Lamb of God.

37 And the two disciples heard him speak, and they followed Jesus.

38 And Jesus turning and seeing them following, saith to them, What seek ye? They said to him, Rabbi, (that is, being interpreted, Master,) where dwellest thou?

39 He saith to them, Come and see. They came and saw where he dwelt, and abode with him that day; for it was about the tenth hour.

40 Andrew, Simon Peter's brother, was one of the two who had heard John *speak*, and followed him.

41 He first findeth his own brother Simon, and saith to him, We have found the Messiah (which is, being interpreted, the Christ.)

42 And he brought him to Jesus. And Jesus looking upon him, said, Thou art Simon, the son of Jonah: thou shalt be called Cephas, which is, by interpretation, Peter.

43 The day following he was minded to depart into Galilee, and findeth Philip, and saith to him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael and saith to him, We have found him whom Moses in the law and the prophets described, Jesus of Nazareth, the son of Joseph.

46 And Nathanael saith to him, Can any good thing come out of Nazareth? Philip said to him, Come and see.

47 Jesus saw Nathanael coming towards him, and saith of him, Behold an Israelite indeed, in whom is no guile.

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sins) *of the world*—Of all mankind. Sin and the world are of equal extent.

31 *I knew him not*—Till he came to be baptized. How surprising is this! considering how nearly they were related, and how remarkable the conception and birth of both had been. But there was a peculiar providence visible in our Saviour's living from his infancy to his baptism at Nazareth; John all the time living the life of a hermit in the deserts of Judea, (Luke i. 80.), ninety or more miles from Nazareth. Hereby that acquaintance was prevented which might have made John's testimony of Christ suspected.

34 *I saw it*—That is, the Spirit so descending and abiding on him. *And testified*—From that time.

37 *They followed Jesus*—They walked after him, but had not the courage to speak to him.

41 *Which is being interpreted, the Christ*—[A Greek word answering to the Hebrew *Messiah*, and signifying the Anointed or consecrated one. His name was *Jesus the Saviour*, and Christ the *anointed* to that immense office.]

42 *Jesus said, Thou art Simon the son of Jonah*—As none had told our Lord these names, this could not but strike Peter. *Cephas, which is Peter*—Meaning the same in Syriac, which Peter does in Greek, namely, a rock.

45 *Jesus of Nazareth*--So Philip thought, not knowing he was born in Bethlehem. Nathanael was probably the same with Bartholomew, that is, the son of Tholomew. St. Matthew joins Bartholomew with Philip, ch. x. 3.; and St. John places Nathanael in the midst of the apostles, just after Thomas (ch. xxi. 2.), just as Bartholomew is placed, Acts i. 13.

46 *Can any good thing come out of Nazareth*—How cautiously should we guard against popular prejudices! When these had once possessed the honest heart of Nathanael, they led him to suspect Jesus himself for an impostor, because he had been brought up at Nazareth. But his integrity brought him under the force

48 Nathanael saith to him, Whence knowest thou me? Jesus answered and said to him, Before Philip called thee, when thou wast under the fig-tree, I saw thee.

49 Nathanael answered and saith to him, Rabbi, thou art the Son of God, thou art the King of Israel.

50 Jesus answered and said to him, Because I said to thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these.

51 And he said to him, Verily, verily, I say to you, Hereafter ye shall see the heaven opened, and the angels of God ascending and descending on the Son of man.

CHAP. II.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there.

2 And both Jesus and his disciples were invited to the marriage.

3 And wine falling short, the mother of Jesus saith to him, They have not wine.

4 Jesus saith to her, Woman, what

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of evidence, which a candid inquirer will always be glad to admit. *Can any good thing*—That is, have we ground from scripture to expect the Messiah from Nazareth? [Galilee was held in contempt by the Jews; but Nazareth was so despicable a place, that it was despised even by the Galileans; for Nathanael was a Galilean.] *Philip said, Come and see*—The same answer which he had received himself from our Lord the day before.

48 *Under the fig-tree I saw thee*—Perhaps at prayer. [In Palestine this tree affords a good shelter. Hasselquist says, "We sheltered ourselves under the shade of a fig tree, under which was a well, where a shepherd and his herd had their rendezvous, without house or hut. Such a spot when not occupied, would be suitable for Nathanael's devotions.]

49 *Nathanael answered, &c.*--Happy are they that are ready to believe, swift to receive the truth and grace of God. *Thou art the Son of God*—So he acknowledges now more than he had heard from Philip. *The Son of God, the King of Israel.* [The real descendant of David, destined to sit on that spiritual throne, of which the throne of David was the type.]

51 *Hereafter ye shall see*—All of these as well as thou, who believe on me now, in my state of humiliation, shall hereafter see me come in my glory, and all the angels of God with me. [Or by *heaven opened*, a clear and full revelation of God's will should be now made unto men. That the fullest communications should be made respecting the salvation and glorification of men. By the *angels of God ascending and descending*, is meant that a *perpetual intercourse* should now be opened between heaven and earth through Christ. *Ascending and descending on the Son of man;* the figure is taken from dispatching couriers, or messengers from the prince to his ambassadors in a foreign court, and from the ambassador back to the prince. See 2 Cor. v. 19, 20.]

CHAP. II. v. 1. *And the third day*—After he had said this. *In Cana of Galilee*—There were two other towns of the same name, one in the tribe of Ephraim, the other in Cœlo Syria. [It is pleasantly situated on the descent of a hill, 16 miles north-west of Tiberias, and 6 north-east of Nazareth. It has a copious spring of water, and is surrounded with plantations of olive and other fruit trees, and contains about 300 inhabitants. Probably the mother of Jesus was a widow, Joseph not being mentioned.]

3 [*And wine falling short*—The Jewish marriage feasts lasted seven or eight days; some of the guests were invited, and others came voluntarily, and were expected to bring presents. Probably the wine fell short from the fourth day. It must have been caused by the unexpected arrival of other guests, and Jesus and his disciples. It appears that the wedded pair, or their friends, were related to Christ, as Mary was so anxious about the wine, and because when the feast was ended, Jesus "went down to Capernaum with his brethren," or relations; probably they all came together as parties interested in this marriage.] *His mother saith to him, They have not wine*—Either she might mean, supply them by miracle, or go away, that others may go also, before the want appears.

4 *Jesus saith to her, Woman*—[The appellation appears to us rather rough. The words seem to convey a reproof to his mother for meddling with that which did

is it to me and thee? Mine hour is not yet come.

5 His mother saith to the servants, Whatsoever he saith to you, do.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three measures apiece.

7 Jesus saith to them, Fill the water-pots with water. And they filled them up to the brim.

8 And he saith to them, Draw out now, and carry to the governor of the feast. And they carried *it*.

9 When the governor of the feast had tasted the water that was made wine, (he knew not whence it was, but the servants that had drawn the water knew,) the governor of the feast called the bridegroom,

10 And saith to him, Every man doth set out good wine first, and when men have well drunk, then that which is worst; *but* thou hast kept the good wine till now.

11 Jesus wrought this beginning of miracles in Cana of Galilee, and manifested his glory, and his disciples believed on him.

12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they tarried there not many days.

13 For the passover of the Jews was nigh, and Jesus went up to Jerusalem;

14 And found in the temple them that sold oxen, and sheep, and doves, and the changers of money sitting.

15 And having made a scourge of small cords, he drove all out of the temple, both the sheep and the oxen,

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not particularly concern her. But there is not the least disrespect in the word "Woman," as the greatest princesses were accosted even by their own servants, in the same way among the ancients; and afterwards Christ used it when speaking from the cross with the greatest endearment and affection, ch. xix. 25—27; see also Matt. xv. 8; John iv. 21; xx. 15. The angels so addressed her; John xx. 13. The name, according to the ancient usage, showed complaisance, tenderness, affability, and respect. *What is it to me and thee?*—The literal meaning is "What to thee and me?" That is, suppose there *is* no wine, what is that to us? That Mary did not view the term as disrespectful, is evident from verse 5.] *Mine hour is not yet come*—The time of *my* working this miracle, or of my going away.

Learn hence, if his mother was rebuked for attempting to direct him in the days of his flesh, how absurd to address her, as if she had a right to command him, on his throne of glory? Also, how indecent it is for us to direct his supreme wisdom, as to the time, or manner, in which he shall appear for us, in any of the exigencies of life?

5 *His mother saith to the servants*—Inferring from his answer, that he miraculously made wine, as he did.

6 [*Six water-pots of stone*—These vessels were supplied with water for washing their hands. The firkin has been estimated variously at from 1 to 7½ gallons. Some of the measures of the ancients are difficult to tell. Dr. E. D. Clarke says of *Cana*;—"Walking among the ruins of a church, we saw large massy stone pots, answering the description of the ancient vessels of the country, not preserved, but lying about disregarded by the present inhabitants, as antiquities with whose primitive use they were unacquainted." It is evident that it was the custom in ancient times to keep water in large stone pots, holding from 18 to 19 gallons.] *The purifying of the Jews*—Who purified themselves by frequent washings; particularly before eating.

9 *The governor of the feast*—The bridegroom generally procured some agreeable friend to order all things at the entertainment. He tasted the wine and watched the guests, so that if intoxication appeared in any one, he diluted his liquor.

10 *And saith*—St John barely relates the words he spoke, which does not imply his approving them. *When they have well drunk*—Does not mean any more than toward the close of the entertainment.

11 *And his disciples believed* more steadfastly; the miracle caused them to do so.

14 *Oxen, and sheep, and doves*—Used for sacrifice. *And the changers of money*—Those who changed foreign money for that which was current at Jerusalem, for the convenience of persons from distant countries.

and poured out the changers' money, and overthrew the tables.

16 And said to them that sold doves, Take these things hence: make not my Father's house an house of traffic.

17 And his disciples remembered that it is written, (*a*) The zeal of thine house eateth me up. (*a*) Psalm lxix. 9.

18 Then answered the Jews and said to him, What sign showest thou us, seeing thou doest these things?

19 Jesus answered, and said to them, Destroy this temple, and I will raise it up in three days.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou raise it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this; and they believed the scripture, and the word which Jesus had said.

23 Now when he was in Jerusalem at the passover, on the feast-day, many believed in his name, beholding the miracles which he did.

24 But Jesus did not trust himself to them, because he knew all men;

25 And needed not that any should testify of man; for he knew what was in man.

CHAP. III.

NOW there was a man of the Pharisees, named Nicodemus, a ruler of the Jews.

2 The same came to him by night, and said to him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles which thou doest, except God be with him.

3 Jesus answered and said to him, Verily, verily, I say unto thee, Except

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15 *Having made a scourge of small cords*—These might have been used for the driving or leading of the cattle, and as it was not lawful to bring a staff into the temple, he used a *scourge*. *He drove all out of the temple*, that is, the court of it, *the sheep and the oxen*—Though it does not appear that he struck even them, nor any of the men. But a terror from God fell upon them.

18 *Then answered the Jews*—Either some of those whom he had just driven out, or their friends. *What sign showest thou*—So they required a miracle to confirm a miracle!

19 *This temple*——Doubtless pointing, while he spoke, to his body, the temple and habitation of the Godhead.

20 *Forty and six years*—Just so many years before the time of this conversation, Herod the Great had begun his magnificent reparation of the temple, which he continued all his life, and was continued thirty-six years longer, till within six or seven years of the destruction of the state, city, and temple, by the Romans.

22 *They believed the scripture, and the word which Jesus had said* concerning his resurrection.

23 *Many believed*——That he was a teacher sent from God.

24 *He did not trust himself to them*—Learn hence, not rashly to put ourselves into the power of others. Let us study a wise and happy medium, between universal suspiciousness and that easiness which would make us the property of every pretender to kindness and respect.

25 *He*, to whom all things are naked, *knew what was in man*—Namely a desperately deceitful heart.

CHAP. III. v. 1. *A ruler*—One of the great council.

2 *The same came*—Through desire; but *by night*—Through shame. *We know*—Even we rulers and Pharisees.

3 *Jesus answered*—That knowledge will not avail thee, unless thou *be born again*—Otherwise thou canst not *see*, that is, experience and enjoy either *the* inward, or the glorious *kingdom of God*.

In this solemn discourse, our Lord shows, that no external profession, no ceremonial ordinances, no privileges of birth, could entitle any to the blessings of the Messiah's kingdom; that an entire change of heart and life, was necessary for that purpose; that this could be wrought in man only by the power of God; that every man born into the world, was by nature in a state of sin, condemnation, and misery; that the free mercy of God had given his Son to deliver them

a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith to him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh: and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

9 Nicodemus answered and said to him, How can these things be?

10 Jesus answered and said to him, Art thou a teacher of Israel, and knowest not these things?

11 Verily, verily, I say to thee, we speak what we know, and testify what we have seen: yet ye receive not our testimony.

12 If I have told you earthly things, and ye believe not, how would ye believe, if I told you heavenly things?

13 For no one hath gone up to heaven, but he that came down from heaven, the Son of man who is in heaven.

14 And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up.

15 That whosoever believeth on him, may not perish, but have everlasting life.

16 For God so loved the world, that he gave his only begotten Son, that

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from it, and to raise them to a blessed immortality; that all mankind might share in these benefits, procured by his being lifted up on the cross, by having faith in him; but that if they rejected him, their eternal condemnation would be the certain consequence. *Except a man be born again*—If by being *born again*, Jesus means only reformation of life, instead of making any new discovery, he has only darkened that which was before plain and obvious.

4 *When he is old*—As Nicodemus himself was.

5 *Except a man be born of water, and of the Spirit*—Except he experience that great inward change by the Spirit, and be baptized (wherever baptism can be had) as the outward sign and means of it.

6 *That which is born of the flesh is flesh*—Mere flesh, void of the Spirit,—yea, at enmity with it. *And that which is born of the Spirit is spirit*—Is spiritual, heavenly, divine, like its author.

7 *Ye must be born again*—To be born again is to be inwardly changed from all sinfulness to all holiness. It is fitly so called, because as great a change then passes on the soul, as passes on the body, when it is born into the world.

8 *The wind bloweth* according to its own nature, not thy will, *and thou hearest the sound thereof* (thou art sure it doth blow); *but canst not* explain the particular manner of its acting. *So is every one that is born of the Spirit*—The fact is plain; the manner of its operations inexplicable.

11 *We speak what we know*—I and all that believe in me, do not profess a religion which we do not understand, feel and practise.

12 *Earthly things*—Things done on earth: such as the new birth, and the present privileges of the children of God. *Heavenly things*—Such as the eternity of the Son, and the unity of the Father, Son, and Spirit.

13 *For no one*—For here you must rely on my testimony, but there you have a cloud of witnesses: *For no one hath gone up to heaven, but he that came down from heaven, who is in heaven*—Therefore he is omnipresent: else he could not be in heaven and on earth at once. This is a plain instance of what is termed the communication of properties between the divine and human nature; whereby what is proper to the divine nature is spoken concerning the human, and what is proper to the human is spoken of the divine.

14 *And as Moses*—And even this single witness will soon be taken from you; yea, and in a most ignominious manner.

15 *That whosoever*—He must *be lifted up* as a sacrifice, to purchase salvation for all believers. All who look to him by faith will recover spiritual health, even as all that looked at that *serpent* recovered bodily health.

whosoever believeth on him, may not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world, but that the world might be saved through him.

18 He that believeth on him, is not condemned; but he that believeth not, is condemned already, because he hath not believed on the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that practiseth the truth cometh to the light, that his deeds may be made manifest that they are wrought in God.

22 ¶ After these things Jesus and his disciples went into the land of Judea, and there he tarried with them, and baptized.

23 And John also was baptizing in Enon, near Salim, because there was much water there: and they came and were baptized.

24 For John was not yet cast into prison.

25 ¶ Then there arose a dispute between some of John's disciples and the Jews about purifying.

26 And they came to John and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou gavest testimony, behold he baptizeth, and all men come to him.

27 John answered, and said, A man can receive nothing, unless it be given him from heaven.

28 Ye yourselves bear me witness

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16 This was the grand design of God's love, in sending him into the world. *Whosoever believeth on him*—With that faith which works by love, and holds fast the beginning of his confidence steadfast to the end. *God so loved the world*—That is, all men; even those that despise his love, and will for that cause finally perish. Otherwise not to believe would be no sin to them. For what should they believe? Ought they to believe that Christ was given for them? Then he was given for them. *He gave his only Son*—Truly and seriously. And *the Son of God gave himself*, (Gal. iv. 4.) Truly and seriously.

17 *God sent not his Son into the world to condemn the world*—Although many accuse him of it. [It was the opinion of some that when Christ came, the Gentiles or Heathens would be destroyed. Instead of that he purposed the salvation of both Jew and Gentile.]

18 *He that believeth on him, is not condemned*—Is acquitted, is justified before God. *The name of the only begotten Son of God.* The name of a person is often put for the person himself. But it is intimated in that expression, That the person spoken of is great and magnificent. And therefore it is generally used to express either God the Father, or the Son.

19 *This is the condemnation*—That is, the cause of it. So God is clear. [They are condemned for neglecting and despising the salvation provided at an infinite expense for their souls. *Men loved darkness rather than light*—Alluding to the custom of the Easterns of always carrying lights after sunset, alleging that men are not afraid to show a light unless their intentions are evil.]

21 *He that practiseth the truth*—(that is, true religion) *cometh to the light*—So even Nicodemus afterwards did. *Are wrought in God*—That is, in the light, power, and love of God.

22 *Jesus went*—From the capital city, *Jerusalem, into the land of Judea*—That is, into the country. *There he baptized*—not himself, but his disciples by his order. Chap. iv. 2.

23 *John was also baptizing*—He did not repel them that offered; but more willingly referred them to Jesus. *Enon* was 8 miles southward from Scythopolis, between Salim and Jordan.

25 *The Jews*—Those men of Judea, who now went to be baptized by Jesus, and John's disciples, who were mostly of Galilee; *about purifying*— That is, baptism. They disputed which they should be baptized by.

27 *A man can receive nothing*—Neither he, nor I. Neither could he do this, unless God had sent him; nor can I receive the title of Christ, or any honour com-

that I said, I am not the Christ, but I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom who standeth and heareth him rejoiceth greatly, because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth: yet no man receiveth his testimony.

33 He that hath received his testimony, hath set to his seal, that God is true.

34 For he whom God hath sent speaketh the words of God; for God giveth not *him* the Spirit by measure.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son, hath everlasting life; but he that obeyeth not the Son, shall not see life, but the wrath of God abideth in him.

CHAP. IV.

WHEN therefore the Lord knew that the Pharisees had heard, Jesus maketh and baptizeth more disciples than John,

2 (Though Jesus himself baptized not, but his disciples),

3 He left Judea, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, called Sychar, near the field that Jacob gave to his son Joseph.

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parable to that which he had received from heaven. They seem to have spoken with jealousy and resentment; John answers with sweet composure of spirit.

29 *He that hath the bride is the bridegroom*—He whom the bride follows. But all men now come to Jesus. Hence it is plain, he is the bridegroom: *The friend who heareth him*—Talk with the bride; *rejoiceth greatly*—[In a private place, previous to marriage, the bridegroom discoursed with his spouse, that their affection might be mutual; which was supposed not to be the case, till the bridegroom came cheerfully out of the chuppah, or covered place. To this David refers, when he speaks of the sun "which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race." During this intercourse the friend of the bridegroom stood at the door to listen, and when he heard the bridegroom speak joyfully, he rejoiced himself, and communicated the intelligence to the people assembled for their satisfaction.]

30 *He must increase, but I must decrease*—So they who are now like John, *burning and shining lights*, must like him gradually decrease, while others are increasing about them; as they, in their turns grew up, amidst the decays of the former generation. Let us know how to set, as well as how to rise; and let it comfort our declining days, to trace in those who are to succeed us in our work, the openings of yet greater usefulness.

31 It is not improbable, that what is added to the end of the chapter, are the words of the evangelist, not of the Baptist. *He that is of the earth*—A mere man! of earthly origin, has a spirit and speech answerable to it.

32 *No man*—None comparatively, exceeding few; *receiveth his testimony*—With true faith.

33 *Hath set to his seal*—It was customary among the Jews, for the witness to set his seal to the testimony he had given. *That God is true*—Whose word the Messiah speaks.

34 *God giveth not him the Spirit by measure*—As he did to the prophets, but immeasurably. Hence he speaketh the words of God in the most perfect manner.

36 *He that believeth on the Son hath everlasting life*—He hath it already. For he loves God. And love is the essence of heaven. *He that obeyeth not*—a consequence of not believing.

CHAP. IV. v. 1. *The Lord knew*—Though none informed him of it.

3 *He left Judea*—To shun the effects of their resentment.

4 *Through Samaria*—Because it was the only proper road.

5 *Sychar*—Formerly called Sichem, or Sechem. [It was afterwards called Nea-

6 Now Jacob's well was there. Jesus therefore being wearied with the journey, sat thus by the well. It was about the sixth hour.

7 There cometh a woman of Samaria to draw water. Jesus saith to her, Give me to drink.

8 (For his disciples were gone to the city to buy meat.)

9 Then saith the Samaritan woman to him, How dost thou, being a Jew, ask drink of me, who am a Samaritan woman? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou hadst known the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water.

11 The woman saith to him, Sir, thou hast nothing to draw with, and the well is deep; whence then hast thou that living water?

12 Art thou greater than our father Jacob, who gave us the well, and himself drank thereof, and his children, and his cattle?

13 Jesus answered and said to her, Whosoever drinketh of this water will thirst again.

14 But whosoever drinketh of the water that I shall give him, will never thirst; but the water that I shall give him, will become in him a fountain of water, springing up into everlasting life.

15 The woman saith to him, Sir, give me this water, that I thirst not, neither come hither to draw.

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polis, and now Nablous. The Jews from hatred to the Samaritans, contemptuously called it *Sychar*, which signifies "*The Drunken City.*"] *Jacob gave*--On his deathbed; Gen. xlviii. 22.

6 [*Now Jacob's well was there*—About 1½ mile from Sychar, on the road to Jerusalem. It is now covered by an old stone vault into which spectators are let down, and by removing a broad flat stone, the large well is discovered, 3 yards in diameter, and from 10 to 12 yards deep, and it is 5 or 6 feet deep in water.] *Jesus sat thus*—Weary as he was. *It was the sixth hour*—Noon; the heat of the day prevailing.

7 *Give me to drink*—In this one conversation he brought her to that knowledge which the apostles were so long in attaining.

8 *For his disciples were gone*—Else he needed not to have asked her.

9 *How dost thou*—Her open simplicity appears from her first words. *The Jews have no dealings*—None by the way of friendship. They would receive no kind of favour from them.

10 *If thou hadst known the gift*—The living water; *and who it is*—He who alone is able to give it; *thou wouldst have asked of him*—On those words the stress lies. *Water*—In like manner he draws the allegory from *bread*, chap. vi. 27, and from *light*, viii. 12.; the first, the most simple, necessary, common, and salutary thing in nature. *Living water*—The Spirit and its fruits. But she might easily mistake his meaning, *as living water* was a common phrase among the Jews for *spring water*.

12 *Our father Jacob*—So they fancied he was; whereas they were a mixture of many nations, placed there by the king of Assyria, in the room of the Israelites, whom he had carried away captive. 2 Kings xvii. 24. *Who gave us the well*—In Jacob, their supposed forefather. *And drank thereof*—So even he had no better water than this. [In the East the possession of a well was a sure sign of wealth. A poor man could not possess one. Witness the strivings to obtain wells in patriarchal days. Art thou *greater*, *richer*, and more powerful than our father Jacob who gave us this well?]

14 *Will never thirst*—Will never (if he continue to drink thereof) be miserable, dissatisfied, without refreshment. If ever that thirst returns, it will be the fault of the man, not of the water. *But the water that I shall give him*—The spirit of faith working by love; *shall become in him* an inward, living principle, *a fountain;* not barely a well, which is soon exhausted; *springing up into everlasting life*—Which is a confluence, or rather an ocean of streams rising from this fountain.

15 *That I thirst not*—She takes him still in a literal sense.

16 *Jesus saith to her*—He now clears the way, that he might give her a better kind of water than she asked for. *Go*

16 Jesus saith to her, Go call thy husband and come hither.

17 The woman answered and said, I have no husband. Jesus said to her, Thou hast well said, I have no husband:

18 For thou hast had five husbands, and he whom thou now hast is not thy husband; this thou saidst truly.

19 The woman saith to him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; but ye say that in Jerusalem is the place where men ought to worship.

21 Jesus saith to her, Woman, believe me, the hour cometh when ye shall neither in this mountain nor at Jerusalem worship the Father.

22 Ye worship ye know not what; we know what we worship; for salvation is from the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and *in* truth: For the Father seeketh such to worship him.

24 God *is* a spirit, and they that worship him must worship *him* in spirit and *in* truth.

25 The woman saith to him, I know that the Messiah is coming, who is called Christ; when he is come, he will tell us all things.

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call thy husband—He strikes directly at her bosom-sin.

17 *Thou hast well said*--We may observe in our Lord's discourse the utmost weightiness, and yet the utmost courtesy.

18 *Thou hast had five husbands*—Whether they were all dead or not, her own conscience, now awakened, would tell her. [Some of her former husbands might be dead, and she might have been divorced from others, and probably now she lived with a man to whom she had not been married according to national custom and law.]

19 *Sir, I perceive*—So soon was her heart touched, and her conscience convicted.

20 The instant she perceived this, she proposed what she thought an important question. *This mountain*—Pointing to mount Gerizim. Sanballat, by the permission of Alexander the Great, had built a temple upon mount Gerizim, for Manasseh, who, for marrying Sanballat's daughter, had been expelled from the priesthood and from Jerusalem. Neh. xiii. 28. This was the place where the Samaritans used to worship in opposition to Jerusalem. It was so near Sychar that a man's voice might be heard from the one to the other. *Our fathers worshipped*—This plainly refers to Abraham and Jacob (from whom the Samaritans pretended to be descended) who erected altars in this place. Gen. xii. 7., and xxxiii. 20. And from that mountain God ordered the blessings to be pronounced, while the curses were spoken from mount Ebal; Deut. xi. 26—30. *Ye Jews say, In Jerusalem is the place*..Namely, the temple.

21 *Believe me*—Our Lord uses this expression in this manner but once, and that to a Samaritan. To the Jews, his usual language is, *I say unto you, The hour cometh when ye*, both Samaritans and Jews, *shall worship neither in this mountain nor at Jerusalem*, as preferable to any other place. True worship shall be not confined to any one place or nation.

22 *Ye worship ye know not what*—Ye Samaritans are ignorant, not only of the place, but of the very mode of worship. *They feared the Lord* after a fashion; but at the same time *served their own gods.* 2 Kings xvii. 33. *Salvation is from the Jews*—So spake all the prophets, that the Saviour should spring from the Jews; and that from thence the knowledge of him should spread to all nations under heaven.

23 *The true worshippers shall worship the Father*—Not here or there only, but at all times and in all places.

24 *God is a spirit*—Not only remote from body, and all the properties of it, but also full of all spiritual perfection, power, wisdom, love, holiness. And our worship should be suitable to his nature. We should worship him with the truly spiritual worship of faith, love, and holiness, animating all our tempers, thoughts, words, and actions.

25 *The woman saith*—With joy for what she had already learned, and desire of fuller instruction.

26 *Jesus saith*—Hasting to satisfy her desire, before *his* disciples came. *I am he*—Our Lord did not speak this so plainly to the Jews, who were so full of the Messiah's temporal kingdom. If he had,

26 Jesus saith to her, I that speak to thee am *he*.

27 And upon this came his disciples, and marvelled that he talked with a woman. Yet none said What seekest thou? or, Why talkest thou with her?

28 ¶ The woman then left her water-pot, and went to the city, and saith to the men,

29 Come see a man who told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came to him.

31 ¶ In the meantime his disciples prayed him, saying, Master, eat.

32 But he said to them, I have meat to eat that ye know not of.

33 The disciples said one to another, Hath any man brought him to eat?

34 Jesus saith to them, My meat is to do the will of him that sent me, and to finish his work.

35 Say ye not, There are yet four months, and the harvest cometh? Lo, I say to you, lift up your eyes, and survey the fields; for they are white already to the harvest.

36 And he that reapeth receiveth wages and gathereth fruit to life eternal, that both he that soweth and he that reapeth may rejoice together.

37 And herein is the saying true, One soweth, and another reapeth.

38 I have sent you to reap that whereon you have bestowed no labour: others have laboured, and ye are entered into their labours.

39 ¶ And many of the Samaritans out of the city believed on him, for the saying of the woman testifying, he told me all that ever I did.

40 So when the Samaritans were come to him, they besought him to tarry with them. And he abode there two days.

41 And many more believed, because of his word,

42 And said to the woman, We no longer believe because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 After the two days, he departed thence, and went into Galilee.

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many would have taken up arms in his favour, and others have accused him to the Roman governor. Yet he did in effect declare the thing, though he denied the particular title. For in many places he presented himself both as the Son of man, and as the Son of God; which expressions were understood by the Jews as peculiarly applicable to the Messiah.

27 *His disciples marvelled that he talked with a woman*—Which the Jewish Rabbies reckoned scandalous for a man of distinction to do. They marvelled likewise at his talking with a woman of that nation, which was so hateful to the Jews. *Yet none said* to the woman, *What seekest thou?* or to Christ, *Why talkest thou with her?*

28 *The woman left her water-pot*—Forgetting smaller things.

29 *A man who told me all things that ever I did*—Our Lord had told her but a few things. But his words awakened her conscience, which soon told her all the rest. *Is not this the Christ*—She does not doubt of it herself, but incites them to make the inquiry.

31 *In the meantime*—Before the people came.

34 *My meat*—That which satisfies the strongest appetites of my soul.

35 *The fields are white already*—As if he had said, The spiritual harvest is ripe already. The Samaritans, ripe for the gospel, covered the ground round about them.

36 *He that reapeth*—Whosoever saves souls, *receiveth wages*—A peculiar blessing to himself, *and gathereth fruit*—Many souls: *he that soweth* (Christ, the great Sower of the seed) *and he that reapeth may rejoice together.*

37 *That saying*—A common proverb. *One soweth* (the prophets and Christ;) *another reapeth*—The apostles and succeeding ministers.

38 *I*, the Lord of the whole harvest, *have sent you*—He had employed them already in baptizing. Ver. 2.

42 *We know that this is the Saviour of the world*—And not of the Jews only.

43 *He went into Galilee*—That is, into the country of Galilee, but not to Nazareth. It was at that town only that he

44 (Now Jesus himself had testified, (*b*) That a prophet hath not honour in his own country.) (*b*) Matt. xiii. 57.

45 And when he was come into Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the feast. For they also had come to the feast.

46 So he came again to Cana of Galilee, where he had made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went to him and besought him to come down and heal his son, for he was at the point of death.

48 Jesus said to him, Unless ye see signs and wonders, ye will in no wise believe.

49 The nobleman said to him, Sir, come down ere my child die.

50 Jesus said to him, Go: thy son liveth. And the man believed the word that Jesus spake to him, and he went.

51 And as he was now going down, his servants met him and told *him*, saying, Thy son liveth.

52 Then he asked of them the hour when he amended. And they said to him, Yesterday, at the seventh hour, the fever left him.

53 So the father knew *it was* at the same hour in which Jesus had said to him, Thy son liveth. And himself believed, and his whole house.

54 This second miracle again Jesus wrought, being come out of Judea into Galilee.

CHAP. V.

AFTER this there was a feast of the Jews, and Jesus went up to Jerusalem.

2 Now there is in Jerusalem by the sheep-gate, a bath, which is called, in the Hebrew tongue, Bethesda, having five porticoes.

3 In these lay a great multitude of diseased, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at certain times into the bath, and the water was troubled: and whosoever went in first, after the troubling of the water, was made whole, whatsoever disease he had.

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had no honour. Therefore he went to other towns.

47 *To come down*—For Cana stood much higher than Capernaum.

48 *Unless ye see signs and wonders*—Although the Samaritans believed without them.

52 *He asked the hour when he amended*—The more exactly the works of God are considered, the more faith is increased.

CHAP. V. v. 1. *A feast*—Of Pentecost.

2 *There is in Jerusalem*--Hence it appears that St. John wrote his gospel before Jerusalem was destroyed, about thirty years after the ascension. *Sheep-gate*—In the common version it is sheep-*market*, the latter word being supplied by our translators. As there was no market near, it is better to read sheep-gate, near to which was the pool; and near it was a building *having five porticoes*, or separate divisions for the sick; it was called Bethesda; or *the house of mercy*. The pool now shown has undergone great alterations by dilapidations, &c. It is now quite dry, and nearly filled up.]

3 [*Impotent folk*—Those who were very weak and feeble. *Withered*—Those who suffered from catalepsy, a disease caused by the contraction of the muscles, and which is very dangerous. When a person is seized with it, if his hand is stretched out at the time, he cannot draw it back, or if not stretched out, he cannot extend it. It appears reduced, drawn up—withered!]

4 *An angel*—Yet many, undoubtedly, thought the whole thing to be purely natural. *At certain times*—Perhaps at a certain hour of the day, during this paschal week. *Went down*—The Greek word implies that he had ceased going down before the time of St. John's writing this. God might design this to raise expectation of the acceptable time approaching, to add a greater lustre to his Son's miracles, and to show that his ancient people were not entirely forgotten of him. *The first*—Whereas the Son of God healed every day, not one only, but whole multitudes that resorted to him.

5 And a certain man was there, who had been diseased eight and thirty years.

6 Jesus seeing him lie, and knowing that he had now been diseased a long time, said to him, Desirest thou to be made whole?

7 The infirm man answered him, Sir, ¶ have no man to put me into the bath when the water is troubled: and while I am coming, another steppeth down before me.

8 Jesus saith to him, Rise, take up thy bed and walk.

9 And immediately the man was made whole, and took up his bed and walked: and the same day was the sabbath.

10 Then said the Jews to him that was healed, It is the sabbath; it is not lawful for thee to take up thy bed.

11 He answered, He that made me whole, he said to me, Take up thy bed and walk?

12 Then asked they him, Who is the man that said to thee, Take up thy bed and walk.

13 And he that was healed knew not who he was; for Jesus had retired, a multitude being in the place.

14 Afterwards Jesus findeth him in the temple, and said to him, Lo, thou art made whole: sin no more, lest a worse thing come to thee.

15 The man departed and told the Jews that it was Jesus who had made him whole.

16 ¶ And therefore the Jews persecuted Jesus, and sought to slay him, because he had done these things on the sabbath.

17 But Jesus answered them, My Father worketh until now, and I work.

18 Therefore the Jews sought the more to kill him, because he not only broke the sabbath, but also said that God was his own Father, making himself equal with God.

19 Then answered Jesus and saith to them, Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do;

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7 *The infirm man answered*—Giving the reason why he was not made whole, notwithstanding his desire.

8 [*Rise, take up thy bed and walk*—In the East furnishing beds for their guests is never thought of, as all travellers are expected to take their beds with them. They are simply thick cotton quilts, which they roll up and strap to their horses or camels, or throw upon their own shoulders. "Scores of persons," says Mr. Gadsby, "have I seen thus carrying their beds. Some sceptics, when ridiculing the idea of a man carrying his bed, have, I suppose, imagined that it was a great English four-post bedstead that was meant."]

14 *Sin no more*—It seems his former illness was the effect or punishment of sin.

15 *The man went and told the Jews, that it was Jesus who had made him whole*—One might have expected that when he had published the name of his benefactor, crowds would have thronged about Jesus, to hear the words of his mouth, and to receive the blessings of the gospel. Instead of this, they persecuted him; and conspired against his life, and for an imagined transgression of ceremony, would have put out this light of Israel. Wonder not then, if our good be evil spoken of; if even candour, benevolence, and usefulness, do not disarm the enmity of those who prefer sacrifice to mercy, and who disrelishing the genuine gospel, naturally seek to slander and persecute the professors, but especially the defenders, of it.

17 *My Father worketh until now, and I work*—From the creation till now, he hath worked without intermission. I do also. This is the proposition which is explained from ver. 19 to ver. 30, confirmed and vindicated in the 31st and following verses.

18 *His own Father*—The Greek word means *his own Father* in such a sense as no creature can speak of. *Making himself equal with God*—It is evident all the hearers so understood him, and that our Lord never contradicted, but confirmed it.

19 *The Son can do nothing of himself*—This is not his imperfection, but his glory, because of his inseparable union with the Father. Hence it is absolutely impossible that the Son should *judge*, *will*, *testify*, or *teach* any thing without the Father (ver. 30. &c. ch. vi. 31; vii. 16.;) or that he should be known or believed on separ-

but what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son and showeth him all things that himself doeth: and he will show him greater works than these, so that ye will marvel.

21 For as the Father raiseth and quickeneth the dead, so the Son also quickeneth whom he will.

22 For neither doth the Father judge any one, but hath given all judgment to the Son;

23 That all men may honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father that sent him.

24 Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and cometh not into condemnation, but is passed from death to life.

25 Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.

26 For as the Father hath life in himself, so hath he given to the Son also to have life in himself.

27 And hath given him authority to execute judgment likewise, because he is the Son of man.

28 Marvel not at this; for the time is coming in which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation.

30 I can do nothing of myself: as I hear I judge, and my judgment is just: because I seek not my own will, but the will of him that sent me.

31 If I testify of myself, my testimony is not valid.

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ately from the Father. Thus he defends his doing good every day, without intermission, by the example of his Father, from which he cannot depart. *These doeth the Son likewise*—All *these*, and only these; seeing he and the Father are one.

20 *The Father showeth him all things that himself doeth*—A proof of the most intimate unity. *And he will show him*—By doing them. At the same time (not at different times) the Father showeth and doeth, and the Son seeth and doeth. *Greater works*—Jesus oftener calls them works than signs or wonders, because they were not *wonders* in his eyes. *Ye will marvel*—So they did, when he raised Lazarus.

21 *For*—Those greater works, are raising the dead, and judging the world. The power of *quickening whom he will* follows from the power of *judging*. These two, *quickening* and *judging*, are proposed ver. 21, 22. The acquittal of believers, which presupposes *judgment*, is treated of in the 24th verse; the *quickening* some of the dead, ver. 25; and the general resurrection, ver. 28.

22 *For neither doth the Father judge*—Not without the Son; but he doth "*judge by that man whom he hath ordained.*" Acts xvii. 31.

23 *That all men may honour the Son, even as they honour the Father*—Either willingly, and so escaping condemnation, by faith; or unwillingly, when feeling the wrath of the judge. This proves the equality of the Son with the Father. If our Lord were God only by office or investiture, and not in the unity of the divine essence, and in all respects equal in Godhead with the Father, he could not be honoured *even as*, that is, with the *same* honour that they honoured the Father. *He that honoureth not the Son* with the *same* equal honour, greatly dishonoureth *the Father that sent him.*

24 *And cometh not into condemnation*—Unless he make shipwreck of the faith.

25 *The dead shall hear the voice of the Son of God*—So did Jairus's daughter, the widow's son, and Lazarus.

26 *He hath given to the Son*, by eternal generation, *to have life in himself*—Absolute, independent.

27 *Because he is the Son of man*—He is appointed to judge mankind, because he was made man.

28 *The time is coming*—When not two or three, but all shall rise.

29 *The resurrection of life*—The resurrection which leads to everlasting life.

30 *I can do nothing of myself*—It is impossible I should do any thing apart from my Father. *As I hear* of the Father, and see, so *I judge* and do; because I am essentially united to him. Ver 19.

32 There is another that testifieth of me, and I know that the testimony which he testifieth of me is valid.

33 ¶ Ye sent to John, and he bare testimony to the truth.

34 But I receive not testimony from man: but these things I say, that ye may be saved.

35 He was a burning and a shining light, and ye were willing for a season to rejoice in his light.

36 But I have a greater testimony than *that* of John: for the works which the Father hath given me to fulfil, the very works that I do, testify of me that the Father hath sent me.

37 And the Father, who hath sent me, he hath testified of me: ye have neither heard his voice at any time, nor seen his form.

38 And ye have not his word abiding in you; for whom he hath sent, him ye believe not.

39 Search the scriptures: in them ye are assured ye have eternal life; and it is they that testify of me.

40 Yet ye will not come to me, that ye may have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 For I am come in my Father's name, and ye receive me not: if another shall come in his own name, him will ye receive.

44 How can ye believe while ye receive honour one of another, and seek not the honour that is from God only.

45 Think not that I will accuse you to the Father: there is one that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me; for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

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31 *If I testify of myself*—That is, if I alone (which indeed is impossible) *my testimony is not valid.*

32 *There is another* (the Father. Ver. 37.), *and I know that*, even in your judgment, his testimony is without exception.

33 *He bare testimony*—That I am the Christ.

34 *But I* have no need to *receive*, &c. *But these things* concerning John, whom ye yourselves reverence, *I say that ye may be saved*—So really and seriously did he will their salvation. Yet they were not saved; most, if not all of them, died in their sins.

35 *He was a burning and a shining light*—Inwardly burning with love and zeal; outwardly shining in all holiness. *And* even *ye were willing for a season*—A short time only.

37 *He hath testified of me*—Namely at my baptism. I speak not of my supposed father, Joseph. Ye are utter strangers to him of whom I speak.

38 *Ye have not his word*—All who believe have the word of the Father (the same with the word of the Son) *abiding in* them; that is, deeply ingrafted in their hearts.

39 *Search the scriptures*—A plain command to all men. *In them ye are assured ye have eternal life*—Ye know they reveal eternal life, and the way to it. And these very scriptures testify of me.

40 *Yet ye will not come to me*—That ye might enjoy this glorious gift of life eternal, as the Scriptures so simply and efficiently direct you.

41 *I receive not honour from men*—I need it not. I seek it not from you, for my own sake.

42 *But I know you*—With this ray he pierces the hearts of the hearers. And this, doubtless, he spake with the tenderest compassion.

43 *If another shall come*—Any false Christ.

44 *While ye receive honour*—That is, while ye seek the praise of men rather than the praise of God. At the feast of Pentecost, kept in commemoration of the giving of the law from mount Sinai, their sermons used to be full of the praises of the law, and of the people to whom it was given. How mortifying then must the following words of our Lord have been to them, while they were thus exulting in Moses and his law.

45 *There is one that accuseth you*—By his writings.

46 *He wrote of me*—Every where; in all his writings; particularly, Deut. xviii. 15, 18.

CHAP. VI.

AFTER (*c*) these things Jesus went over the sea of Galilee, *the sea* of Tiberias.

(*c*) Matt. xiv. 13. Mark vi. 32. Luke ix. 10.

2 And a great multitude followed him, because they had seen the miracles which he did on the diseased.

3 But Jesus went up into a mountain, and sat there with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 Jesus then lifting up his eyes, and seeing a great multitude coming to him, saith to Philip, Whence shall we buy bread, that these may eat?

6 (But this he said trying him; for he himself knew what he intended to do.)

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that each of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith to him,

9 Here is a lad who hath five barley loaves and two small fishes; but what are they among so many?

10 Jesus said, make the men sit down. (Now there was much grass in the place.) So the men sat down, in number about five thousand.

11 Then Jesus took the loaves, and having given thanks, distributed to the disciples, and the disciples to them that were sat down, and likewise of the fishes as much as they would.

12 When they were filled, he saith to his disciples, Gather up the fragments which remain, that nothing be lost.

13 They therefore gathered *them*, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten.

14 Then those men, having seen the miracle which Jesus did, said, Of a truth, this is the prophet that was to come into the world.

15 Jesus therefore knowing that they were about to come and take him by force to make him a king, again retired to the mountain all alone.

16 ¶ (*d*) In the evening his disciples went down to the sea.

(*d*) Matt. xiv. 22. Mark vi. 45.

17 And entering into the vessel, they went over the sea towards Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea ran high, a great wind blowing.

19 And having rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh to the vessel; and they were afraid.

20 But he said to them, It is I; be not afraid.

21 Then they willingly received him into the vessel; and immediately the vessel was at the land to which they were bound.

CHAP. VI. v. 1. *After these things*—The history of between ten and eleven months is to be supplied here from the Evangelists. *The sea of Galilee*—This name and that of *Tiberias*, refer to the same sea. It is 14 miles long, and 6 broad. It contains very good fish, as its waters are sweet and clear. A few fishermen still exercise their calling, as Simon and Andrew did.

3 *Jesus went up*—Before the people overtook him.

5 *Jesus saith to Philip*—Perhaps he had the care of providing victuals for the family of the apostles.

7 *Two hundred pennyworth of bread*—Amounting to about £6 5s. in our money; more than Christ and his disciples appeared then to be worth in money.

12 [*Gather up the fragments*—These were for the disciples who acted as servants during this miraculous feast; according to Jewish custom.]

15 *He retired to the mountain alone*—Having ordered his disciples to cross over the lake. [This was to avoid being *made a king*. The Jews had often suffered famine under the government of Herod; but finding that Jesus had such amazing power to feed a multitude of people with so small a quantity of food, they concluded that if he became their king, they could suffer no ill, and they resolved to proclaim him king, and rid themselves of Herod

22 ¶ The day following, the multitude who had stood on the other side of the sea, because they saw there was no other vessel there, save that one in which his disciples went, and that Jesus went not into the vessel with his disciples, but *that* his disciples were gone away alone;

23 (But there came other little vessels from Tiberias, near the place where they had eaten bread, after the Lord had given thanks);

24 When they saw that Jesus was not there, neither his disciples, they also went aboard the vessels, and came to Capernaum, seeking Jesus.

25 ¶ And having found him on the other side of the sea, they said to him, Rabbi, When camest thou hither?

26 Jesus answered them and said, Verily, verily I say to you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were satisfied.

27 Labour not for the meat which perisheth, but for that which endureth to everlasting life, which the Son of man will give you; for him hath God the Father sealed.

28 Then said they to him, What shall we do, that we may work the works of God?

29 Jesus answered and said to them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore to him, What sign doest thou, then, that we may see and believe thee? What dost thou work?

31 Our fathers did eat manna in the wilderness, as it is written (*e*) He gave them bread from heaven to eat. (*e*) Psalm lxxviii. 24.

32 Then said Jesus to them, Verily, verily, I say unto you, Moses gave you not the bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he that cometh down from heaven, and giveth life to the world.

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and the Romans. Our Lord being aware of it, retired into a mountain.]

22 *Who had stood on the other side*—They were forced to stay a while; because there were then no other vessels; and they stayed the less unwillingly, because they saw that Jesus was not embarked.

26 Our Lord does not satisfy their curiosity, but corrects the wrong motive they had in seeking him. *Because ye did eat*—Merely for temporal advantage. Hitherto Christ had been gathering hearers: he now begins to try their sincerity by a figurative discourse concerning his passion, and the fruit of it to be received by faith.

27 *Labour not for the meat which perisheth*—Do not manifest undue anxiety for bodily food: not for that only, not chiefly; but in subordination to grace, faith, love. *But for that which endureth to everlasting life.* Labour, *work* for this: *for everlasting life:* so our Lord expressly commands, *work for* eternal *life*, from a principle of faith and love. *Him hath the Father sealed*—By this very miracle, as well as by his whole testimony concerning him. Ch. iii. 33. [It was the custom around Judea to set a seal on the victim selected as suitable for sacrifice. Doubtless the Jews had similar precautions, as they were enjoined to have their sacrifices without spot and blemish. So in the Divine estimation Christ was the most adequate sacrifice in the universe, to be offered for the salvation of sinners. For this he was sealed with the Omnipotent King's own signet!] *Sealing is* a mark of approval and confirmation of the authenticity of a writing.

28 *The works of God*—The works pleasing to God.

29 *This is the work of God*—The work most pleasing to God, and the foundation of all others: *That ye believe*—He expresses it first properly, afterwards figuratively.

30 *What sign doest thou*—Amazing, after what they had just seen!

31 *Our fathers ate manna*—This sign Moses gave them. *He gave them bread from heaven*—From the lower, sublunary heaven; to which Jesus opposes the highest heaven: in which sense he says seven times (ver. 32, 33, 38, 50, 58, 62,) that he himself *came down from heaven.*

33 *He that giveth life to the world*—Not (like the manna) to one people only: and that from generation to generation. Our Lord does not yet say, I am that bread:

34 Then said they to him, Lord, ever give us this bread.

35 And Jesus said to them, I am the bread of life. He that cometh to me shall never hunger, and he that believeth on me shall never thirst.

36 But I told you, that though ye have seen me, ye believe not.

37 All that the Father giveth me will come to me, and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do my own will, but the will of him that sent me.

39 And this is the will of him that sent me, That of all which he hath given me I should lose nothing, but should raise it up at the last day.

40 And this is the will of him that sent me, That every one who seeth the Son and believeth on him, should have everlasting life; and I will raise him up at the last day.

41 The Jews then murmured about him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How then saith he, I came down from heaven?

43 Jesus answered and said to them, Murmur not among yourselves.

44 No man can come unto me, unless the Father, who hath sent me, draw him; and I will raise him up at the last day.

45 It is written in the prophets, (*f*) And they shall be all taught of God. Every man therefore that hath heard and learned of the Father cometh to me. (*f*) Isaiah liv. 13.

46 Not that any man hath seen the Father, save he who is from God: he hath seen the Father.

47 Verily, verily, I say unto you, he that believeth on me hath everlasting life.

48 I am the bread of life.

49 Your fathers ate manna in the wilderness, and *yet* died.

50 This is the bread which cometh down from heaven, that a man may eat of it, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for

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else the Jews would not have given him so respectful an answer, ver. 34.

34 *Give us this bread*—Meaning it still in a literal sense: yet they seem now to be not far from believing.

35 *I am the bread of life*—Having and giving life: *he that cometh—he that believeth* (equivalent expressions,) *shall never hunger*—Shall be satisfied, happy for ever.

36 *I have told you*—Namely, ver. 26.

37 *All that the Father giveth me*—All that feel themselves lost, and follow the drawings of the Father, he in a peculiar manner giveth to the Son: *Will come to me*—By faith. *And him that* thus *cometh to me, I will in no wise cast out*—I will give him pardon, holiness, and heaven. I will not thrust him from my door, however vile, if he contritely comes to me, and wishing me to save him.

39 *Of all which he hath* already *given me*—(See ch. xvii. 6, 12.) If they endure to the end. But Judas did not.

40 Here is the sum of the three foregoing verses. *This is the will of him that sent me*—This is the whole of what I have said: this is the eternal, unchangeable will of God. Every one who truly believeth shall have everlasting life. *Every one that seeth and believeth*—The Jews saw, and yet believed not. *And I will raise him up*—As this is the will of him that sent me, I will perform it effectually.

44 Christ having checked their murmuring, continues what he was saying, ver. 40. *No man cometh unto me, unless my Father draw him*—No man can believe in Christ, unless God give him power: he draws us first by good desires; not by compulsion; not by laying the will under any necessity: but by the strong and sweet, yet by still resistible motions of his heavenly grace.

45 *Every man that hath heard*—The secret voice of God, he only believeth.

46 *Not that any man* must expect him to appear in a visible shape. *He who is from*, or with *God*—In a more eminent manner than any creature.

50 *Not die*—Not spiritually: not eternally.

51 *If any man eat of this bread*, that is, believe in me, *he shall live for ever*—In other words, he that believeth to the end shall be saved. *My flesh which I will*

ever; and the bread that I will give is my flesh, which I will give for the life of the world.

52 ¶ The Jews then debated among themselves, saying, How can this man give us *his* flesh to eat?

53 But Jesus said to them, Verily, verily I say unto you, unless ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 He that eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, abideth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me.

58 This is the bread which came down from heaven; not as your fathers ate manna, and died: he that eateth of this bread shall live for ever.

59 These things he said in the synagogue, teaching at Capernaum.

60 Many of his disciples hearing *it*, said, This is a hard saying; who can hear it?

61 Jesus knowing in himself that his disciples murmured about this, said to them, Doth this offend you?

62 *What* if ye shall see the Son of man ascend where he was before?

63 It is the Spirit that quickeneth; the flesh profiteth nothing: the words which I have spoken, *they* are spirit and *they* are life.

64 But there are some of you who believe not. (For Jesus had known from the beginning, who they were that believed not, and who would betray him.)

65 And he said, Therefore said I to you, That no man can come to me unless it be given him by my Father.

66 ¶ From this *time* many of his disciples went back and walked no more with him.

67 Then said Jesus to the twelve, Are ye also minded to go away?

68 Then Simon Peter answered him,

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give you—This whole discourse concerning his flesh and blood refers directly to his passion, and but remotely, if at all, to the Lord's supper.

52 Observe the degrees: the Jews are tried here; the disciples, ver. 60, 66; the apostles, ver. 67.

53 *Unless ye eat the flesh of the Son of man*—Spiritually: unless ye draw continual virtues from him by faith. 'Eating his flesh,' figuratively means believing.

55 *Meat—drink indeed*—With which the soul of a believer is as truly fed, as his body with meat and drink. [*Eat and drink*, figuratively denote the operation of the mind in understanding, receiving, and applying instructions, &c.

57 *I live by the Father*—Being one with him. *He shall live by me*—Being one with me. Amazing union!

58 *This is*—That is, I am the *bread*—which is not like the manna your fathers ate, who died notwithstanding.

60 *This is an hard saying*—Hard to the children in the world, but sweet to the children of God. Scarcely ever did our Lord speak more sublimely, even to the apostles in private. *Who can hear*—Endure it?

62 *What if ye shall see the Son of man ascend where he was before*—How much more incredible will it then appear to you, that he should give you his flesh to eat?

63 *It is the spirit*—The spiritual meaning of these words, by which God giveth life. *The flesh*, the bare, carnal, literal meaning, *profiteth nothing. The words that I have spoken, they are spirit*—Are to be taken in a spiritual sense; *and*, when they are so understood, *they are life*—That is, a means of spiritual life to the hearers.

64 *But there are some of you who believe not*—And so receive no life by them, because you take them in a gross, literal sense. *For Jesus knew from the beginning*, of his ministry, *who would betray him*—Therefore it is plain, God does foresee future contingencies.

"But the fore-knowledge causes not the fault,
Which had no less prov'd certain unforeknown."

65 *Unless it be given*—And it is given to those only, who will receive it on God's own terms.

66 *From this time many of his disciples went back*—So now our Lord began to purge his floor: the proud and careless

saying, Lord, to whom shall we go? Thou hast the words of eternal life.

69 And we have believed and known, that thou art the Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve? Yet one of you is a devil.

71 He spake of Judas Iscariot, *the son* of Simon; for he it was that was about to betray him, being one of the twelve.

CHAP. VII.

AFTER these things Jesus walked in Galilee; for he would not walk in Judea, because the Jews sought to kill him.

2 Now the Jews' feast of tabernacles was nigh.

3 His brethren therefore said to him, Depart hence, and go into Judea, that thy disciples *there* also may see the works which thou doest.

4 For no man doeth any thing in secret, but desireth to be publicly known: if thou doest these things, show thyself to the world.

5 (For neither did his brethren believe on him.)

6 Jesus saith to them, My time is not yet come: your time is always ready.

7 The world cannot hate you, but me it hateth; because I testify of it, that its works are evil.

8 Go ye up to the feast; I go not up to this feast yet; because my time is not yet fully come.

9 Having said these things to them, he abode in Galilee.

10 ¶ But when his brethren were gone up, then he also went up to the feast, not openly, but as it were privately.

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were driven away, and those remained who were meet for the master's use.

68 *Thou hast the words of eternal life*—Thou and thou alone speakest the words which show the way to everlasting life.

69 *And we*, who have been with thee from the beginning, whatever others do, *have known*, are absolutely assured, *that thou art the Christ.*

70 *Jesus answered them*—And yet even ye have not acted suitably to this knowledge. *Have I not chosen*, or *elected you twelve*—But they might fall from even that election. *Yet one of you*—On this gracious warning Judas ought to have repented: *Is a devil*—Is now influenced by one.

CHAP. VII. v. 1. *After these things Jesus walked in Galilee*—That is, abode there for some months after the second passover: *For he would not walk*, continue in Judea, *because the Jews*—Those of them who did not believe: and in particular the chief priests, Scribes, and Pharisees, *sought* an opportunity *to kill him.*

2 *The feast of tabernacles*—The time, manner, and reason of this feast may be seen, Leviticus xxiii. 34, &c. [The feast of tabernacles or tents, was so called because it was celebrated under green booths or harbours by the Jews, in memory of their dwelling in tents during their journey in the wilderness. It was celebrated after harvest and vintage; Deut. xvi. 13. The design was to thank God for the fruits of the earth. Offerings were presented in baskets made of the leaves of the palm-tree; or baskets with silver edges, which, with the apple, or golden-looking citron, yellow as an orange, made "The apples of gold in pictures of silver;" Prov. xxv. 11. The Tamul translation renders the passage," in "trays of silver." On the first day they cut down branches of the most beautiful trees with fruit on, which they ceremoniously carried to the synagogues.]

3 *His brethren*—So called according to Jewish custom. They were his cousins, the sons of his mother's sister. *Depart hence*—From this obscure place.

4 *For no man doeth any thing* of this kind *in secret: but rather desireth to be* of public use. *If thou really doest these things*—These miracles which are reported; *show thyself to the world*—to all men.

6 *Jesus saith, Your time is always ready*—This or any other time will suit you.

7 *The world cannot hate you*—Because ye are of the world. *But me it hateth*—And all that bear the same testimony.

10 *He also went up to the feast*—This was his last journey but one to Jerusalem. The next time he went up he suffered.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the multitude concerning him: for some said, He is a good man; others said, Nay; but he seduceth the people.

13 However no man spake openly of him, for fear of the Jews.

14 ¶ Now at the middle of the feast, Jesus went up into the temple and taught.

15 And the Jews marvelled, saying, How does this man know letters, having never learned?

16 Jesus answered them and said, My doctrine is not mine, but his that sent me.

17 If any man be willing to do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

18 He that speaketh of himself, seeketh his own glory; but he that seeketh the glory of him that sent him, the same is true, and there is no unrighteousness in him.

19 Did not Moses give you the law? Yet none of you keepeth the law. Why seek ye to kill me?

20 The people answered and said, Thou hast a devil. Who seeketh to kill thee?

21 Jesus answered and said to them, I did one work, and ye all marvel at it.

22 Moses gave you circumcision, (not that it is of Moses, but of the fathers,) and ye circumcise a man on the sabbath.

23 If a man receive circumcision on the sabbath, that the law of Moses may not be broken; are ye angry at me because I entirely healed a man on the sabbath?

24 Judge not according to appearance, but judge righteous judgment.

25 ¶ Then said some of them of Jerusalem, is not this he whom they seek to kill?

26 And lo, he speaketh boldly, and they say nothing to him. Do the rulers know, indeed, that this is the Christ?

27 Howbeit, we know this man, whence he is: but when Christ cometh, none knoweth whence he is.

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11 *The Jews*—The men of Judea, particularly of Jerusalem.

12 *There was much murmuring among the multitude*—Much whispering; many private debates with each other, among those who were come from distant parts.

13 *However no man spake openly of him*—Not in favour of him: *for fear of the Jews*—Those that were in authority.

14 *Now at the middle of the feast*—Which lasted eight days. It was probable, this was on the sabbath-day. *Jesus went up into the temple*—Directly without stopping any where else.

15 *How does this man know letters, having never learned*—No doubt Jesus had learning, but the meaning is, How comes he to be versed in sacred literature, as to be able to expound the scripture with such propriety and gracefulness, seeing he has never learnt in any of our schools?

16 *My doctrine is not mine*—Acquired by any labour of learning: *but his that sent me*—Immediately infused by him.

17 *If any man be willing to do his will, he shall know of the doctrine whether it be of God*—This is a universal rule with regard to all persons and doctrines. He that is thoroughly willing to do it, shall certainly know what the will of God is.

18, 19 *There is no unrighteousness in him*—No deceit or falsehood. But ye are unrighteous; for ye violate the very law which ye profess so much zeal for.

20 *The people answered, Thou hast a devil*—A lying spirit. *Who seeketh to kill thee?*—These, coming from distant parts, probably did not know the designs of the priests and rulers.

21 *I did*, at the pool of Bethesda, *one work*, out of many; *and ye all marvel at it*—Because I did it on the sabbath-day.

22 *Moses gave you circumcision*—Because Moses enjoined you circumcision, (though it was more ancient than he) you think it no harm to circumcise a man on the sabbath; and ye are angry at me for doing so much greater a good, for healing a man, body and soul, on the sabbath?

27 *When Christ cometh, none knoweth whence he is*—This Jewish tradition was true with regard to his divine nature; in that respect none could 'declare his generation:' but it was not true with regard

28 Then cried Jesus in the temple, as he taught, saying, Do ye both know me, and know whence I am? And yet I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him; for I am from him, and he hath sent me.

30 Then they sought to seize him; but no man laid hands on him, because his hour was not yet come.

31 And many of the multitude believed on him and said, When Christ cometh, will he do more miracles than these which this man hath done?

32 The Pharisees heard the multitude whispering such things concerning him and the Pharisees and the chief priests sent officers to seize him.

33 Then said Jesus to them, Yet a little time I am with you, and *then* I go to him that sent me.

34 Ye shall seek, and shall not find me; and where I am, ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? Will he go to the dispersed among the Greeks, and teach the Greeks?

36 What saying is this that he said, Ye shall seek me, and shall not find *me:* and where I am, ye cannot come?

37 ¶ On the last, the great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come to me and drink.

38 (*g*) He that believeth on me, out of his belly (as the scripture hath said) shall flow rivers of living water.

(*g*) Zech. xiv. 8.

39 This he spake of the Spirit, which they who believed on him were to receive: for the Holy Ghost was not yet *given*, because Jesus was not yet glorified.

40 Many of the multitude therefore, hearing this discourse, said, Certainly this is the prophet.

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to his human nature, for both his family and the place of his birth were plainly foretold.

28, 29 *Then cried Jesus*, (with a loud and earnest voice) *Do ye both know me and know whence I am?* Ye do indeed know whence I am as a man; but ye know not my divine nature, nor that I am sent from God. *I am from him*, by eternal generation, *and he hath sent me*—His mission follows from this generation. These two points answer those, 'Do ye know me? Do ye know whence I am?'

30 *His hour*—The time of his suffering.

33 *Then said Jesus*—Continuing his discourse, from the 29th verse, which they had interrupted.

34 *Ye shall seek me*—Whom ye now despise. These words are, as it were, the text, which is commented upon in this and the following chapter. *Where I am*—Christ's so frequently saying, while on earth, *Where I am*, when he spake of his being in heaven, intimates his perpetual presence there in his divine nature; though his going thither was a future thing with regard to his human nature.

35 *Will he go to the dispersed among the Greeks?*—The Jews scattered abroad in heathen nations, Greece particularly. Or, *Will he teach the Greeks?*—The heathens themselves?

37 *On the last, the great day of the feast*—On this day there was the greatest concourse of people, and then they fetched water from the fountain of Siloam, in a golden vase, which the priests poured out on the great altar, singing one to another, 'With joy shall ye draw water from the wells of salvation.' On this day they commemorated God's miraculously giving water out of the rock, and prayed for seasonable rains.

38 *He that believeth*—This answers to *let him come to me.* And whosoever comes to him by faith, his soul shall be filled with *living water*, with abundance of peace, joy, and love, which shall also flow from him to others. *As the scripture hath said*—Not expressly, in any one particular place; but in all those scriptures which speak of the effusion of the Spirit by the Messiah under the similitude of pouring out water; Ps. xxxvi. 8, 9; Isa. xliv. 3, 4, &c.

39 *The Holy Ghost was not yet given*—The fruits of the Spirit were not yet given, even to true believers, in that full measure.

40 *The prophet*—Whom we expect to be the forerunner of the Messiah.

42 *From Bethlehem*—And how could they forget that Jesus was born there?

41 Others said, This is the Christ. But some said, Doth Christ come out of Galilee?

42 Hath not the scripture said, That Christ cometh of the seed of David, and from Bethlehem, the town where David was?

43 So there was a division among the people concerning him.

44 And some of them would have seized him; but no man laid hands on him.

45 So the officers came to the chief priests and Pharisees, and they said to them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 The Pharisees answered, Are ye also deceived?

48 Have any of the rulers believed on him, or of the Pharisees?

49 But this populace, who know not the law, are accursed.

50 Nicodemus (he that came to him by night) being one of them, saith to them,

51 Doth our law judge a man before it hear him, and know what he doeth?

52 They answered and said to him, Art thou also a Galilean? Search and see, that out of Galilee ariseth no prophet.

53 And every man went to his own house.

CHAP. VIII.

BUT Jesus went to the mount of Olives.

2 And early in the morning he returned to the temple, and all the people came to him; and sitting down, he taught them.

3 And the Scribes and Pharisees bring a woman taken in adultery, and having set her in the midst,

4 They say to him, Master, this woman was taken actually committing adultery.

5 Now (*i*) Moses hath commanded us, in the law, to stone such. What therefore sayest thou? (*i*) Deut. xxii. 23.

6 This they spoke tempting him, that they might have to accuse him.

Had not Herod given them terrible reason to remember it?

48 *Have any of the rulers*, men of rank or eminence, *or of the Pharisees*, men of learning or religion, *believed on him?*

49 *But this populace who know not the law*, this ignorant rabble, (so the original means) *are accursed*—Are by this ignorance exposed to the curse of being thus seduced.

50 *Nicodemus, he that came to him by night*, having now a little more courage, *being one of them*—Being present as a member of the great council: *Saith to them*—Do not we ourselves act as if we knew not the law, if we pass sentence on a man before we hear him?

52 *They answered*—By personal reflection; the argument they could not answer, and therefore did not attempt it: *Art thou also a Galilean*—One of his party? *Out of Galilee ariseth no prophet*—They could not but know the contrary. They knew Jonah arose out of Gath-heper, and Nahum from another village in Galilee; yea, and Thisbe, the town of Elijah the Tishbite, was in Galilee also. They might also have known that Jesus was not born in Galilee, but at Bethlehem, even from the public register there, and from the genealogies of the family of David. They were conscious this poor answer would not bear examination, and so took care to prevent a reply.

53 *And every man went to his own house*—So that plain question of Nicodemus spoiled all their measures, and broke up the council! 'A word spoken in season, how good it is!' when God gives it his blessing.

CHAP. VIII. v. 5. Moses hath commanded us to stone such—If they spoke accurately, this woman must have been guilty when she was betrothed to an husband, before the marriage was completed; for such only Moses commanded to be stoned. He commanded that other adultresses should be put to death, but the mode of death was not specified.

6 *That they might have to accuse him*—Either of usurping the office of a judge, if he condemned her; or of being an enemy to the law, if he acquitted her. *Jesus stooping down wrote with his finger on the ground*—God wrote once in the Old Testament, Christ once in the New; perhaps the words which he afterwards spoke,

But Jesus stooping down, wrote with his finger on the ground.

7 And as they continued asking him, he raised himself and said to them, He that is without sin among you, let him first cast the stone at her.

8 Then stooping down again, he wrote on the ground.

9 But they who heard it went out one by one, beginning at the eldest: and Jesus was left alone, and the woman in the midst.

10 Then Jesus, raising himself up, said to her, Woman, where are thine accusers? Hath no man condemned thee?

11 She saith, No man, Sir. And Jesus saith unto her, Neither do I condemn thee. Go, and sin no more.

12 ¶ Then spake Jesus again to them: I am the light of the world; he that followeth me shall in no wise walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou testifiest of thyself: thy testimony is not valid.

14 Jesus answered and said to them, Though I testify of myself, *yet* my testimony is valid; for I know whence I came, and whither I go; but ye know not whence I came, or whither I go.

15 Ye judge after the flesh: I judge no man.

16 And yet if I judge, my judgment is valid; for I am not alone, but I and the Father that sent me.

17 Even in your law it is written, (*k*) The testimony of two men is valid.

(*k*) Deut. xix. 15.

18 I am one that testify of myself, and the Father that sent me testifieth of me.

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when they continued asking him. By this silent action he, 1. Fixed their wandering, hurrying thoughts, in order to awaken their consciences; and, 2. Signified, that he was not then come to condemn, but to save the world.

7 *He that is without sin*—He that is not guilty (his own conscience being the judge) either of the same sin, or of some nearly resembling it. *Let him first*, as a witness, *cast the stone at her*. This sent conviction to their consciences, and they went out one by one.

9 *Beginning at the eldest*—Or, the elders. *Jesus was left alone*—By all those Scribes and Pharisees who proposed the question: but many others remained, to whom our Lord soon directed his discourse.

10 *Hath no man condemned thee*—Has no judicial sentence been passed upon thee?

11 *Neither do I condemn thee*—Neither do I take upon me to pass any such sentence. Let this deliverance lead thee to repentance, for thy sin is great.

12 *He that followeth me shall in no wise walk in darkness;* in ignorance, wickedness, misery; *but shall have the light of life*—He that closely, humbly, steadily follows me, shall have the divine light continually shining upon him, diffusing over his soul knowledge, holiness, joy, till he is guided by it to life everlasting.

13, 14. *Thou testifiest of thyself: thy testimony is not valid*—They retort upon our Lord his own words, [ch. v. 31.] 'If I testify of myself, &c. He had then added, 'There is another who testifieth of me.' To the same effect he replies here, *Though I testify of myself, yet my testimony is valid:* for I am inseparably united to the Father. *I know*—And from certain knowledge proceeds the most unexceptionable testimony. *Whence I came and whither I go*—That is, for I came from God, both as God and as man: and I know it, though ye do not. To these two heads may be referred all the doctrine concerning Christ: the former is treated of, ver. 16, &c. the latter, 21, &c.

15 *Ye judge after the flesh*—As the flesh, that is, corrupt nature, dictates. *I judge no man*—Not thus; not now; not at my first coming.

16 *I am not alone*, no more in judging than in testifying; *but I and the Father that sent me*—His Father 'is in him, and he is in the Father,' [ch. xiv. 10. 11.] And so the Father is no more alone without the Son, than the Son is without the Father, [Prov. viii. 22, 23, 30.] His Father and he are not one and another God, but one God, (though distinct persons,) and inseparable from each other. And though the Son came from the Father, to assume human nature and perform his office as Mediator, as God is sometimes said to

19 Then said they to him, Where is thy Father? Jesus answered, Ye neither know me nor my Father: if ye had known me, ye would have known my Father also.

20 These words spake he in the treasury, as he taught in the temple. And no man seized him: for his hour was not yet come.

21 ¶ Then said Jesus again to them, I go, and ye shall seek me, and shall die in your sins. Whither I go, ye cannot come.

22 The Jews said therefore, Will he kill himself? Because he saith, Whither I go, ye cannot come.

23 And he said to them, Ye are of them that are beneath: I am of them that are above: ye are of this world; I am not of this world.

24 Therefore I said, Ye shall die in your sins; for if ye believe not that I AM, ye shall die in your sins.

25 Then said they to him, Who art thou? And Jesus saith to them, Even what I say to you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true, and I speak to the world the things which I have heard from him.

27 They understood not that he spake to them of the Father.

28 Jesus therefore said to them, When ye shall have lifted up the Son of man, then shall ye know that I AM, and *that* I do nothing of myself, but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone: for I do always the things that please him.

30 As he spake these words many believed on him.

31 ¶ Then said Jesus to the Jews who believed on him, If ye continue in my word, ye are my disciples indeed:

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come from heaven for particular manifestations of himself; yet Christ did not leave the Father, nor the Father leave him, any more than God leaves heaven when he is said to come down to the earth.

19 *Then said they to him, Where is thy Father? Jesus answered*—Showing the perverseness of their question, and teaching that they ought first to know the Son if they would know the Father. Where the Father is he shows verse 23. He plainly declares that the Father and he were distinct persons, as they were two witnesses; yet one in essence, as the knowledge of him includes the knowledge of the Father.

20 [*These words spake he in the treasury*—The place in the court of the women in the temple, where thirteen chests were placed for receiving the voluntary contributions of the people towards defraying the expenses of public worship, as sacrifices, wood, &c. One chest was for the women, and the others for the twelve tribes.]

23 *Ye are*—Again he passes over their interruption, and proves what he advanced, ver. 21. *Of them that are beneath*—From the earth. *I am of them that are above*—He directly shows whence he came, even from heaven, and whither he goes.

24 *If ye believe not that I AM*—Here (as in the 58th verse) Christ claims the divine name, I AM, Exod. iii. 14. But the Jews, as if he had stopped short, and not finished the sentence, answered, *Who art thou?*

25 *Even what I say to you from the beginning*—The same which *I say to you*, as it were in one discourse, with one even tenor from the time I first spake to you.

26 *I have many things to say and to judge of you*—I have much to say concerning your inexcusable unbelief: *but he that sent me is true*—Whether ye believe or not. *And I speak the things which I have heard from him*—I deliver truly what he hath given me in charge.

27 *They understood not*—That by him that sent him, he meant God the Father. Therefore in the 28th and 29th verses, he speaks plainly of the Father, and again claims the divine name, I AM.

28 *When ye shall have lifted up*—On the cross: *Ye shall know*—And so many of them did: *That I AM*—God over all: *And that I do nothing of myself*—Being one with the Father:

29 *The Father hath not left me alone*—Never, from the moment I came into the world.

32 *The truth*—Written in your hearts, by the Spirit of God; *Shall make you free*—From guilt, sin, misery, Satan.

32 And ye shall know the truth, and the truth shall make you free.

33 They answered him, We are Abraham's offspring, and were never enslaved to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, he that committeth sin is the slave of sin:

35 And the slave abideth not in the house for ever: *but* the Son abideth for ever.

36 If therefore the Son shall make you free, ye will be free indeed.

37 I know that ye are Abraham's offspring; yet ye seek to kill me, because my word had no place in you.

38 I speak that which I have seen with my Father, and ye do that which ye have heard from your father.

39 They answered and said to him, Abraham is our father. Jesus saith to them, If ye were the children of Abraham, ye would do the works of Abraham.

40 But now ye seek to kill me, a man who hath told you the truth which I have heard from God. Abraham did not thus.

41 Ye do the deeds of your father. They said to him, We were not born of fornication; we have one father, *even* God.

42 Jesus saith to them, If God were your father, ye would love me: for I proceeded forth, and came from God. I am come not of myself, but he hath sent me.

43 Why do ye not understand my discourse? *Even* because ye cannot hear my word.

44 Ye are of *your* father the devil, and your will is, to do the desires of your father. He was a murderer from the beginning, and abode not in the truth; for there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it.

45 But because I speak the truth ye believe me not.

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33 *They*—The other Jews that were by, (not those that believed) as appears by the whole tenor of the conversation. *We were never enslaved to any man*—A bold notorious untruth. At that very time they were enslaved to the Romans; and had previously been to the Egyptians, in Babylon, &c.

34 *Jesus answered*—Each branch of their objection; first concerning freedom, then concerning their being Abraham's offspring, ver. 37, &c. *He that committeth sin is*, in fact, *the slave of sin.*

35 *And the slave abideth not in the house*—All sinners shall be cast out of God's house, as the slave was out of Abraham's; *But I the Son abide* therein *for ever.*

36 *If I therefore make you free, ye* shall partake of the same privilege; being made free from all guilt and sin, ye shall abide in the house of God for ever.

37 As to the other branch of your objection, *I know that ye are Abraham's offspring*, after the flesh; but not in a spiritual sense. Ye are not followers of the faith of Abraham: my word hath no place in your hearts.

41 *Ye do the deeds of your father*—He is not named yet: but when they presumed to call God their father, then he is expressly called the devil, ver. 44. [*We were not born of fornication*—We are not a mixed, illegitimate breed. We are descendants of Abraham and Sarah his lawful wife. *We have one Father, even God*—We own none but him; and him alone we worship; we are not idolaters.

42 *If God were your Father, ye would love me;* if they had been adopted by God as his children, they would certainly have loved me; the well-beloved Son of God; for *I proceeded forth, and came from God*, as God; and came as Christ Jesus, the anointed Saviour.

43 *Ye cannot*—Such is your stubbornness and pride; *Hear*—Receive, obey; *My word*—Not being *desirous to do my will*, ye cannot understand my doctrine, ch. vii. 17.

44 *He was a murderer*, in inclination, *from the beginning* of his becoming a devil; *and abode not in the truth*—Commencing murderer and liar at the same time. And certainly *he* was *a killer of men* (as the Greek word properly signifies) *from the beginning* of the world: for from the very creation he designed and contrived the ruin of men. *When he speaketh a lie he speaketh of his own*—For he is

46 Which of you convicteth me of sin? And if I speak the truth, why do ye not believe me?

47 He that is of God heareth God's words; ye therefore hear *them* not, because ye are not of God.

48 Then answered the Jews and said to him, Say we not well, That thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a devil; but I honour my Father, and ye dishonour me.

50 I seek not my own glory; there is one that seeketh *it* and judgeth.

51 Verily, verily, I say unto you, if a man keep my word, he shall never see death.

52 Then said the Jews to him, Now we know that thou hast a devil. Abraham is dead, and the prophets; yet thou sayest, If a man keep my word, he shall never taste of death.

53 Art thou greater than our father Abraham, who is dead? The prophets also are dead. Whom makest thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me, of whom ye say, He is our God.

55 Yet ye have not known him: but I know him. And if I should say, I know him not, I should be a liar like you: but I know him and keep his word.

56 Your father Abraham longed to see my day; and he saw *it*, and was glad.

57 Then said the Jews to him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, before Abraham was I AM.

59 Then took they up stones to

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the proper parent and, as it were, creator of it. See the origin, not only of lies, but of evil in general.

45 *Because I speak the truth*—Which liars hate.

46 *Which of you convicteth me of sin*—And is not my life as unreprovable as my doctrine? Does not my whole behaviour confirm the truth of what I teach?

47 *He that is of God*—That either loves or fears him, *heareth*, with joy and reverence, *God's words*, which I preach.

48 *Say we not well*—Have we not just cause to say, *Thou art a Samaritan*—An enemy to our church and nation; *and hast a devil*—Art possessed by a proud and lying spirit?

49 *I have not a devil.*—I am Divinely influenced. My kingdom is diametrically opposed to Satan. *I honour my Father*—I seek his honour only.

50 *I seek not my own glory*—That is, as I am the Messiah, I consult not my own glory; I need not: for my Father consulteth it, and will pass sentence on you accordingly.

51 *If a man keep my word*—So will my Father consult my glory. We keep his doctrine, by believing; his promises, by hoping; his commands, by obeying. *He shall never see death*—That is, death eternal. He shall live for ever. Hereby he proves that he was no Samaritan: for the Samaritans in general were Sadducees.

54 *If I honour myself*—Referring to their words, *Whom makest thou thyself?*

56 *He saw it*—By faith, in types, figures, and promises. As particularly in Melchisedec; in the appearance of Jehovah to him in the plains of Mamre, (Gen. xviii. 1. and in the promise, that "in his seed all the nations of the earth should be blessed." Possibly he had also a peculiar revelation, either of Christ's first or second coming.

57 *Thou art not yet fifty years old*—At the most. Perhaps the gravity of our Lord's countenance, and his afflictions and labours, might make him appear older than he really was. *Hast thou seen Abraham*—Which they justly supposed must have been, if Abraham had seen him.

58 *Before Abraham was I AM*—Even from everlasting to everlasting. This is a direct answer to the objections of the Jews, and shows how much greater he was than Abraham. [Calmet's note is very expressive:—"You consider in me only the person who speaks to you, and who has appeared to you within a particular time. But besides this human nature, there is in me a Divine and eternal nature. Both, united, subsist together in my person. Abraham knew how to distinguish them. He adored me as his God, and desired me as his Saviour. He

cast at him; but Jesus concealed himself, and went out of the temple, going through the midst of them, and so passed on.

CHAP. IX.

AND as he passed on, he saw a man blind from his birth.

2 And his disciples asked him, saying, Master, who sinned, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned nor his parents: but that the works of God might be made manifest through him.

4 I must work the works of him that sent me, while it is day; the night is coming, when no man can work.

5 While I am in the world, I am the light of the world.

6 Having said this, he spat on the ground, and made clay with the spittle, and anointed the eyes of the blind man with clay,

7 And said to him, Go wash in the pool of Siloam, (which is, by interpretation, Sent.) He went therefore and washed, and came seeing.

8 ¶ Then the neighbours, and they who had seen him before, when he was blind, said, Is not this he who used to sit begging?

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has seen me in my eternity, and he predicted my coming into the world.]

59 *Then took they up stones*, to stone him as a blasphemer; *but Jesus concealed himself*—Probably by becoming invisible; *and so passed on*, with the same ease as if none had been there.

CHAP. IX. v. 2. Who sinned, this man or his parents, that he was born blind—That is, was it for his own sins, or for the sins of his parents? They suppose (as many of the Jews did) that he might have sinned in a pre-existent state; before he came into the world.

3 *Jesus answered, neither hath this man sinned, nor his parents*—Our Lord did not answer questions that were of no use but to gratify an idle curiosity. Therefore he determines nothing concerning this. The scope of his answer is, It was neither for any sins of his own, nor of his parents; but that the power of God may be displayed.

4 *The night is coming*—It is very likely that the day was now declining, and night coming on, and from this circumstance he was induced to use the following beautiful figure:—Christ is the light. When the light is withdrawn, night comes; *When no man can work*—No man can do any thing towards working out his salvation, after this life is ended. Yet Christ can work always. But he was to work upon earth, only during the day, or season which was appointed for him.

5 *I am the light of the world*—Like the sun, I dispense light, heat, and comfort every where. I teach men inwardly by my Spirit, and outwardly by my preaching, what is the will of God; and I show them, by my example, how they must do it.

6 *He anointed the eyes of the blind man with the clay*—This might almost have blinded a man that had sight. But what could it do towards curing the blind? It reminds us, that God is no farther from the event, when he works either with or without means; and that all the creatures are only that which his almighty operation makes them. [The Jews, Romans, and Greeks believed there was some virtue in saliva, and also in some kinds of clay, to cure diseased eyes, but they united with the application of it a *charm*. Jesus might intend to show, in opposition to charms, &c., that he could make the most unlikely means accomplish his purposes.]

Go, wash in the pool of Siloam—Perhaps our Lord intended to make the miracle more noticed. For a crowd of people would naturally gather round him, to observe the effect of so strange a prescription. And it is very probable, the guide who must have led him, in traversing a great part of the city, would mention his errand, and so call those who saw him to greater attention.

From the fountain of Siloam, which was without the walls of Jerusalem, a small stream flowed into the city, and was received into a capacious bason, near the temple, and called the pool of Siloam. *Which is, by interpretation, Sent*—It was a type of the Messiah, who was sent of God. *He went and washed and came seeing*—He believed, and obeyed, and found a blessing. Had he reasoned like Naaman on the impropriety of the means, he had justly been left in darkness. Lord, may our proud hearts be subdued to the methods of thy recovering grace!

9 Some said, This is he; others, He is like him: *but* he said, I am *he*.

10 They said to him, how were thine eyes opened?

11 He answered and said, A man called Jesus, made clay, and anointed my eyes, and said to me, Go to the pool of Siloam, and wash. And I went, and washed, and received sight.

12 Then said they to him, Where is he? He said, I know not.

13 ¶ They bring to the Pharisees the man who had aforetime been blind.

14 (It was the sabbath when Jesus made the clay, and opened his eyes.)

15 Again the Pharisees asked him, How he had received his sight? He said to them. He put clay on my eyes, and I washed, and see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say to the blind man again, What sayest thou of him, for that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind and received his sight, till they had called the parents of him who had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? How then doth he now see?

20 His parents answered them, and said, We know that this is our son, and that he was born blind.

21 But how he now seeth we know not, or who hath opened his eyes we know not. He is of age, ask him: he will speak concerning himself.

22 His parents said this because they feared the Jews; for the Jews had already agreed, That if any man should own him *to be* Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age? ask him.

24 ¶ Therefore they called a second time the man that had been blind, and said to him, Give glory to God; we know that this man is a sinner.

25 He answered and said, That he is a sinner I know not: one thing I know that I was blind and now see.

26 They said to him again, What did he to thee? How opened he thine eyes?

27 He answered them, I have told you already, and ye did not hearken: why would ye hear *it* again? Are ye also willing to be his disciples?

28 Then they reviled him, and said, Thou art a disciple of that *fellow*; but we are disciples of Moses.

29 We know that God spake to Moses; but we know not this *fellow*, whence he is.

30 The man answered, and said to them, Why herein is a marvellous thing, that ye know not whence he is, although he hath opened my eyes!

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11 *A man called Jesus*—He seems to be before totally ignorant of him.

14 *Anointing the eyes*, with any kind of medicine on the sabbath, was particularly forbidden by the tradition of the elders.

16 *This man is not of God*—Not sent of God. *How can a man that is a sinner*—That is, one living in wilful sin, *do such miracles?*

17 *What sayest thou of him, for that he hath opened thine eyes*—What inference dost thou draw therefrom.

22 *He shall be put out of the synagogue*—That is, be excommunicated. Separated from all association with those who worshipped God. For great offences the punishment was very severe. The excommunicated was compelled to keep at a certain distance from those not cast out; he was not to eat or drink with them, nor allowed to shave or wash. For still greater offence, the man was accursed, his goods were confiscated, and if he died impenitent, stones were cast at his bier, and no one followed him to the grave, &c.

27 *Are ye also*, as well as I, at length convinced, and *willing to be his disciples?*

29 *We know not whence he is*—By what power and authority he does these things.

30 *The man answered*—Utterly illiterate as he was. And with what strength and clearness of reason! So had God

31 We know that God heareth not sinners, but if a man be a worshipper of God, and do his will, him he heareth.

32 Since the world began it was not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered, and said to him, Thou wast altogether born in sin, and dost thou teach us? And they cast him out.

35 ¶ Jesus heard that they had cast him out; and having found him, he said to him, Dost thou believe on the Son of God?

36 He answered, and said, Sir, who is he, that I may believe on him?

37 Jesus said to him, Thou hast both seen him, and he that talketh with thee is he.

38 And he said, Lord, I believe. And he worshipped him.

39 Jesus said, For judgment am I come into the world, that they who see not may see; and that they who see may become blind.

40 And some of the Pharisees that were with him heard this, and said to him, Are we blind also?

41 Jesus said to them, If ye had been blind ye would have had no sin. But now ye say, We see: therefore your sin remaineth.

CHAP. X.

VERILY, verily, I say to you, He that entereth not by the door into the sheep-fold, but climbeth up

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opened the eyes of his understanding, as well as his bodily eyes. *Why herein is a marvellous thing, that ye*—The teachers and guides of the people, should not know, that a man who has wrought a miracle, the like of which was never heard of before, must be from heaven, sent by God.

31 *We*, even we of the populace, *know that God heareth not sinners*—Not impenitent sinners, so as to answer their prayers in this manner. The honest courage of this man in adhering to the truth, though he knew the consequence [ver. 22,] gives him claim to the title of a confessor.

32 [*Opened the eyes of one that was born blind*—There was no surgical operation; the restoration was the result of Divine power. The clay and the spittle could have no effect in the cure; the miracle was therefore complete. No man ever worked a miracle like this.

By surgical means we know that some few have been greatly benefitted. Still we read of no one born blind, having received sight by surgical operation, before the 18th century.]

33 *He could do nothing*, of this kind; nothing miraculous.

34 *Born in sin*—And therefore, they supposed, born blind. [Thou hast been a wicked wretch in a pre-existent state; and thy parents have been grossly wicked; and therefore thou and they have been justly punished in this state.] *They cast him out*, of the synagogue; excommunicated him.

35 *Having found him*—For he had sought him.

36 *Who is he, that I may believe*—This implies some degree of faith already. He was ready to receive whatever Jesus said.

38 *Lord, I believe*—What an excellent spirit this man was of! Of so deep and strong an understanding; as he had just shown to the confusion of the Pharisees:) and yet of so teachable a temper.

39 *For judgment am I come into the world*—That is, the effect of my coming will be, that by the just judgment of God, while the blind in body and soul receive their sight, they who boast they see will be given up to greater blindness than before,

41 *If ye had been blind*—Invincibly ignorant; if ye had not had so many means of knowing; *ye would have had no sin*—Comparatively to what ye have now. *But now ye say*—Ye yourselves acknowledge *ye see, therefore your sin remaineth*—Without excuse, without remedy.

CHAP. X. v. 1. *He that entereth not by the door*—By Christ. He is the only lawful entrance. *Into the sheep-fold*—The Church. [The sheep-fold was an open enclosure made of reeds, or stone, or brick. It had a large door at which the shepherd went in and out with the sheep. There was also a little door, by which the lambs were put out at tithing, one by one.] *He*

some other way, he is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the door-keeper openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out.

4 And when he hath led forth his own sheep he goeth before them, and the sheep follow him; for they know his voice.

5 They will not follow a stranger, but will flee from him; for they know not the voice of strangers.

6 This parable spake Jesus to them; but they understood not what things they were which he spake to them.

7 ¶ Therefore Jesus said to them again, Verily, verily, I say unto you, I am the door of the sheep.

8 Whosoever are come before me, are thieves and robbers; but the sheep did not hear them.

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is a thief and a robber—In God's account. Such were all those teachers to whom our Lord had just been speaking. [Literally, the former means one who secretly steals the property of another; the latter, one who steals with violence and blood-shed.]

3 *To him the door-keeper openeth*—Christ is considered as the shepherd, ver. 11. As the door in the first and following verses. And as it is not unworthy of Christ to be styled the door, by which both the sheep and the true pastor enter, so neither is it unworthy of God the Father, to be styled the door-keeper. See Acts xiv. 27. Col. iv. 3. Rev. iii. 8. Acts xvi. 14. *And the sheep hear his voice*—The circumstances that follow, exactly agree with the customs of eastern shepherds. They called their sheep by name, went before them, and the sheep followed them. So Christians hear, understand, and obey the voice of a shepherd whom Christ hath sent. And he counteth them his own, dearer than friend or brother: calleth, directs each by name, and leadeth them in the paths of righteousness, beside the waters of comfort. [The Eastern shepherds give particular names to their sheep; as we do to dogs and horses. "Passing by a flock of sheep," says Mr. Hartley, "I asked the shepherd to call one of his sheep. He did so, and it instantly left its pasturage and companions, and ran up to the hand of the shepherd with promptitude and signs of pleasure which I had never observed before.

4 *He goeth before them*—In all the ways of God, teaching them in every point by example, as well as by precept; *and the sheep follow him*—They tread in his steps. Polybius says that the flocks in the island of Cyrnon, run away from strangers who attempt to take them; but on the shepherd's blowing his horn, they instantly scamper towards it. In Italy the keepers of swine go before the herd, and not after; they sound their horn at a distance, and they instantly rush to the sound. Eastern sheep follow their shepherds as readily as dogs follow their masters in England.] *For they know his voice*—Having the witness in themselves, that his words are the wisdom and the power of God.

5 *They will not follow a stranger*—One whom Christ hath not sent, who doth not answer the preceding description. Him *they will not follow*—And who can constrain them to it? *But will flee from him*—As from the plague. *For they know not the voice of strangers*—They cannot relish it; it is harsh and grating to them; they find nothing of God therein. [A traveller once said to a Syrian shepherd that the sheep knew the dress of their master, not his voice. The shepherd asserted it was the *voice* they knew. To settle the point, he and the traveller changed dresses, and went among the sheep. The traveller in the shepherd's dress, called on the sheep, and tried to lead them; but "*they knew not his voice*," and never moved. On the other hand, they ran at once at the call of the shepherd, though disguised in the traveller's dress.]

7 *I am the door*—Christ is both the door and the shepherd, and all things.

8 *Whosoever are come before me*—Independently on me, assuming any part of my character, pretending, like you our Elders and Rabbis, to a power over the conscience of man, attempting to make laws in the Church, and to teach their own traditions as the way of salvation: all those expounders of God's word that enter not by the door of the sheep-fold, but run before I have sent them by my Spirit. Our Lord seems in particular to speak of those that had undertaken this office since he began his ministry. *Are thieves*, stealing

9 I am the door; if any one enter in by me he shall be safe, and shall go in and out, and find pasture.

10 The thief cometh not, but to steal, and to kill, and to destroy: I am come that they may have life, and that they may have it abundantly.

11 I am the good shepherd; the good shepherd layeth down his life for the sheep.

12 But the hireling, who is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; so the wolf seizeth them, and scattereth the sheep.

13 The hireling fleeth because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my *sheep*, and am known of mine;

15 (As the Father knoweth me, and I know the Father); and I lay down my life for the sheep.

16 I have also other sheep which are not of this fold; I must bring them likewise, and they will hear my voice, and there shall be one flock, *and* one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I may take it again.

18 No one taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again. This commission have I received of my Father.

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temporal profit to themselves, *and robbers*--Plundering and murdering the sheep.

9 *If any one*, as a sheep, *enter in by me*, through faith, *he shall be safe*, from the wolf, and from murdering shepherds. *And shall go in and out*—Shall constantly attend on the shepherds I have sent: *and find pasture*—Food for his soul in all circumstances.

10 *The thief cometh not but to steal, and to kill, and to destroy*—That is, nothing else can be the consequence of a shepherd's coming who does not enter in by me.

12 *But the hireling*—It is not the bare receiving hire which makes a man an hireling: (For 'the labourer is worthy of his hire;' Jesus Christ himself being the judge; and 'the Lord hath ordained, that they who preach the gospel, shall live of the gospel,') but the loving hire more than the work. He is an hireling who would not work were it not for the hire; to whom this is the great (if not only) motive of working. O God! is a man who works only for hire, a mere thief and robber; what is he who continually takes the hire, and yet does not work at all? *The wolf*, signifies any enemy, who by force or fraud attacks the Christian's faith, liberty, or life. *So the wolf seizeth and scattereth the flock*—He seizeth some, and scattereth the rest; the two ways of hurting the flock of Christ.

13 *The hireling fleeth, because he is an hireling*—Because he loves the hire, not the sheep.

14 *I know my sheep*—With a tender regard, and special care: *And am known of mine*—With a holy confidence and love.

15 *As the Father knoweth me, and I know the Father*—With such knowledge as implies an inexpressible union: *And I lay down my life*—Speaking of the present time. For his whole life was a going unto death.

16 *I have also other sheep*—Whom he foreknew: *which are not of this fold*—Not of the Jewish Church or nation, but Gentiles. *I must bring them likewise*—Into my Church, the general assembly of those whose names are written in heaven. *And they shall be one flock*—Not one fold, a false print—no corrupt or divided flocks remaining. *And one shepherd*—Who laid down his life for the sheep, and will leave no hireling among them. This unity of the flock and shepherd, shall yet be completed. The shepherd shall bring all into one flock; and that flock shall hear the one shepherd.

17 *I lay down my life that I may take it again*—I cheerfully die to expiate the sins of men, and I will rise again for their justification.

18 *I lay it down of myself*—By my own free act and deed. *I have power to lay it down, and I have power to take it again*—I have an original power and right of myself, both to lay it down as a ransom, and to take it again, after full satisfaction is made for the sins of the whole world. *This commission have I received of my Father*—Which I readily execute.

19 ¶ There was again a division amongst the Jews, because of these sayings.

20 Many of them said, He hath a devil, and is mad: why hear ye him?

21 Others said, These are not the words of one that hath a devil. Can a devil open the eyes of the blind?

22 Now the feast of the dedication came on at Jerusalem: and it was winter.

23 And Jesus was walking in the temple, in Solomon's portico.

24 Then came the Jews round about him, and said to him, how long dost thou keep us in suspense? If thou be the Christ, tell us plainly.

25 Jesus answered them, I have told you: yet ye do not believe: the works that I do in my Father's name, they testify of me.

26 But as I have told you, ye do not believe, because ye are not of my sheep.

27 My sheep hear my voice, and I know them, and they follow me.

28 And I give them eternal life, and they shall never perish, neither shall any pluck them out of my hand.

29 My Father, who gave *them* me, is greater than all; and none shall pluck *them* out of my Father's hand.

30 I and the Father are one.

31 ¶ Then the Jews again took up stones, to stone him.

32 Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, We stone thee not for a good work, but for blasphemy, and because thou, being a man, makest thyself God.

He chiefly spoke of the Father before his suffering; of his own glory after it. Our Lord's receiving this commission, as Mediator, was not the ground of his power to lay down and resume his life. For this he had in himself, as having an original right to dispose thereof antecedent to his Father's commission. But this commission was the reason why he thus used his power in laying down his life. He did it in obedience to his Father.

20 *These are not the words*—The word in the original takes in actions also.

22 *It was the feast of the dedication*—Instituted by Judas Maccabeus (1 Macca. iv. 59,) when he purged and dedicated the altar and temple after they had been polluted. So our Lord observed festivals even of human appointment. Is it not, at least, innocent for us to do the same?

23 *In Solomon's portico*--Josephus says, that when Solomon built the temple, he filled up a part of the adjoining valley, and built a portico over it towards the east. It was a noble structure, supported by a wall 400 cubits high; and continued even to the time of Albinus and Agrippa, several years after the death of Christ.

26 *Ye do not believe, because ye are not of my sheep*—Because ye do not, will not 'follow me:' because ye are proud, unholy, lovers of praise, lovers of the world, lovers of pleasure, not of God.

27—29 *My sheep hear my voice, and I know them, and they follow me, &c.*—Our Lord still alludes to the discourse he had before this festival. As if he had said, my sheep are they who 1. *Hear my voice*, by faith; 2. Are *known* (that is, approved) by me, as loving me; and, 3. *Follow me*—Keep my commandments with a believing, loving heart. To those who truly *believe* three promises are annexed to three conditions;—I give eternal life. He does not say, I *will* give, but I *give:* for *he that believeth* hath *everlasting life.* Those whom I *know* truly to love me, *shall never perish*, provided they abide in my love. Those who *follow me*, neither men nor devils can pluck out of my hand. *My Father who hath*, by an immutable decree, *given me* all that believe, love, and obey, *is greater than all* in heaven or earth, *and none is able to pluck them out of my hand.*

30 *I and the Father are one*—Not by consent of will only, but by unity of power, and consequently of nature—*Are*—This word confutes Sabellius, proving the plurality of persons: *One*—This word confutes Arias, proving the unity of nature in God. Never did any prophet, from the beginning of the world, use any one expression of himself, which could possibly be so interpreted as this and other expressions were by all that heard our Lord speak. Therefore, if he was not God, he was the vilest of men,

34 Jesus answered them, Is it not written in your law, I said ye are gods?
35 If he call them gods to whom the word of God came (and the scripture cannot be broken,)
36 Say ye of him whom God hath sanctified and sent into the world, Thou blasphemest; because I said I am the Son of God?
37 If I do not the works of my Father, believe me not.
38 But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father *is* in me, and I in him.
39 Therefore they sought again to seize him; but he escaped out of their hands.
40 ¶ And he went away again beyond Jordan, to the place where John baptized at first, and there he abode.
41 And many came to him and said, John did no miracle: but all things that John spake of this man were true.
42 And many believed on him there.

CHAP. XI.

NOW one Lazarus of Bethany, the town of Mary and her sister Martha, was sick.
2 (It was *that* Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)
3 Therefore *his* sisters sent to him, saying, Lord, behold he whom thou lovest is sick.
4 Jesus hearing *it*, said, This sickness is not to death, but for the glory of God, that the Son of God may be glorified thereby.
5 Now Jesus loved Martha, and her sister, and Lazarus.
6 So after he had heard that he was sick, he abode still two days in the place where he was.
7 Then after this he saith to his disciples, Let us go into Judea again.
8 The disciples say to him, Master, the Jews but now sought to stone

35 *If he* (God) *call them gods to whom the word of God came*—That is, to whom God was then speaking. *And the scripture cannot be broken*—That is, nothing which is written therein can be rejected.

36 *Say ye of him whom the Father hath sanctified*—This sanctification (whereby he is essentially the Holy One of God) is mentioned as prior to his mission, and, together with it, implies, Christ was God in the highest sense, infinitely superior to that wherein those judges were so called.

38 *That ye may know and believe*—In some a more exact knowledge precedes, in others, it follows faith. *I am in the Father, and the Father in me—I and the Father are one*—These two sentences illustrate each other.

40 *To the* desert *place where John baptized*, and gave so great a testimony of him.

41 *John did no miracle*—An honour reserved for him, whose forerunner he was.

CHAP. XI. v. 1. *One Lazarus*—Probably Lazarus was younger than his sisters. Bethany is called the town of Mary and Martha, and Lazarus is mentioned after them, ver. 5. Ecclesiastical history states, that Lazarus was now thirty years old, and that he lived thirty years after Christ's ascension.

2 *It was that Mary* [*who* had formerly *anointed him.* This is supposed to have been the cause of that affection and familiarity which subsisted between our Lord and this family; and therefore they could confidently send for Jesus when Lazarus fell sick.] She was more known than her eldest sister Martha, and as such is named before her.

4 *This sickness is not to death but for the glory of God*—The event of this sickness will not be death, that is, a final separation of his soul and body, but a manifestation of the glorious power of God.

7 *Let us go into Judea*—From the country east of Jordan, whither he had retired some time before, when the Jews sought to stone him, ch. x. 39, 40.

9 *Are there not twelve hours in the day*—The Jews always divided the space from sun-rise to sunset, were the days longer or shorter, into 12 parts: so that the hours of their days were all the year the same number, though much shorter in winter than in summer. *If any man walk in the day he stumbleth not*—As if he had said, So there is such a space, a determinate time, which God has allotted me. During that time, I 'stumble not,' amidst all the snares that are laid for me. *Because he seeth the light of this world*—

thee, and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if any man walk in the night, he stumbleth, because the light is not in him.

11 Thus he spake; and after that he saith to them, Our friend Lazarus sleepeth; but I go to awake him.

12 Then the disciples said, Lord, if he sleep he will do well.

13 Jesus spake of his death; but they thought he had spoken of the natural rest in sleep.

14 Then said Jesus to them plainly, Lazarus is dead.

15 And I am glad for your sakes I was not there, that ye may believe: but let us go to him.

16 Then said Thomas called Didymus, to his fellow-disciples, Let us also go, that we may die with him.

17 ¶ When Jesus came, he found he had been near four days in the tomb.

18 (Now Bethany was near Jerusalem, about fifteen furlongs off.)

19 And many of the Jews were come to Martha and Mary, to comfort them concerning their brother.

20 When Martha heard that Jesus was coming, she went and met him; but Mary sat in the house.

21 Then said Martha to Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know even now, that whatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith to her, Thy brother shall rise again.

24 Martha said to him, I know that he will rise again in the resurrection at the last day.

25 Jesus said to her, I am the resurrection and the life; he that believeth in me, though he die, yet shall he live:

26 And whosoever liveth and believeth in me, shall not die for ever. Believest thou this?

27 She saith to him, Yea, Lord, I believe thou art the Christ, the Son of God, who was to come into the world.

28 Having said this, she went and privately called Mary her sister, saying, The Master is come, and calleth for thee.

And so I see the light of God surrounding me.

10 *But if a man walk in the night*—If he have not light from God; if his providence does no longer protect him.

11 *Our friend Lazarus sleepeth*—This he spoke just when he died. Jesus received no intimation of Lazarus's death from any person; he knew it by that power by which he knows all things, past, present, and to come.] *Sleepeth*—[So the death of good men is represented in Scripture. But the disciples did not understand the comparison in this instance. The Hebrews most likely adopted the figure to denote their belief in the immortality of the soul, and the resurrection of the body.]

12 *If he sleep, he will do well, or recover*—The disciples thought he meant bodily sleep; because in some acute diseases, sleep or rest is promotive of recovery, and in most complaints it is a favourable prognostic of convalescence. Hence an ancient sage said, "*Sleep is a remedy for every disease.*" Why then, his disciples reasoned, shouldst thou go to Bethany, when his very sleep is a presage of speedy recovery?]

15 *And I am glad for your sakes that I was not there*—Previous to his death; for I might have been induced to heal him; in that case the manifestation of my power would have been more limited, and your believing not so fully established as it will be when you witness my omnipotence—It is great to heal sickness—it is greater to raise from the dead—to do it when decomposition may have commenced.]

16 *Thomas*, in Hebrew, as *Didymus*, in Greek, signifies a twin. *With him*—Jesus, whom he supposed the Jews would kill. It seems to be the language of despair.

20 *Mary sat in the house*—Not hearing what was said; but full of grief.

22 *Whatsoever thou wilt ask, God will give it thee*—So that she already believed he *could* raise him from the dead.

25 *I am the resurrection* of the dead, *and the life* of the living. *He that be-*

29 As soon as she had heard *it*, she arose quickly and came to him.

30 Jesus was not yet come into the town, but was at the place where Martha had met him.

31 The Jews then who were with her in the house, and comforted her, seeing Mary, that she arose up quickly and went out, followed her, saying, She is gone to the tomb to weep there.

32 When Mary was come where Jesus was, and saw him, she fell at his feet, saying to him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews weeping who came with her, he groaned deeply and troubled himself;

34 And said, Where have ye laid him? They say to him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this person, who opened the eyes of the blind, have even caused that this man should not have died?

38 Jesus again groaning in himself, cometh to the tomb. It was a cave, and a stone lay upon it.

39 Jesus saith, Take away the stone. Martha, the sister of the deceased, saith to him, Lord, by this time he stinketh; for he hath been *buried* four days.

40 Jesus saith to her, Said I not to thee, if thou wouldst believe, thou shouldst see the glory of God?

41 Then they took away the stone *from* where the dead lay. And Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but I spake this because of the people who stand by, that they may believe that thou hast sent me.

43 And having spoken thus, he cried with a loud voice, Lazarus, come forth.

44 And he that had been dead came

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lieveth in me though he die, yet shall he live in life everlasting.

31 *She is gone to the tomb to weep there*—In the East it is customary for a widow and even a widower, for parents and children, &c., to go to the tomb of their deceased friends, to scatter flowers, and to weep there.

33 *He groaned deeply and troubled himself*—An expression amazingly elegant, and full of the highest propriety. For the affections of Jesus were not properly passions, but voluntary emotions, which were wholly in his own power. And this tender trouble which he now voluntarily sustained, was full of the highest order and reason.

35 *Jesus wept*—Out of sympathy with the afflicted family, and with those who were in tears all round him, as well as from a deep sense of the misery that sin had brought upon human nature.

37 *Have even caused that this man should not have died*—Yet they never dreamed that he could raise him again! What a strange mixture of faith and unbelief!

38 *It was a cave*—So Abraham, Isaac, and Jacob, and their wives, except Rachel, were buried in the cave of Machpelah (Gen. xlix. 29, 30, 31.) These caves were commonly in rocks, which abound in that country, either hollowed by nature or hewn by art. And the entrance was closed with a great stone, with a monumental inscription.

39 *Lord, by this time he stinketh*—His body is in a state of putrefaction. Thus did reason and faith struggle together.

40 *Said I not*—It appears by this that Christ had said more to Martha than is before recorded.

41 *Jesus lifted up his eyes*—Not as if he applied to his Father for help. There is not the least show of this. He wrought the miracle with an absolute sovereignty, as the Lord of life and death. He seemed to say, I thank thee that by the disposal of thy providence thou hast granted my desire, in this opportunity of exerting my power and showing forth thy praise.

43 *He cried with a loud voice*, that all who were present might hear, *Lazarus, come forth*—Jesus called him out of the tomb as easily as if he had been not only alive, but awake also.

44 *And he came forth, bound hand and foot, with grave-clothes*—[The Jewish sepulchres were generally caves or rooms hewn out of rocks. They placed their

forth, bound hand and foot with grave-clothes, and his face was wrapped about with a napkin. Jesus saith to them, Loose him, and let him go.

45 ¶ Many therefore of the Jews who were come to Mary, and had seen the things which Jesus had done, believed on him.

46 But some of them went to the Pharisees, and told them what things Jesus had done.

47 Then the chief priests and elders assembled a council and said, What do we? For this man doth many miracles.

48 If we let him thus alone, all men will believe on him, and the Romans will come and subvert both our place and nation.

49 And one of them, Caiaphas, being the high priest that year, said to them, Ye know nothing.

50 Nor consider it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 He spake not this of himself; but being high priest that year, he prophesied that Jesus should die for the nation:

52 And not for that nation only, but that he might also gather into one all the children of God that were scattered abroad.

53 Therefore from that day they consulted together to put him to death.

54 ¶ Jesus therefore walked no longer openly among the Jews, but went thence into the country near the wilderness, to a city called Ephraim, and there continued with his disciples.

55 And the passover of the Jews was nigh; and many went up to Jerusalem to purify themselves.

56 Then sought they for Jesus, and

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dead, without coffins, separately in niches or little cells cut into the sides of those caves. Deists sneeringly ask, How could he come out of a grave so bound? It is not implied that he walked out of the sepulchre, but that, lying on his back, he raised himself into a sitting posture, then putting his legs over the edge of his niche or cell, slid down, and stood upright upon the floor, which he might easily do, though his arms might be closely bound to his body, and his legs swathed together by his shroud, &c. When he came forth, Jesus said, Loose him, and let him go; thus denoting that the historian knew that Lazarus could not walk till he was unbound.] *And his face was wrapped about with a napkin*—If the Jews buried as the Egyptians did, the face was not covered with it, but it only went round the forehead and under the chin; so that he might easily see his way.

45 *Many believed on him*—And so the Son of God was glorified, according to what our Lord had said, ver. 4.

46 *But some of them went to the Pharisees*—What a dreadful confirmation of that weighty truth, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead!"

47 *What do we*—What? Believe. Yea, but death yields to the power of Christ sooner than infidelity.

48 *All men will believe*—And receive him as the Messiah. *And* this will give such umbrage to *the Romans*, that they *will come and subvert both our place* (temple) *and nation*—Both our church and state. Were they really afraid of this? Or was it a fair colour only? Certainly it was no more: for they could not but know that he that raised the dead was able to conquer the Romans.

49 *That year*—That memorable year in which Christ was to die. It was the last and chief of Daniel's seventy weeks, the fortieth year before the destruction of Jerusalem, and was celebrated for various causes in the Jewish history. Therefore that year is specially mentioned. Caiaphas was the high priest both before and after it. *Ye know nothing*—He reproves their slow deliberation in so clear a case.

50 *It is expedient that one man should die for the people*—So God over-ruled his tongue; for *he spake not of himself*—By his own Spirit only, but by the spirit of prophecy. And thus he gave, unawares, as clear a testimony to the priestly, as Pilate did to the kingly office of Christ.

52 *That he might gather into one* church *all the children of God that were scattered abroad*, through all ages and nations.

55 *Many went up to purify themselves*—That they might remove all hinderances to their eating the passover.

said one to another, standing in the temple, What think ye? That he will not come to the feast?

57 Now both the chief priests and Pharisees had given order, That if any man knew where he was, he should show *it*, that they might apprehend him.

CHAP. XII.

THEN Jesus, six days before the passover, came to Bethany, where Lazarus was, who had been dead, whom he had raised from the dead.

2 There they made him a supper, and Martha served: but Lazarus was one of them who sat at table with him.

3 Then Mary, taking a pound of ointment, of very costly spikenard, anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 But one of his disciples, Judas Iscariot, who was about to betray him, saith,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said not because he cared for the poor, but because he was a thief, and had the purse, and bare what was put therein.

7 Then Jesus said, Let her alone; against the day of my burial hath she kept this.

8 Ye have the poor always with you; but me ye have not always.

9 ¶ Now much people of the Jews knew that he was there, and came not only for the sake of Jesus, but also to see Lazarus, whom he had raised from the dead.

10 But the chief priests consulted how to kill Lazarus also.

11 Because on his account many of the Jews went away and believed on Jesus.

12 ¶ (*m*) The next day a great multitude who were come to the feast, having heard that Jesus was coming to Jerusalem,

(*m*) Matt. xxi. 8. Mark xi. 8. Luke xix. 36.

13 (*n*) Took branches of palm-trees, and went out to meet him, and cried, Hosanna: blessed in the name of the Lord *is* he that cometh, the King of Israel.

(*n*) Psalm cxvii. 26.

14 And Jesus having found a young ass, rode thereon, as it is written,

15 (*o*) Fear not, daughter of Sion,

CHAP. XII. v. 1. *Six days before the passover*—Namely, on the sabbath; that which was called by the Jews the Great Sabbath. This whole week was anciently termed the great and holy week. *Jesus came*—From Ephraim, ch. xi. 54.

2 It seems Martha was a person of some figure, from the great respect which was paid to her and her sister, in visits and condolences on Lazarus's death, as well as from the costly ointment mentioned in the next verse. At their house probably our Lord and his disciples lodged, when he returned from Jerusalem to Bethany, every evening of this the last week of his life. [On this occasion, Lazarus sat at table, an ocular proof that he was alive and well.]

3 *Then Mary, taking a pound of ointment*—There were two persons who poured ointment on Christ; one towards the beginning of his ministry, at or near Nain, (Luke vii. 37, &c,); the other six days before his last passover, at Bethany; the account of whom is given here; see Matthew xxvi. 7; and Mark xiv. 3.

6 *Not that* HE *cared for the poor*—Judas was a covetous unfeeling and unprincipled man. He was not fit to be trusted; for he is called a *thief*, and the purse must have suffered in his hands.

7 *Against the day of my burial*—Which now draws nigh.

10 *The chief priests consulted how to kill Lazarus also*—[While he lived he was an infallible witness of the Divine power of Christ; many who knew him and many who came to see him, became converts to Christ, through his testimony; therefore they sought to kill him.]

12 *The next day*—On Sunday. *Who* were *come to the feast*—So that this multitude consisted chiefly of Galileans, not men of Jerusalem.

13 *Took branches of palm-trees*—Which grew abundantly on a part of the Mount of Olives, next to Bethany. They took these branches as significant of their joy

behold thy king cometh, siting on an ass's colt. (*o*) Zech. ix. 9.

16 These things his disciples understood not at first; but when Jesus had been glorified, then they remembered that these things were written of him, and *that* they had done these things to him.

17 And the multitude who were with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness.

18 For this cause also the multitude went to meet him, because they heard he had done this miracle.

19 The Pharisees therefore said to each other, Perceive ye how ye prevail nothing? Behold, the world is gone after him.

20 ¶ Now among those who came up to worship at the feast, there were certain Greeks.

21 These came to Philip, of Bethsaida, in Galilee, and asked him, saying, Sir, we desire to see Jesus.

22 Philip cometh and telleth Andrew, and again Andrew and Philip tell Jesus.

23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Unless a grain of wheat that falleth into the ground die, it remaineth alone; but if it die, it bringeth forth much fruit.

25 (*p*) He that loveth his life shall lose it; and he that hateth his life in this world shall preserve it to life eternal. (*p*) Matt. x. 39.

26 If any man serve me, let him follow me; and where I am there shall also my servant be: if any man serve me, him will the Father honour.

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and willingness to proclaim him a king.]

15 *Fear not*—For his meekness forbids fear, and the gracious design of his coming produces gladness.

16 *These things his disciples understood not at first*—The design of God's providential dispensations is seldom understood at first. We must believe though we understand not, and be resigned to the Divine will. The work of faith is to embrace those things which 'we know not now, but shall know hereafter.' *When he had been glorified*, at his ascension.

17 *When he called Lazarus out of the tomb*—How admirably does the apostle express the greatness of the miracle and the facility with which it was wrought! The easiness of the scripture style, on the most grand occurrences, is more sublime than all the pomp of orators.

18 *The multitude went to meet him because they heard*—From those who had seen the miracle. So very soon both joined together, to go before and to follow him.

20 *Certain Greeks*—A prelude of the Gentile Church. That these were circumcised does not appear: but they came up purposely to worship the God of Israel.

21 *These came to Philip of Bethsaida in Galilee*—Perhaps they used to lodge there in their journey to Jerusalem. Or they might believe a Galilean would be more ready to serve them herein, than a Jew. *Sir*—They spake to him as to almost a stranger. *We desire to see Jesus*—A modest request. They could scarcely expect that he would now have time to talk with them.

23 *The hour is come that the Son of man should be glorified*—With the Father, and in the sight of every creature. But he must suffer first.

24 *Unless a grain of wheat die*—The resurrection of Lazarus gave our Lord a natural occasion of speaking on this subject. Agreeably to his infinite knowledge, he singles out from among so many thousands of seeds, almost the only one that dies in the earth; and which therefore was a very proper similitude, peculiarly adapted to the purpose for which he uses it. The like is not to be found in any other grain, except millet, and the large bean.

25 *He that loveth his life*, more than the will of God; *shall lose it* eternally: *and he that hateth his life*, in comparison of the will of God, *shall preserve it*.

26 *Let him follow me*—By hating his life: *and where I am*—In heaven. *If any man serve me*, thus, *him will the Father honour* with the undeserved happiness and glory of heaven.

27 *Now is my soul troubled*—He had various foretastes of his passion. *And what shall I say*—Now what shall I choose? For his heart was fixed in choos-

27 ¶ Now is my soul troubled. And what shall I say? Father, save me from this hour!

28 But for this cause I came unto this hour. Father, glorify thy name. Then a voice came from heaven, I have both glorified it, and I will glorify *it* again.

29 The multitude who stood and heard *it*, said, It thundered; others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, when I am lifted up from the earth, will draw all men to me.

33 (He spake this, signifying what death he should die.)

34 The multitude answered him, We have heard (*q*) out of the law, that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? Who is the Son of man?

(*q*) Psalm cx. 4.

35 Then Jesus said to them, Yet a little while is the light with you. Walk while you have the light, lest darkness overtake you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have the light, believe in the light, that ye may become

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ing the will of his Father: but he laboured for utterance. The following clauses, *save me from this hour—For this cause I came*—Into the world, for the sake of this hour (of suffering for sinners) glanced through his mind in a moment. But human language could not so express it.

28 *Father, glorify thy name*—[By the *name* of God is meant God himself in all his attributes. Love is his name—glorify that. Justice is his name—glorify that, &c. &c. Glorify thy name in my sufferings, agony, and death; in my resurrection, and in the many sons which my finished work will bring to glory.] *I have glorified it—And I will glorify it*—[Calmet's note on this verse is very expressive; —"I have accomplished my eternal designs on thee. I have sent thee into the world to make an atonement, and to satisfy the claims of my justice. I will finish my work. Thou shalt bleed and die on a cross. My glory is interested in the consummation of thy sacrifice. But in procuring my own glory, I shall procure thine." Thy life and thy death glorify thee. I have glorified it at thy birth by ministering angels, by the star, &c., at thy baptism by my testimony; by the power given thee to work miracles, &c. &c. And I will continue to glorify thee at thy death, by unexampled prodigies, by thy resurrection, and exaltation to my right hand. Millions on millions shall crown thee Lord of all!]

29 *The multitude who stood and heard*—A sound, but not the distinct words. In the most glorious revelations there may remain something obscure, to exercise our faith. *Said it thundered*—Thunder often attended a voice from heaven. Perhaps it did so then.

31 *Now*—This moment. And from this moment Christ suffered till his baptism was accomplished. *Is the judgment of this world*—That is, now is the judgment given concerning it, whose it shall be. *Now shall the prince of this world*—Satan who had gained possession of it by sin and death, *be cast out*—Shall be judged, condemned, cast out of his possession, and out of the bounds of Christ's kingdom.

32 *Lifted up from the earth*—This is an Hebraism, which signifies dying. Our Lord made use of this phrase rather than others that were equivalent, because it so well suited the particular manner of his death. [There is an allusion to the ensign or colours of commanders of regiments elevated on high places, on long poles, that the people might see where the pavilion of the general was, and flock to his standard.] *I will draw all men*—Illuminate and attract Gentiles as well as Jews. And those who follow my drawings, Satan shall not be able to keep.

34 *How sayest thou, the Son of man must be lifted up*—How can these things be reconciled? Very easily. He first dies, and then *abideth for ever*. *Who is this Son of man*—Is he the Christ?

35 *Then Jesus said to them*—Not answering them directly, but exhorting them to improve what they had heard already. *The light*—I and my doctrine.

36 *The children of light*—The children of God; wise, holy, happy.

children of light. These things spake Jesus, and retiring, concealed himself from them.

37 ¶ But though he had done so many miracles before them, *yet* they believed not on him:

38 So that the word of the prophet Isaiah was fulfilled, which he said, (*r*) Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed? (*r*) Isaiah liii. 1.

39 Therefore they could not believe, according to what Isaiah said again;

40 (*s*) He hath blinded their eyes, and hardened their hearts, that they might not see with their eyes, and understand with their hearts, and be converted, that I might heal them. (*s*) Isaiah vi. 10. Matt. xiii. 14. Acts xxviii. 26.

41 These things said Isaiah, when he saw his glory, and spake of him.

42 Nevertheless many even of the rulers believed on him, but they did not confess *him*, because of the Pharisees, lest they should be put out of the synagogue.

43 For they loved the praise of men more than the praise of God.

44 ¶ Jesus said with a loud voice, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me, may not continue in darkness.

47 If any man hear my words and believe not, I judge him not; for I am not come to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word which I have spoken, that shall judge him at the last day.

49 For I have not spoken of myself, but the Father who sent me, he gave me commandment what I should say, and how I should speak.

50 And I know that this commandment is life everlasting; what therefore I speak to you, as the Father hath said to me, so I speak.

CHAP. XIII.

NOW before the feast of the passover, Jesus knowing that his hour was come to pass out of this world to the Father, having loved his own who were in the world, loved them to the end.

2 And while they were at supper (the devil having now put it into the

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37 *Though he had done so many miracles before them*—So that they could not but see them.

38 *The arm of the Lord*—The power of God manifested by Christ, in his preaching, miracles, and work of redemption. [In allusion to Eastern warriors, who, when preparing for battle tucked up the long sleeve, and made bare the arm, that they might easily wield the weapon.]

39 *Therefore they could not believe*—That is, by the just judgement of God, for their obstinacy and wilful resistance of the truth, they were at length so left to the hardness of their hearts, that neither the miracles nor doctrines of our Lord could make any impression upon them.

41 *When he saw his glory*—Christ's; Isaiah vi. 1, &c. And it is there expressly said to be the glory of the Lord, Jehovah, the supreme God.

44 *Jesus said with a loud voice*—This which follows, to the end of the chapter, is with St. John the epilogue of our Lord's public discourses, and a kind of recapitulation of them. *Believeth not on me*, not on me alone, *but* also *on him that sent me*—Because the Father hath sent the Son, and because he and the Father are one.

45 *And he that seeth me*—By the eye of faith.

47 *I judge him not*—Not now. *For I am not* now *come to judge the world*—See! Christ came to save even them that finally perish! Even these are a part of that world, which he lived and died to save.

50 *His commandment*, kept, *is life everlasting*—That is, the way to it, and the beginning of it.

CHAP. XIII. v. 1. *Before the feast*—Namely, on Wednesday in the paschal week. *Having loved his own*, his apostles, *loved them to the end* of his life.

2 [*While they were at supper*—It would

heart of Judas Iscariot, *the son* of Simon, to betray him,)

3 Jesus knowing the Father had given all things into his hands, and that he was come forth from God, and going to God,

4 Riseth from supper, and layeth aside his garments, and taking a towel, girded himself.

5 After that, he poured water into the bason, and began to wash the feet of the disciples, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter, who saith to him, Lord, dost thou wash my feet?

7 Jesus answered and said to him, What I do, thou knowest not now; but thou shalt know hereafter.

8 Peter saith to him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith to him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He who hath been bathed, needeth only to wash *his* feet, and is clean all over: and ye are clean, but not all.

11 For he knew who would betray him: therefore he said, ye are not all clean.

12 ¶ So after he had washed their feet, and taken his garments, sitting down again, he said to them, Know ye not what I have done to you?

13 Ye call me Master and Lord; and ye say well; for so I am.

14 If I, then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet.

15 For I have given you an example, that ye may also do as I have done to you.

16 Verily, verily, I say unto you, the servant is not greater than his

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be better rendered, *While supper was preparing;* for it is probable that supper was not put on the table, because the *washing of the feet* usually took place before they took their meals.]

3 *Jesus knowing*—Though conscious of his own greatness, thus humbled himself.

4 [*Riseth from supper;* not from eating, but from his place at the table—the washing must have preceded the supper. *And layeth aside his garments;* that is, his upper coat, or gown, and girdle. *And taking a towel, girded himself.* This alludes to the habit of servants, standing at the feet of their masters, girt about with a long piece of linen, and both ends hanging down, to act as towels.]

5 *Into the bason*—A large vessel was usually placed for this purpose, wherever the Jews supped. [Washing the feet was the office of the meanest slave.]

7 *What I do, thou knowest not now, but thou shalt know hereafter*—[Soon after I have washed your feet. Thus we find he gave the explication, ver. 12—17.] We do not now know perfectly any of his works, either of creation, providence, or grace. It is enough that we can love and obey now, and that we shall know hereafter.

8 *If I wash thee not*, if thou dost not submit to my will, *thou hast no part with me*—Thou art not my disciple. *Spiritually*, it means, If I do not wash thee with my blood, and purify thee by my spirit, thou canst have no communion with me, nor any share in the blessings of my kingdom.

9 *Lord, not my feet only*—How fain would man be wiser than God. Yet this was well meant, though ignorant earnestness.

10 And so ye, having been already cleansed, need only *to wash your feet*—That is, to walk holy and undefiled.

14 *Ye ought also to wash one another's feet*—And why did they not? Why do we not read of any one apostle washing the feet of any other? Because they understood their Lord better. They knew he never designed that this should be literally taken. He designed to teach them the great lesson of humble love, and to confer inward purity. And hereby he teaches us, 1. In every possible way to assist each other in attaining that purity: 2. To wash each other's feet, by performing good offices to each other, even those of the lowest kind, when opportunity serves, and the necessity of any calls for them.

16 *The servant is not greater than his Lord*—Nor therefore ought to think much of either doing or suffering the same things.

Lord, neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 I speak not of you all: I know whom I have chosen, that the scripture may be fulfilled, (*t*) He that eateth bread with me, hath lifted up his heel against me. (*t*) Psalm xli. 9.

19 Now I tell you before it is done, that, when it is done, ye may believe that I am *he*.

20 (*u*) Verily, verily, I say unto you, he that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me. (*u*) Matt. x. 40.

21 ¶ Jesus having said this, was troubled in spirit, and testified, and said, Verily, verily, I say unto you, one of you will betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was lying in the bosom of Jesus one of the disciples whom Jesus loved.

24 Simon Peter therefore beckoned to him to ask who it was of whom he spake.

25 He then leaning on the breast of Jesus, saith to him, Lord, who is it?

26 Jesus answered, It is he to whom I shall give the sop when I have dipped it And having dipped the sop, he gave it to Judas Iscariot, *the son* of Simon.

27 And after the sop, then Satan entered into him. Then said Jesus to him, What thou doest, do quickly.

28 Now none at the table knew why he said this to him.

29 But some thought, as Judas had the purse, that Jesus had said to him, Buy what we have need of against the feast, or, Give something to the poor.

30 He then, having received the sop, went out immediately. And it was night when he went out.

31 ¶ Jesus saith, Now is the Son of man glorified, and God is glorified by him.

32 If God be glorified by him, God

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18 *I speak not of you all*—When I call you happy. I know one of you twelve whom I have chosen, will betray me; whereby that scripture will be fulfilled.

20 And I put my own honour upon you my ambassadors.

21 *One of you*—The speaking thus indefinitely at first was profitable to them all.

23 *There was lying in the bosom of Jesus*—That is, sitting next to him at table. This phrase only expresses the then customary posture at meals, where the guests all leaned sideways on couches. And each was said to lie in the bosom of him who was placed next above him. *One of the disciples whom Jesus loved*—St. John avoids with great care the expressly naming himself. Perhaps our Lord now gave him the first proof of his peculiar love, by disclosing this secret to him.

24 *Simon Peter*—Behind Jesus, who lay between them.

25 *Leaning* down, and asking him privately.

26 *Jesus answered*—In his ear. So careful was he not to offend (if it had been possible) even Judas himself. *The sop*—Which he took up while he was speaking. [Probably it was a piece of the paschal lamb, dipped in the sauce, in which the herbs and bread were dipped when eaten. It was composed of almonds, apples, dates, figs, and other fruits beaten together, and mixed with wine and aromatics, and strewed over with broken cinnamon, as emblems of the straw and clay used by the Israelites in making bricks in Egypt.] *He gave it to Judas*—And probably the other disciples thought Judas peculiarly happy! But when even this instance of our Lord's tenderness could not move him, then Satan took full possession.

27 *What thou doest, do quickly*—This is not a permission, nor a command. It is as if he had said, If thou art determined to do it, why dost thou delay? Hereby showing Judas that he could not be hid, and expressing his own readiness to suffer.

28 *None knew why he said this*—Save John and Judas.

30 *He went out*—To the chief priests. But he returned afterwards, and was with them when they ate the passover, (Matt. xxvi. 20.) though not at the Lord's supper.

31 *Jesus saith*—Namely, the next day; on Thursday, in the morning. Here the

will also glorify him with himself, and will shortly glorify him.

33 Beloved children, yet a little while I am with you; ye shall seek me, and as I said to the Jews, (*x*) Whither I go ye cannot come, so now I say to you.

(*x*) Ch. vii. 34.

34 A new commandment I give you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

36 Simon Peter said to him, Lord, whither goest thou? Jesus answered him, Whither I go thou canst not follow me now; but thou wilt follow me hereafter.

37 Peter saith to him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say to thee, the cock shall not have crowed till thou hast denied me thrice.

CHAP. XIV.

LET not your heart be troubled: believe in God: believe also in me.

2 In my Father's house are many mansions; if not, I would have told you.

3 I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to myself, that where I am ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith to him, Lord, we know not whither thou goest, and how can we know the way?

6 Jesus saith, I am the way, and the truth, and the life; no man cometh to the Father but by me.

7 If ye had known me, ye would

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scene opens, for the discourse continued in the following chapters. *Now*, while I speak this, *the son of man is glorified*—Being fully entered into his glorious work of redemption. This evidently relates to the glory which belongs to his suffering in so holy and victorious a manner.

33 *Ye cannot come*—Not yet; being not yet ripe for it.

34 *A new commandment*—Not new in itself, but new in the school of Christ: for he had never before taught it them expressly. Likewise new as to the degree of it, *As I have loved you.*

36 *Peter said, Lord, whither goest thou*—Probably he thought that Christ, being rejected by the Jews, would go to some other part of the earth to erect his throne, where he might reign without disturbance, according to the gross notions he had of Christ's kingdom. *Thou canst not follow me now*—But Peter would not believe him. And he did follow him, (ch. xviii. 15.) but it was afar off, and not without great loss.

38 *The cock shall not have crowed*, that is, cock-crowing shall not be over, *till thou hast denied me thrice*—His three-fold denial was thrice foretold; first, at the time mentioned here; secondly, at that mentioned by St. Luke; lastly, at that recorded by St. Matthew and Mark.

CHAP. XIV. v. 1. *Let not your heart be troubled*—At my departure. *Believe*—Trust in me as the Son of God, and your Saviour; trust in my special promises to you; then shall your darkness vanish, and you will be happy.

2 *In my Father's house are many mansions*—Enough to receive both the holy angels, and your predecessors in the faith, and all that now believe, and all that shall hereafter believe, a great multitude which no man can number. [Christ here alludes to the numerous apartments and chambers of the temple, 1 Kings vi. 5; Ezra viii. 29; Jer. xxxv. 2. Or to the custom of Eastern monarchs, of assigning to their superior officers and courtiers apartments in their immensely capacious royal palaces.]

4 *The way*—Of faith, holiness, sufferings.

5 *Thomas saith*—Taking him in a gross sense.

6 To the question concerning the way he answers, *I am the way;* to the question concerning knowledge he answers, *I am the truth;* to the question whither? *I am the life.* The first is treated of in this verse; the second, ver. 7—17; the third, ver. 18, &c.

7 *Ye have known*—Ye have begun to know him.

have known my Father also: from henceforth ye have known him, and have seen him.

8 Philip saith to him, Lord, show us the Father, and it sufficeth us.

9 Jesus saith to him, Have I been so long with you, and hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou, Show us the Father?

10 Believest thou not that I *am* in the Father, and the Father in me? The words that I speak to you I speak not of myself; and the Father that dwelleth in me, he doeth the works.

11 Believe me, because I *am* in the Father, and the Father in me: but if not, believe me for the sake of the works.

12 Verily, verily, I say unto you, He that believeth on me, the works which I do shall he do also; and greater than these shall he do, because I go to my Father.

13 And whatsoever ye shall ask in my name, I will do it, that the Father may be glorified through the Son.

14 If ye shall ask any thing in my name, I will do *it*.

15 ¶ If ye love me, keep my commandments.

16 And I will ask the Father, and he will give you another Comforter, to remain with you for ever,

17 *Even* the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him. But ye know him; for he remaineth with you, and shall be in you.

18 I will not leave you orphans; I will come to you.

19 Yet a little while and the world seeth me no more: but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I am in my Father, and you in me, and I in you.

21 He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved by my Father, and I will love him, and will manifest myself to him.

22 ¶ Judas (not Iscariot) saith to

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10 *I am in the Father—The words that I speak, &c.*—That is, I am one with the Father, in essence, in speaking, and in acting.

11 *Believe me*, on my own word, *because I am*—God. *The works*—This respects not merely the miracles themselves, but his sovereign Godlike way of performing them.

12 *Greater works than these shall he do*—So one apostle wrought miracles by his shadow (Acts v. 15.) and others by handkerchiefs carried from his body (Acts xix. 12.) and all spake with various tongues. But the conversion of one sinner is a greater work than all these. *Because I go to my Father*——To send you the Holy Spirit.

15 *If ye love me, keep my commandments*—Immediately: after faith, he exhorts to love and good works.

16 *And I will ask the Father*—I am soon to be the Mediator between God and man on my throne in heaven, and then I *will give you another Comforter*—The Greek word signifies also an advocate, instructor, or encourager. *To remain with you for ever*—With you, and your followers in faith, to the end of the world.

17 *The Spirit of truth*—Who reveals, testifies, and defends the truth as it is in Jesus. *Whom the world*—All who do not love God, *cannot receive, because it seeth him not*—Having no spiritual senses, no internal eye to discern him, and know him. *Shall be in you*—As a constant guest. Your bodies and souls shall be temples of the Holy Ghost dwelling in you.

18 *I will not leave you* comfortless, or *orphans*—A word elegantly applied to those who have lost a dear friend. *I will come to you*—Shortly after my resurrection, and then by my Spirit to teach and confort you.

19 *But ye see me*—That is, ye shall certainly see me. *Because I live ye shall live also*—Because I am the living one in my divine nature, and shall rise again in my human nature, and live for ever in heaven; so ye shall live the life of faith, and love on earth, and hereafter the life of glory.

20 *At that day*—When ye see me after my resurrection; but more eminently at the day of Pentecost.

21 *He that hath my commandments*, written in his heart, *I will manifest myself to him* more abundantly.

him, Lord, how is it that thou art about to manifest thyself to us, and not to the world?

23 Jesus answered and said to him, If any man love me he will keep my words: and my Father will love him, and we will come to him, and make our abode with him.

24 He that loveth me not, keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

25 ¶ These things have I spoken to you, while I remained with you:

26 But the Comforter, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and will bring all things to your remembrance, whatsoever I have said to you.

27 Peace I will leave with you; my peace I will give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye heard me say to you, I go, and come *again* to you. If ye loved me ye would have rejoiced, because I said I go to the Father: for the Father is greater than I.

29 And now I have told you before it cometh to pass, that when it is come to pass ye may believe.

30 Hereafter I shall not talk much with you; for the prince of this world is coming; but he hath nothing in me:

31 But that the world may know that I love the Father, and as the Father commanded me, so I do. Arise, let us go hence.

CHAP. XV.

I AM the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit, he taketh it away; and

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23 *Jesus answered*—Because ye love and obey me, and they do not, therefore I will reveal myself to you, and not to them. *My Father will love him*—The more any man loves and obeys, the more God will love him. *And we will come to him and make our abode with him*—Which implies such a large manifestation of the Divine presence and love, that the former in justification is as nothing in comparison of it.

26 *In my name*—For my sake, in my room, and as my agent. *He will teach you all things*—Necessary for you to know. Here is a clear promise to the apostles and their successors in the faith, that the Holy Spirit will teach them all that truth which is needful for their salvation.

27 *Peace I leave with you*—Peace in general, peace with God and with your own conscience. *My peace*, in particular; that peace which I enjoy, and which I create; *I give*, at this instant. *Not as the world giveth*—Unsatisfying, niggardly, transient; but filling the soul with constant tranquillity. Lord, evermore give us this peace! How serenely may we pass through the most turbulent scenes of life, when all is quiet within! Thou hast made peace through the blood of thy cross; help us to preserve the inestimable gift inviolate, till it issue in everlasting peace!

28 *The Father is greater than I*—As he was man and Mediator, sent by God: but as God, neither is greater or less than the other.

30 *The prince of this world is coming*—To make his grand assault. *But he hath nothing in me*—No right, no claim, nor power. There is no guilt in me, to give him power over me; no corruption, to take part with his temptations.

31 *But*, I suffer him thus to assault me; 1. Because it is the Father's commission to me, (ch. x. 18.) 2. To show my love to the Father, in being obedient unto death; Phil. ii. 8. *Arise, let us go hence*—Into the city, to the passover. All that has been related from ch. xiii. 31, was said and done on Thursday, without the city; but what follows, in the 15th, 16th, and 17th chapters, was said in the city, on the evening of the passover, just before they went over the brook Kidron.

CHAP. XV. v. 1. *I am the true vine* So the true bread, ch. vi. 32. Probably the fruit of the vine was a part of the supper, and caused this comparison.

2 *Every one that beareth fruit he purifieth*, by obeying the truth, (1 Peter i. 22) and by inward or outward sufferings, Heb. xii. 11. So purity and fruitfulness help each other. *That it may bear more fruit*—For this is one of the noblest rewards God can bestow on former acts of obedi-

every one that beareth fruit, he purifieth it, that it may bear more fruit.

3 Now ye are clean through the word which I have spoken to you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself unless it abide in the vine, so neither *can* ye, unless ye abide in me.

5 I am the vine, ye *are* the branches. He that abideth in me, and I in him, he beareth much fruit; but separate from me ye can do nothing.

6 If any one abide not in me, he is cast out as a branch, and is withered; and they gather and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask whatsoever ye will, and it shall be done for you.

8 Hereby is my Father glorified, that ye bear much fruit: so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you. Abide ye in my love.

10 If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love.

11 I have spoken these things to you, that my joy might remain in you, and your joy might be full.

12 This is my commandment, that ye love one another, as I have loved you.

13 No one hath greater love than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 I no longer call you servants, for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard from my Father, I have made known to you.

16 Ye have not chosen me, but I have chosen you, and appointed you that ye may go and bear fruit, and your fruit may remain; that whatsoever ye shall ask of the Father, in my name, he may give it you.

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ence, to make us yet more holy, and fit for more eminent service.

3 *Ye are clean*—All of you to whom I now speak are purged from the guilt and power of sin; *by the word*--Which, applied by the Spirit, is the grand instrument of purifying the soul.

4 *Abide in me*—Ye who are now pure by living faith producing all holiness, by which alone ye can be in me.

5 *I am the vine, ye are the branches*—Our Lord, in his whole passage, speaks of no branches but such as are, or at least were once united to him by living faith.

6 *If any one abide not in me*, by living faith; not by church communion only. He may thus abide in Christ, and be withered all the time, and cast into the fire at last. *He is cast out*, of the vineyard, the invisible church. Therefore he was in it once.

7 *If ye abide in me, ye shall ask*—Prayers themselves are a fruit of faith, and they produce more fruit.

8 *So shall ye be my disciples*—Worthy of the name. To be a disciple of Christ is both the foundation and height of Christianity.

9 *Abide ye in my love*—Keep your place in my affection. See that you do not forfeit that invaluable blessing. How needless a caution, if it were impossible for them not to abide therein!

10 *If ye keep my commandments ye shall abide in my love*—On these terms, and no other, ye shall remain the objects of my special affection.

11 *That my joy might remain in you*—The same joy which I feel, in loving the Father, and keeping his commandments.

12 *Your joy* will *be full* if ye so *love one another*.

13 *Greater love*—To his friends. [In a few hours, I shall give a proof of my love for you by dying for you; let my love then ever stimulate you to love me.]

14 *Ye are my friends, if ye do whatsoever I command you*—On this condition, not otherwise. A thunderbolt for Antinomianism. Who then dares assert, that God's love does *not at all* depend on man's works?

15 *All things*—Which might be of service to you.

16 *Ye* my apostles *have not chosen me, but I have chosen you*—As clearly appears from the sacred history: *and appointed you, that ye may go and bear fruit*—I have chosen and appointed you to go and convert sinners: *and that your fruit may re-*

17 This I command you, that ye love one another.

18 If the world hate you, ye know it hated me, before *it hated* you.

19 If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said to you, (*y*) The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

(*y*) Ch. xiii. 16. Matt. x. 24. Luke vi. 40.

21 But all these things will they do to you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken to them, they had not had sin; but now they have no excuse for their sin.

23 He that hateth me, hateth my Father also.

24 If I had not done among them the works which no other did, they had not had sin; but now they have seen *them*, and yet hated both me and my Father.

25 So that the word which is written in their law is fulfilled, (*z*) They hated me without a cause.

(*z*) Psalm lxix. 4.

26 But when the Comforter is come, whom I will send to you from the Father, the Spirit of Truth, who proceedeth from the Father, he shall testify of me.

27 Ye also testify, because ye have been with me from the beginning

CHAP. XVI.

I HAVE told you these things, that ye may not be offended.

2 They will put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think he doeth God service.

3 These things will they do, because they have not known the Father nor me.

4 But I have told you these things, that when the time shall come, ye may remember I told you them. I did not tell you these things at the beginning, because I was with you.

5 But now I go to him that sent

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main—That the fruit of your labours may remain to the end of the world; yea, to eternity: *that whatsoever ye shall ask*—The effect of your going and bearing fruit will be, that all your prayers will be heard.

19 *Because ye are not of the world, therefore the world hateth you*—Because your maxims, tempers, actions, are opposite to theirs. For the same reason the world in all ages will hate those who are not of the world.

21 *All these things will they do to you, because they know not him that sent me*—And in all ages and nations, they who know not God, will *for this cause* hate and persecute those that do.

22 *They had not had sin*—Not in this respect. They are without excuse.

23 *He that hateth me*—As every unbeliever doth. For as the love of God is inseparable from faith, so is the hatred of God from unbelief.

26 *When the Comforter is come, whom I will send to you, he shall testify of me*—The Spirit's *coming*, and being *sent* by our Lord, *from the Father, to testify of him*, are personal characters, and plainly distinguish him from the Father and the Son: and his title as *the Spirit of Truth*, together with his *proceeding from the Father*, can agree to none but a divine person. And that he proceeds from the Son, as well as from the Father, may be fairly argued from his being called *the Spirit of Christ*, (1 Pet. i. 11.) And from his being here said to be *sent by Christ from the Father*, as well as sent by the Father *in his* name.

CHAP. XVI. v. 2. *The time cometh, that whosoever killeth you, will think he doeth God service*—But thank God, the time is so far past, that those who bear the name of Christ, do not now generally suppose they do him service, by killing each other for a difference in opinion or mode of worship.

3 *They have not known the Father nor me*—This is the true root of all persecution.

4 *I did not tell you these things at the beginning, because I was with you*—To bear the chief shock in my own person, and to screen you from it.

me, and none of you asketh me, Whither goest thou?

6 But because I have told you these things, sorrow hath filled your heart.

7 But I tell you the truth; it is expedient for you that I go: for if I go not, the Comforter will not come to you; but if I depart, I will send him unto you.

8 And he coming will convince the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of the world is judged.

12 ¶ I have yet many things to say to you; but ye cannot bear them now.

13 But when he, the Spirit of Truth is come, he will guide you into all the truth; for he will not speak of himself: but whatsoever he shall hear, he will speak; and he will show you the things which are to come.

14 He will glorify me; for he will take of mine and show *it* you.

15 All things that the Father hath are mine; therefore I said, He will take of mine and show *it* you.

16 A little while and ye shall not see me; and again a little while and ye shall see me, because I go to the Father.

17 Then *some* of his disciples said to each other, What is this that he saith to us? A little while and ye shall not see me; and again a little while and ye shall see me? and, Because I go to the Father.

18 They said therefore, What is this that he saith, A little while? We understand not what he saith.

19 Jesus knew they were desirous to ask him, and said to them, Ye inquire among you of this that I said, A little while and ye shall not see me; and again a little while and ye shall see me.

20 Verily, verily, I say unto you, Ye will weep and lament; but the world will rejoice: ye will be sorrowful; but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come; but when she hath brought forth the

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5 *None of you asketh me*—Now, when it is most seasonable. Peter did ask this before, ch. xiii. 36; and Thomas xiv. 5.

7 *It is expedient for you*—In respect of the Comforter, ver. 7, &c., and of me, ver. 16, &c., and of the Father, ver. 23, &c.

8 *He*—Observe his twofold office towards the world, ver. 8, &c., towards believers, ver. 12, &c., *will convince* all of *the world*, who do not resist, by your preaching and miracles, *of sin, of righteousness, and of judgment*—He who is convinced *of sin*, either accepts the *righteousness* of Christ, or is *judged* with Satan. A great accomplishment of this we find in the *Acts of the Apostles*.

9 *Of sin*—Particularly of unbelief, which is the confluence of all sins, and binds them all down upon us.

10 *Of righteousness, because I go to my Father*—Which the Spirit will testify, though ye do not then see me. But I could not go to him if I were not righteous.

11 *The prince of this world is judged*—And in consequence dethroned, deprived of the power he had so long usurped over men. Yet those who reject the deliverance offered will be slaves of Satan still.

12 *I have yet many things to say*, concerning my passion, death, resurrection, and the effects of it. These things we have recorded in the Acts, the Epistles, and the Revelation. *But ye cannot bear them now*, because of your littleness of faith, and your immediate sorrow.

13 *When he is come*—It is universally allowed, that the Father, Son, and Holy Spirit, dwell in all believers, and the internal agency of the Spirit is also admitted. That of the Father and the Son, as stated in this gospel, deserves our deepest thought.

15 *All things that the Father hath are mine*—Could any creature say this?

16 *A little while and ye shall not see me*—When I am buried; *And again, a little while and ye shall see me*—When I am risen; *Because I go to my Father*—I die, and rise again, in order to ascend to my Father.

19 *Jesus said to them*—Preventing their question.

child, she no longer remembereth the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow; but I will see you again, and your hearts shall rejoice, and your joy no one taketh from you.

23 And in that day ye shall not question me about any thing. Verily, verily, I say unto you, Whatsoever ye shall ask, the Father in my name he will give it you.

24 Hitherto ye have asked nothing in my name: ask and ye shall receive, that your joy may be full.

25 I have spoken these things to you in parables: but the time is coming when I will no longer speak to you in parables, but will show you plainly of the Father.

26 At that day ye shall ask in my name: and I say not to you that I will pray the Father for you.

27 For the Father himself loveth you, because ye have loved me, and have believed that I came forth from God.

28 I came forth from the Father, and am come into the world; again, I leave the world and go to the Father.

29 ¶ His disciples say to him, Lo, now speakest thou plainly, and speakest no parable.

30 Now we are sure that thou knowest all things, and needest not that any should question thee: by this we believe that thou camest forth from God.

31 Jesus answered, Ye do now believe.

32 *But* lo, the hour is coming, yea, is already come, that ye will be scattered every one to his own, and will leave me alone; and yet I am not alone: for the Father is with me.

33 I have spoken these things to you, that ye may have peace in me. In the world ye shall have tribulation; but take courage; I have overcome the world.

CHAP. XVII.

THESE things spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come: glorify

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20 *Ye will weep and lament*—When ye see me dead; *but your sorrow will be turned into joy*—When ye see me risen.

22 *Ye now therefore have sorrow*—This gives us no authority to assert all believers *must* come into a state of darkness. They never *need* lose their place or love, or the witness that they are the children of God. They never *can* lose these, but through sin, or ignorance, or fierce temptation, or bodily disorders.

23 *Ye shall not question me about any thing*—Which you do not now understand. You will not need to inquire of me; for you will know all things clearly. *Whatsoever ye shall ask*—Knowledge, love, or any thing else, *He will give* it. Believer, write down what thou wilt. He had said, (ch. xiv. 13.) "I will do it," where the discourse was of "glorifying the Father through the Son." Here, speaking of the love of the Father to believers, he saith, *He will give* it.

24 *Hitherto ye have asked nothing in my name*—[In my Mediatorial name. Now *ask* in this my name, and my Father, for my sake, will supply all your need so abundantly, that your joy will be full.]

26 *At that day ye shall ask*—For true knowledge begets prayer. *And I say not that I will pray*—I need not tell you that I am your ever-living Advocate. The Father himself now loves you, not only because of my intercession, but by the faith and love which he hath wrought in you.

30 *Thou knowest all things*—Even our hearts. Although no question is asked thee, yet thou answerest the thoughts of every one. *By this we believe that thou camest forth from God*—They, as it were, echo back the words which he had spoken in the 27th verse, implying, "We believe in God: we believe also in thee."

CHAP. XVII. In this chapter our Lord prays, 1. For himself, ver. 1—5. 2. For the apostles, ver. 6—19, and again, ver. 24—26. 3. For all believers, ver. 20—23. And, 4. For the world, ver, 21—23. In his prayer he comprises all he had said from ch. xiii. 31., and confirming all he had hitherto done, as to things past, present, and to come. This chapter contains the easiest words, and the deepest sense of any in all the scripture; with-

thy Son, that thy Son also may glorify thee :

2 As thou hast given him power over all flesh, that he may give eternal life to all whom thou hast given him.

3 And this is life eternal, to know thee, the only true God, and Jesus Christ, whom thou has sent.

4 I have glorified thee on earth. I have finished the work which thou gavest me to do.

5 And now, Father, glorify thou me with thyself, with the glory which I had with thee before the world was.

6 ¶ I have manifested thy name to the men whom thou hast given me out of the world

7 Thine they were, and thou hast given them me, and they have kept thy word. Now they know that all things whatsoever thou hast given me are of thee.

8 For I have given them the words which thou gavest me, and they have received *them*, and have known surely that I came forth from thee, and they have believed that thou hast sent me.

9 I pray for them ; I pray not for the world, but for them whom thou hast given me ; for they are thine.

10 And all things that are mine are thine, and that are thine are mine ; and I am glorified by them.

11 And I am no longer in the world, but these are in the world, and I

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out incoherent rhapsody, for all is closely and exactly connected.

1. *Father*—This simple appellation highly became the only begotten Son of God ; to which a believer then makes the nearest approach when he is fullest of love and humble confidence. *The hour is come*—the appointed time ; *glorify thy Son*—The Son glorified the Father both before and after his own glorification. When he speaks to the Father, he does not style himself the Son of man.

2 *As thou hast given him power over all flesh*—This answers to "Glorify thy Son." *That he may give eternal life, &c.*—This answers to "That thy Son may glorify thee." *To all whom thou hast given him*—To all believers. This is a clear proof that Christ designed his sacrifice should avail for all ; yea, that *all flesh*, every man, shou partake of everlasting life.

3 *To know*, by loving, holy faith, *thee the only true God*—The only cause and end of all things ; and the Son and the Holy Spirit. He thus spoke in opposition to the gods of the heathen ; *and Jesus Christ*—As their prophet, priest, and king : *this is life eternal*—It is both the way to, and the essence of everlasting happiness.

4 *I have finished the work*—Thus have I glorified thee, laying the foundation of thy kingdom on earth.

5 *The glory which I had*—He does not say, 'received.' He always 'had' it, till he 'emptied himself' of it by assuming our nature.

6 *I have manifested thy name*—All thy attributes ; and in particular, thy paternal relation to believers ; *to the men whom thou hast given me*—The apostles. And so ver. 12. *They were thine*—By creation, and by descent from Abraham. *And thou hast given them me*—By giving them faith in what I have spoken. So ver. 9.

7 *Now they know all things*—Which I have done and spoken ; *are of thee*—And consequently right and true.

8 *They have received them*—By faith

9 *I pray not for the world*—Not in these petitions which are adapted to the state of believers only. (He prays for the world at the 21st and 23rd verses, *that they may believe—that they may know God hath sent him.*) This no more proves that our Lord did not pray for the *world*, both before and afterward, than his prayer for the apostles alone [ver. 6. 19,] proves that he did not pray for *them also which shall believe through their word*, [ver. 20.]

10 *All things that are mine are thine, and that are thine are mine*—These are very lofty and strong expressions, too grand for any mere creature to use ; as implying that all things whatsoever, inclusive of the divine nature, perfections, and operations, are the common property of the Father and the Son. This is the original ground of that peculiar property which both have in the persons who were given to Christ as Mediator ; according to what is said of his being *glorified by them ;* namely, believing in him, and so acknowledging his glory.

11 *Keep them through thy name*—Thy

come to thee. Holy Father, keep through thy name them whom thou hast given me, that they may be one, as we *are*.

12 While I was with them in the world I kept them through thy name. Those whom thou hast given me I have guarded, and none of them is lost, but the Son of perdition, (*a*) that the scripture might be fulfilled.

(*a*) Psalm cix. 8.

13 And now I am coming to thee, and I speak these things in the world, that they may have my joy fulfilled in them.

14 I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I do not pray that thou wouldest take them out of the world, but that thou wouldest keep them from the evil one.

16 They are not of the world, as I am not of the world.

17 Sanctify them through the truth: thy word is truth.

18 As thou hast sent me into the world, I also have sent them into the world.

19 And for their sakes I sanctify myself, that they also may be sanctified through the truth.

20 ¶ Neither pray I for these alone, but for them also who will believe on me through their word;

21 That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.

22 And the glory which thou hast given me, I will give them, that they may be one, as we are one;

23 I in them, and thou in me, that they may be perfected in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 ¶ Father, I will that these also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world.

25 Righteous Father, though the world hath not known thee, yet I have known thee, and these have known that thou hast sent me.

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power, mercy, wisdom, *that they may be one*, with us and with each other; one body, separate from the world: *As we are*, by resemblance to us, though not by equality.

12 *And none of them is lost but the son of perdition*—So one even of them *whom God hath given him is lost*. So far was even that decree from being unchangeable! *That the scripture might be fulfilled*—That is, whereby the scripture was fulfilled. *The son of perdition* signifies, one that deservedly perishes; as *a son of death;* 2 Sam. xii. 15. *Children of hell;* Matt xxii. 15.; and *children of wrath;* Eph. iii. 3.; signify persons justly obnoxious to death, hell, and wrath.

13 *In the world*—That is, before I leave the world. *My joy*—The joy I feel at going to the Father.

15 *I do not pray that thou wouldest take them out of the world*—Not yet: *But that thou wouldest keep them from the evil one*, who reigns therein.

17 *Sanctify*—Consecrate them by the anointing of thy Spirit to their office, and make them pure by means of thy word.

19 *I sanctify myself*—I devote myself a sacrificed victim to save them.

20 *For them who will believe*—In all future ages, through their instrumentality.

21 *As thou art in me*—This also is to be understood in a way of similitude, and not of sameness or equality. *That the world may believe*—Observe how Christ prays for the world. 1. Receive me into thy own and my glory; 2. Let my apostles share therein; 3. And all other believers; 4. And let all the world believe.

22 *The glory which thou hast given me, I have given them*—The glory of the only begotten shines in all the sons of God. How great the majesty of Christians!

24 Here he returns to the apostles—*I will*—He asks as having a right to be heard, and prays, not as a servant, but as a son: *That they may behold my glory*—Herein is the happiness of heaven, 1 John iii. 8.

25 *Righteous Father*—The admission

26 And I have declared to them thy name, and will declare *it*, that the love wherewith thou hast loved me may be in them, and I in them.

CHAP. XVIII.

JESUS (*b*) having spoken these words, went forth with his disciples over the brook Kidron, where was a garden, into which he entered and his disciples. (*b*) Matt. xxvi. 20. Mark xiv. 26. Luke xxii. 39.

2 (*c*) And Judas also, who betrayed him, knew the place: for Judas had often met there with his disciples.

(*c*) Matt. xxvi. 47. Mark xiv. 43. Luke xxii. 47.

3 Judas then having received a troop of soldiers and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and arms.

4 Then Jesus, knowing all things that were coming upon him, going forth said to them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith to them, I am *he*. And Judas also, who betrayed him, stood with them.

6 As soon as he said to them, I am *he*, they went backward, and fell to the ground.

7 He asked them again, Whom seek ye? And they said. Jesus of Nazareth.

8 Jesus answered, I have told you, I am *he:* If therefore ye seek me, let these go.

9 That the (*d*) saying might be fulfilled which he had spoken, Of them whom thou hast given me I have lost none. (*d*) Ch. xvii. 12.

10 Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear.

11 The servant's name was Malchus. Then said Jesus to Peter, Put up the sword into its scabbard. The cup which my Father hath given me, shall I not drink it?

12 ¶ Then (*e*) the soldiers, and the captain, and officers of the Jews took

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of believers to God through Christ, flows even from the justice of God.

26 *I have declared to them thy name*—Thy new, best name of love; *That the love wherewith thou hast loved me*—That thou and *thy love*, and I and my love *may be in them*—That they may love me with that love.

CHAP. XVIII. v. 1. *A garden*—It was Gethsemane. It has been judged, from the vast duration of the Olive, that some of the oldest olives there, sprang from the roots of the trees existing in the time of Christ. He might retire to this private place for secret devotion; and also that the people might not be alarmed at his apprehension, nor attempt, in the first sallies of their zeal, to rescue him by force. *Kidron* was (as the name signifies) a dark, shady valley, on the east side of Jerusalem, between the city and the Mount of Olives, through which a brook ran two yards wide, which took its name from it. It was this brook which David, a type of Christ, went over with the people, weeping, in his flight from Absalom. It is now a mere drain for the filth of the city.

3 *A troop of soldiers*—A cohort of Roman foot-soldiers. It comprised a thousand men, commanded by a tribune, Acts x. 1.

6 *As soon as he said, I am he, they went backward, &c.*—How amazing that they should renew the assault, after so sensible an experience both of his power and mercy! But probably the priests among them might persuade themselves and attendants, that this also was done by Beelzebub; and that it was through the providence of God, not the indulgence of Jesus, that they then received no farther damage.

8 *If ye seek me let these* (my disciples) *go*—It was an eminent instance of his power over the spirits of men, that they so far obeyed his word as not to seize even Peter when he had cut off the ear of Malchus.

10 *Then Simon Peter*—No other Evangelist names him. Nor could they safely. But St. John, writing after his death, might do it. Some say it was a sword for defence, as the roads were infested with robbers; others say it was a sort of falchion or knife, made to cut and not to thrust.

Jesus and bound him; (e) Matt. xxvi. 57. Mark xiv. 53. Luke xxii. 54.

13 And led him away to Annas first (for he was father-in-law to Caiaphas, who was high priest that year.)

14 Caiaphas was he who had counselled the Jews that it was expedient one man should die for the people.

15 Now Simon Peter followed Jesus, and another disciple. That disciple was known to the high priest, and went with Jesus into the palace of the high priest.

16 But Peter stood at the door without: therefore the other disciple, who was known to the high priest, went out, and spake to her that kept the door, and brought in Peter.

17 Then saith the maid who kept the door to Peter, Art not thou *one* of this man's disciples? He saith, I am not.

18 And the servants and officers, having made a fire of coals, (for it was cold) stood and warmed themselves: and Peter stood with them and warmed himself.

19 Then the high priest asked Jesus of his disciples and of his doctrine.

20 Jesus answered him, I spake openly to the world; I was continually teaching in the synagogue and in the temple, whither all the Jews resort, and in secret have I said nothing.

21 Why askest thou me? Ask them that heard me what I said to them: behold they know what I said.

22 When he had said thus, one of the officers who stood by gave Jesus a blow, saying, Answerest thou the high priest so?

23 Jesus answered, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 (Now Annas had sent him bound to Caiaphas the high priest.)

25 And Simon Peter was standing and warming himself. They said to him, Art not thou also one of his disciples? He denied and said, I am not.

26 One of the servants of the high priest (being kinsman to him whose ear Peter had cut off) said, Did not I see thee in the garden with him?

27 Peter denied again, and immediately the cock crew.

28 ¶ Then (*f*) they led Jesus from Caiaphas to the Governor's palace, and it was early; and they went not into the palace themselves that they might not be defiled, but might eat the passover. (*f*) Matt. xxvii. 2. Mark xv. 1. Luke xxiii. 1.

29 Pilate therefore went out to them and said, What accusation do ye bring against this man?

30 They answered and said to him, If he were not a malefactor we should not have delivered him to thee.

31 Then said Pilate to them, Take ye him, and judge him according to

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13 Annas had been high priest before his son-in-law Caiaphas. Though he had for some time resigned that office, yet they so regarded his age and experience, that they brought Christ to Annas first. But we do not read of any thing remarkable at the house of Annas; for which reason his being carried thither is omitted by the other Evangelists.

17 *Art not thou also*, as well as the other, *one of his disciples*—She does not appear to have asked with any design to hurt him.

18 [*Made a fire of coals*—Of charcoal, not of coal or wood. The nights were very cold, even when the day was quite warm.]

20 *I spake openly*—As to the manner: *continually*—As to the time: *in the synagogue and temple*—As to the place. *In secret have I said nothing*—No point of doctrine which I have not taught in public. I am not ashamed of the gospel.

21 *Why askest thou me*—Whom thou wilt not believe?

22 *Answerest thou the high priest so*—With so little reverence.

24 *Now Annas had sent him to Caiaphas*—As is implied ver. 15. *Bound*—Being still bound, ver. 12.

28 *They went not into the palace themselves, lest they should be defiled*—By going into a house that was not purged from leaven. Deut. xvi. 4.

31 *It is not lawful for us to put any man to death*—The power of inflicting capital punishment had been taken from them that very year. So the sceptre was

your law. The Jews said to him, It is not lawful for us to put any man to death:

32 So the (*g*) saying of Jesus was fulfilled which he spake, signifying what death he should die. (*g*) Ch. iii. 14.

33 Then Pilate returned into the palace, and called Jesus, and said to him, Art thou the king of the Jews?

34 Jesus answered him, Sayest thou this of thyself? or did others tell it thee of me:

35 Pilate answered, Am I a Jew? Thy own nation, even the chief priests, have delivered thee to me. What hast thou done?

36 Jesus answered, my kingdom is not of this world: if my kingdom were of this world, my servants would have fought that I might not be delivered to the Jews: but my kingdom is not from hence.

37 Pilate said to him, Art thou a king, then? Jesus answered, Thou sayest, I am a king. To this end was I born, and for this cause came I into the world, that I might bear witness to the truth. Every one that is of the truth heareth my voice.

38 Pilate saith to him, What is truth? And having said this, he went out again to the Jews, and saith to them, I find no fault in him.

39 But ye have a custom that I should release to you one at the passover; will ye therefore that I release to you the king of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now, Barabbas was a robber.

CHAP. XIX.

THEN (*h*) Pilate therefore took Jesus and scourged *him*.

(*h*) Matt. xxvii. 26. Mark xv. 15.

2 And the soldiers having platted a crown of thorns, put *it* on his head, and put on him a purple robe,

3 And said, Hail, king of the Jews. And they smote him on the cheeks.

4 Pilate went out again, and saith to them, Lo, I bring him forth to you that ye may know I find no fault in him.

5 Then Jesus came forth, wearing the crown of thorns and the purple robe. And he saith to them, Behold the man!

6 But when the chief priests and the officers saw him, they cried out, saying, Crucify, crucify him. Pilate saith to them, Take ye him and crucify *him*; for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

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departed from Judah, and transferred to the Romans.

32 *Signifying what death he should die*—For crucifixion was not a Jewish, but a Roman punishment. So that had he not been condemned by the Roman Governor, he could not have been crucified.

36 *My kingdom is not of this world*—Is not an external, but a spiritual kingdom *That I might not be delivered to the Jews*—which Pilate had attempted to do (ver. 31.) and afterwards actually did. Ch. xix. 16.

37 *To this end was I born*—Speaking of his human origin; his divine was above Pilate's comprehension. Yet it is intimated in the words, *I came into the world—That I might witness to the truth*—Which was declared to the Jews, and in the process of his passion to the princes of the Gentiles also. *Every one that is of the truth*, that is a lover of it, *heareth my voice*—A universal maxim. Every sincere lover of truth will hear him so as to understand and practise what he saith.

38 *What is truth*—Said Pilate a courtier; perhaps meaning, What signifies truth? Is that a thing worth hazarding your life for? He then left him to plead with the Jews for him, looking upon him as an innocent, but weak man.

CHAP. XIX, *v.* 1, 2.—*Then Pilate took Jesus and scourged him*, or ordered him to be scourged. See Matt. xxvii. 26. *Crown of thorns.* See Matt. xxvii. 29.

7 *By our law he ought to die, because he made himself the Son of God*—Which they understood in the highest sense, and therefore accounted blasphemy.

8 *He was the more afraid*—He seems to have been afraid before of shedding in-

8 When Pilate heard that saying he was the more afraid:

9 And returned into the palace, and saith to Jesus, Whence art thou? But Jesus gave him no answer.

10 Then Pilate saith to him, Speakest thou not to me? Knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldst have no power over me, unless it were given thee from above: therefore he that delivered me to thee hath the greater sin.

12 Upon this Pilate sought to release him; but the Jews cried out saying, If thou release this man thou art not a friend to Cæsar. Whosoever maketh himself a king, speaketh against Cæsar.

13 Pilate hearing this saying, brought Jesus forth, and sat on the judgment-seat, in a place called the Pavement, but in Hebrew, Gabbatha:

14 (It was the preparation of the passover, and about the third hour:) And saith to the Jews, Behold your king:

15 But they cried out, Away *with him*, away *with him*, crucify him. Pilate saith to them, Shall I crucify your king? The chief priests answered, We have no king but Cæsar.

16 Then delivered he him to them to be crucified.

17 (*i*) And they took Jesus and led him away. And he, bearing his cross, went forth to the place called *the place* of a skull, which is called, in Hebrew, Golgotha: (*i*) Matt. xxvii. 31. Mark xv. 20. Luke xxiii. 26.

18 Where they crucified him, and two others with him, one on each side, and Jesus in the midst.

19 And Pilate wrote an inscription also, and put it on the cross, and the

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nocent blood. [They charged him with blasphemy, which according to Jewish law was to be punished with death. If he refused, the Sanhedrim would be offended, the people irritated; and complaints against him might be sent to Cæsar, stating that he had favoured a rival to government; for Cæsar was very jealous.—Pilate knew what was right, but he had not firmness to do it.]

9 *Whence art thou*—That is, Whose son art thou?

11 *Thou couldst have no power over me*—For I have done nothing to expose me to thy power. *Therefore he that delivered me to thee*, namely, *Caiaphas*, knowing this, is more blamable than thou.

13 *Pilate sat on the judgment-seat*—Which was then without the palace, *in a place called*, in Greek, *the Pavement*, on account of a beautiful piece of Mosaic work with which the floor was adorned: *but in Hebrew, Gabbatha*, or the high place, because it stood on an eminence, so that the judge, sitting on his throne, might be seen and heard by all the people.

14 *It was the preparation of the passover*—Therefore the Jews and Pilate were desirous to bring the matter to a conclusion. The preparation was every Friday for the sabbath. And when the passover fell on a Friday, that day was called the preparation of the passover.

16 [Maundrell says, "When a person was crucified, he was nailed to the cross as it lay on the ground, through each hand extended to its utmost stretch, and through both the feet together. The cross was then erected, and the foot of it thrust with violence into a hole prepared in the ground to receive it. By this means the body whose whole weight hung upon the nails, which went through the hands and feet, was completely disjointed, and the sufferer at last expired by the force of pain. This kind of death, which was the most cruel, shameful, and cursed death that could be devised, was used only by the Romans for slaves, and the basest of the people who were capital offenders. Sometimes, those who were fastened upon the cross lived long in that condition. Andrew is believed to have lived three days upon it; others nine days. Guards were appointed to observe that none should take them down and bury them." Hence it was that Joseph had to beg the body of Jesus ere he could remove it.]

17 *Bearing his cross*—Not the whole cross (for that was too heavy) but the transverse beam, to which his hands were afterwards fastened. This they made the person to be executed carry.

19 *Jesus of Nazareth, the king of the Jews*—Undoubtedly these were the very

writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.

20 Many of the Jews read this inscription? for the place where Jesus was crucified was near the city; and it was written in Hebrew, *and* Greek, *and* Latin.

21 Then said the chief priests to Pilate, Write not, The king of the Jews, but that he said, I am the king of the Jews.

22 Pilate answered, what I have written I have written.

23 And the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part, and also *his* vesture: now the vesture was without seam, woven from the top throughout.

24 They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled which saith, (*k*) They parted my garments among them, and cast lots for my vesture. These things therefore the soldiers did. (*k*) Psalm xxii. 18.

25 ¶ Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary, *the wife* of Cleophas, and Mary Magdalene.

26 Jesus therefore seeing his mother, and the disciple standing by whom he loved, saith to his mother, Woman, behold thy son.

27 Then saith he to the disciple, Behold thy mother. And from that hour the disciple took her to his own home.

28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar. And filling a sponge with (*l*) vinegar, and putting on *a stalk* of hyssop, they put it to his mouth. (*l*) Psalm lxix. 21.

30 When Jesus had taken the vinegar he said, It is finished: and bowing the head, he delivered up *his* spirit.

31 ¶ Now because it was the preparation, lest the bodies should remain upon the cross on the Sabbath (for the Sabbath was a great day) the Jews besought Pilate that their legs

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words, although the other Evangelists do not express them at large.

20 *It was written in Latin*—For the majesty of the Roman empire; *In Hebrew*—Because it was the language of the nation; *and in Greek*—For the information of the Hellenists, who spake that language, and came in great numbers to the feast.

22 *What I have written I have written*—That shall stand.

23 [*Took his garments, and made four parts*—These were the four who nailed him to the cross, each of them fixing a limb, and who for their office it seems, had a right to the clothes of the crucified. *The vesture was without seam*—This garment was of one piece, passing vertically down the back with holes for the arms; it had a seam down the back; but made without a seam it was more valuable.]

24 *They parted my garments among them*—No circumstance of David's life resembled this. So that in this scripture the prophet seems to have been thrown into a preternatural ecstacy, wherein, personating the Messiah, he spoke what the Spirit dictated, without regard to himself.

25 *His mother's sister*—We do not read she had any brother. She was her father's heir; and as such, transmitted the right of the kingdom of David to Jesus: *Mary the wife of Cleophas*—Called also Alpheus, the father, as Mary was the mother of James, and Joses, and Simon, and Judas.

27 *Behold thy mother*—To whom thou art now to perform the part of a son in my place—a peculiar honour which Christ conferred on him. *From that hour*—From the time of our Lord's death.

29 *A stalk of hyssop*—Which in those countries grows very large and strong.

30 *It is finished*—My suffering: the purchase of man's redemption. *He delivered up his spirit*—To God, Matt. xxvii. 50.

31 *Lest the bodies should remain on the cross on the Sabbath*—Which they would have accounted a profanation of any Sabbath, but of that specially. *For that Sabbath is a great day*—Being not only a Sabbath, but the second day of the feast of unleavened bread, and also the day for

might be broken, and they might be taken away.

32 Then came the soldiers and brake the legs of the first, and of the other who was crucified with him;

33 But coming to Jesus, when they saw he was dead already, they brake not his legs.

34 But one of the soldiers pierced his side with a spear, and forthwith there came out blood and water.

35 And he that saw hath testified *it*, and his testimony is true: and he knoweth that he saith true, that ye also may believe.

36 (For these things were done that the scripture might be fulfilled, (*m*) A bone of it shall not be broken.)

(*m*) Exod. xii. 46.

37 And again, another scripture saith, (*n*) They shall look on him whom they have pierced.

(*n*) Zech. xii. 10.

38 ¶ And after these things Joseph of Arimathea, (being a disciple of Jesus, but secretly, for fear of the Jews,) asked Pilate leave to take away the body of Jesus: and Pilate gave him leave. He came therefore and took the body of Jesus.

39 And Nicodemus also came (who at first had come to Jesus by night) bringing a mixture of myrrh and aloes, about an hundred pounds.

40 So they took the body of Jesus, and wrapped it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden, and in the garden a new sepulchre, in which no man had ever been laid.

42 There therefore they laid Jesus, because it was the preparation-day of the Jews; for the sepulchre was nigh.

CHAP. XX.

THE (*o*) first day of the week cometh Mary Magdalene early, while it was yet dark, to the sepulchre, and

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presenting and offering the sheaf of new corn.

34 *There came out blood and water*—The spear pierced the pericardium through to the heart: from the former came out water, and from the latter, blood. It was strange seeing he was dead, that blood should come out; stranger that water also; and most strange that both should come out at one time, and yet distinctly. It was pure and true water, as well as pure and true blood. The asseveration of John the testifier of it, shows the truth and greatness of the miracle.

35 *His testimony is true*—Valid, unexceptionable. *And he knoweth*—And his conscience bearing witness, that he testifieth this, *that ye may believe.*

36 *A bone of it shall not be broken*—This was originally spoken of the paschal lamb, an eminent type of Christ.

37 *They shall look on him whom they have pierced*—He was pierced by the soldier's spear. They who have caused his sufferings by their sins, shall either look upon him in this world with penitential sorrow, or with terror, when he cometh in the clouds of heaven, Rev. i. 7.

38, 39 *And Joseph of Arimathea asked Pilate—And Nicodemus also came*, acknowledging Christ, when even his chosen disciples forsook him. Then Joseph was no longer afraid, Nicodemus no longer ashamed. [*Bringing a mixture of myrrh, &c.—Myrrh* is a gum which exudes from a certain tree in Arabia. It is very bitter, and sedative, like opium. It was anciently given to criminals to mitigate their pain, and was used in embalming. *Aloes* are produced from the gum of an Eastern shrub. In 1686, some was presented to the king of France by the Siamese ambassadors, which was more valuable than gold. *An hundred pounds*—This was not extraordinary; for Josephus says that at the funeral of Herod, 500 servants followed carrying spices. The large quantity of perfuming and embalming gums, showed their respect to the body of Jesus.]

41 *In the place where he was crucified*—There was a garden in the same tract of land; but the cross stood not in it.

42 *Because of the preparation*—That is, they choose the rather to lay him in that sepulchre, which was nigh, because it was the day before the Sabbath, which also was drawing to an end, so that they had no time to carry him far.

CHAP. XX. v. 1. *The first day of*

seeth the stone taken away from the sepulchre.
(o) Matt. xxviii. 1. Mark xvi. 1. Luke xxiv. 1.
2 Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Then Peter went out and the other disciple, and came to the sepulchre.

4 They both ran together: but the other disciple out-ran Peter, and came first to the sepulchre.

5 And stooping down he seeth the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin that had been about his head, not lying with the linen clothes, but folded up in a place by itself.

8 Then the other disciple, who came first to the sepulchre, went in; and he saw, and believed.

9 For as yet they knew not the scripture, That he must rise again from the dead.

10 Then the disciples went home again.

11 ¶ (p) But Mary stood without at the sepulchre weeping. And as she wept she stooped down into the sepulchre, (p) Mark xvi. 9.

12 And seeth two angels in white, sitting where the body of Jesus had laid, one at the head and one at the feet.

13 And they say to her, Woman, why weepest thou? She saith to them, They have taken away my Lord, and I know not where they have laid him.

14 And having said this, she turned herself back, and seeth Jesus standing, but knew not that it was Jesus.

15 Jesus saith to her, Woman, why weepest thou? Whom seekest thou? She supposing him to be the gardener, saith to him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith to her, Mary! She turning, saith to him, Rabboni, that is, Master.

17 Jesus saith to her, Touch me not; for I am not yet ascended to my Father. But go to my brethren and say to them, I ascend to my Father and your Father, and *to* my God and your God.

18 Mary Magdalene cometh and telleth the disciples, that she had

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the week—Or what we call Sunday morning; for our Saturday was the Jewish Sabbath.

3 *Peter went out*—Of the city.

6, 7 *Peter seeth the linen clothes lie—and the napkin folded up*—The angels who ministered to him when he rose, probably folded up the napkin and linen clothes. If the body had been stolen away, the stealers would not have stayed to strip the clothes from it, to wrap them up, and deposit them in separate places.

8 *He saw*, that the body was not there, *and believed*—That they had taken it away, as Mary said.

9 *For as yet*—They had no thought of his rising again.

10 *They went home*—Not seeing what they could do farther.

11 *But Mary stood*—With more constancy.

16 *Jesus saith to her, Mary*—With his usual voice and accent.

17 *Touch me not*—Or rather, do not cling to me, (for she held him by the feet, Matt. xxviii. 9.) Detain me not now. You will have other opportunities of conversing with me. *For I am not ascended to my Father*—I have not yet left the world. *But go* immediately *to my brethren*—Thus does he intimate the forgiveness of their fault, without even mentioning it. These exquisite touches which abound in the gospels, show how perfectly Christ knew our frame. *I ascend;* he anticipates it, and so speaks of it as a thing already present; *to my Father and your Father, and to my God and your God*—This uncommon expression shows, that Christ has all kind of fellowship with God. And communion with God the Father, some way resembling his own, he bestows upon his brethren. Yet he does not say, our God; for no creature can be raised to an equality with him: but, 'my God and your God,' intimating that the

seen the Lord, and that he had spoken these things to her.

19 ¶ (*q*) The same day, the first day of the week, at evening, the doors being shut where the disciples were assembled for fear of the Jews, Jesus came and stood in the midst, and saith to them, Peace *be* unto you.

(*q*) Mark xvi. 14. Luke xxiv. 36.

20 And having said this, he showed them his hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you. As the Father hath sent me, even so send I you.

22 And having said this, he breathed on *them*, and saith to them, Receive ye the Holy Ghost.

23 Whose soever sins ye remit, they are remitted to them; and whose soever sins ye retain, they are retained.

24 ¶ But Thomas, called Didymus, one of the twelve, was not with them when Jesus came.

25 The other disciples therefore said to him, We have seen the Lord. But he said to them, unless I see the print of the nails in his hands, and put my finger into the place of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days his disciples were again within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then said he to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.

28 And Thomas answered and said to him, My Lord, and my God.

29 Jesus saith to him, Because thou hast seen me thou hast believed: happy *are* they that have not seen, and yet have believed.

30 ¶ And Jesus wrought many other miracles also, in the presence of his disciples, which are not written in this book.

31 But these are written, that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life through his name.

Father is his in a singular and incommunicable manner, and ours, through him, in such a kind as a creature is capable of.

21 *Peace be unto you*—This is the foundation of the mission of every gospel minister, peace in his own soul; 2 Cor. iv. 1. *As the Father hath sent me, so send I you*—Christ was an Apostle; Heb. iii. 1. Peter and the rest, the apostles of Christ.

22 *He breathed on them*—New life and vigour; *and saith*, As ye receive this breath of mine, so *receive ye* the Spirit of grace, to influence you in a peculiar manner, to fit you for your great embassy. This was an earnest of Pentecost.

23 *Whose soever sins ye remit*, (according to the tenor of the gospel, if they repent and believe, *they are remitted; and whose soever sins ye retain*, if they remain impenitent, *they are retained*. So far is plain. But here arises a difficulty: Are not the sins of one who truly repents and believes in Christ, remitted without absolution? And are not the sins of one who does not repent or believe, retained even with it? What then is implied? Nothing more than, 1. A power of declaring with authority, the Christian terms of pardon; whose sins are remitted, and whose retained. And, 2. A power of inflicting and remitting ecclesiastical censure; or of excluding from, and re-admitting into, a Christian congregation.

26 *After eight days*—On the next Sunday.

28 *And Thomas said, My Lord and my God*—The disciples had said, *We have seen the Lord*: Thomas now not only acknowledges him to be the Lord, as he had done before, and to be risen, as his fellow-disciples had affirmed, but also confesses his Godhead, more explicitly than the other disciples had done. And did without thrusting his hand into his side.

30 *Jesus wrought many miracles which are not written in this book*—Of St. John; nor in the other evangelists.

31 *But these are written, that ye may believe*—That ye may be confirmed in believing. Faith cometh sometimes by reading; though ordinarily by hearing.

CHAP. XXI.

AFTER these things Jesus manifested himself again to the disciples, at the sea of Tiberias: He manifested *himself* thus:

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith to them, I go a fishing. They say to him, We also go with thee. They went out and entered into the vessel, but caught nothing that night.

4 When the morning was come, Jesus stood on the shore; but the disciples knew not that it was Jesus.

5 Then Jesus saith to them, Children, have ye any meat? They answered him, No.

6 And he said to them, Cast your net on the right side of the vessel, and ye shall find. They cast therefore; and now they were not able to draw it, for the multitude of fishes.

7 Then the disciple whom Jesus loved saith to Peter, It is the Lord. Simon Peter hearing that it was the Lord, girt on his upper coat, (for he was naked,) and threw himself into the sea.

8 And the other disciples came in the vessel, (for they were not far from land, about two hundred cubits,) drawing the net *full* of fishes.

9 When they came to land they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith to them, Bring of the fishes which ye have taken now.

11 Simon Peter went on board, and drew the net to land, full of great fishes, an hundred and fifty and three; and though there were so many, the net was not broken.

12 Jesus saith to them, Come ye *and* dine. And none of his disciples presumed to ask him, Who art thou? Knowing that it was the Lord.

13 Jesus then cometh and taketh bread, and giveth to them, and fish likewise.

14 This was the third time that Jesus showed himself to his disciples, after he was risen from the dead.

15 ¶ When they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonah, lovest thou me more than these *do?* He saith to them, Yea, Lord, thou knowest that I love thee. He saith to him, Feed my lambs.

16 He saith to him the second time, Simon, *son* of Jonah, lovest thou me? He saith to him, Yea, Lord, thou knowest that I love thee. He saith to him, Feed my sheep.

17 He saith to him a third time, Simon, *son* of Jonah, lovest thou me?

CHAP. XXI. v. 2. *They were together*—At home, in one house.

4 *They knew not that it was Jesus*—Probably their eyes were holden.

6 *They were not able to draw it for the multitude of fishes*—This was not only a proof of the power of our Lord, but a kind supply for them and their families, and such as might be of service to them when they waited afterward in Jerusalem: it was also an emblem of their great success hereafter as fishers of men.

7 *Peter girt on his upper coat (for he was naked)*—Reverencing the presence of his Lord: *and threw himself into the sea*—To swim to him immediately. [The Eastern fishermen are generally naked when fishing, except a small strip of cloth round their loins; so that they can readily cast themselves into the sea.]

12 *Come ye and dine*—Our Lord needed not food. *And none presumed*, to ask a needless question.

14 *The third time*—That he appeared to so many of the apostles together.

15 *Simon, son of Jonah*—The appellation Christ gave him when he made that glorious confession, Matt. xvi., the remembrance of which might make him more deeply sensible of his late denial of him whom he had so confessed. *Lovest thou me*—Thrice our Lord asks him who had denied him thrice; *more than these*, thy fellow-disciples *do?*—Peter thought so once, (Matt. xxvi. 33.) but he now answers only, *I love thee*, not adding *more than these*. *Thou knowest*—He had now learnt by sad experience that Jesus knew his heart. *My lambs*—The weakest and tenderest of the flock.

Peter was grieved, because he said to him the third time, Lovest thou me? And he said to him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith to him, Feed my sheep.

18 Verily, verily, I say unto thee, when thou wast young, thou didst gird thyself, and walk whither thou wouldest; but when thou shalt be old, thou shalt stretch out thy hands and another shall gird thee, and carry *thee* whither thou wouldest not.

19 This he said, signifying by what death he should glorify God. And, having said this, he saith to him, Follow me.

20 Peter turning about seeth the disciple whom Jesus loved following, who also leaned on his breast at supper and said, Lord, who is he that betrayeth thee?

21 Peter seeing him, saith to Jesus, Lord, and what *shall* this man *do?*

22 Jesus saith to him, If I will that he tarry till I come, what *is it* to thee? Follow thou me.

23 Then went this saying abroad among the brethren, That that disciple should not die. Yet Jesus did not say to him, That he should not die; but, If I will that he tarry till I come, what *is it* to thee?

24 ¶ This is the disciple who testifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there are also many other things which Jesus did, which, if they were to be written particularly, I suppose that even the world itself would not contain the books that were written.

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17 *Because he said the third time*—As if he did not believe him.

18 *When thou shalt be old*—He lived about 36 years after this: *another shall gird thee*—They were tied to the cross till the nails were driven in; *and carry thee*, with the cross, *whither thou wouldest not*—According to nature; to the place where the cross was set up.

19 *By what death he should glorify God*—It is not only by acting but chiefly by suffering, that the saints glorify God.

20 *Peter turning*, as he was walking after Christ, *seeth the disciple whom Jesus loved following him*—There is a peculiar tenderness in this passage. Christ orders Peter to follow him, in token of his readiness to be crucified in his cause. John stays not for the call; he rises and follows him too, but says not one word of his own love or zeal: he chose that the actions only should speak this, and even when he records the circumstance he tells not what action meant, but with great simplicity relates the fact only. If here and there a generous heart sees and emulates it, be it so; but he is not solicitous that men should admire it: it was addressed to his beloved Master, and it was enough that he understood it.

22 *If I will that he tarry*, without dying, *till I come*—To judgment. Certainly he did tarry, till Christ came to destroy Jerusalem. John lived 30 years after the ruin of that city, and it is probable died a natural death in extreme old age. If I will that he remain till I come, and take him away by a natural death: *What is it to thee*—Who art to *follow me*, long before, by being crucified.

23 *The brethren*—That is, the Christians. Our Lord himself taught them that appellation, ch. xx. 1. *Yet Jesus did not say to him that he should not die*—Not expressly.

24 *This is the disciple who testifieth*—Being still alive after he had written. *And we know that his testimony is true*—The Church added these words to St. John's gospel, as Tertius did those to St. Paul's Epistle to the Romans, ch. xvi. 22.

25 *If they were to be written particularly*—Every fact and all the circumstances of it. *I suppose*—This expression, which softens the hyperbole, shows that St. John wrote this verse. The word *world* includes the Jewish people only. After all, it is a very strong hyperbole, peculiar to the East.

THE ACTS.

Notes on the Acts of the Apostles.

THIS BOOK, in which St. Luke records the actions of the Apostles, particularly of St. Peter and St. Paul, (whose companion in travel he was,) is the centre between the Gospels and the Epistles. It contains a continuation of the history of Christ, the event of his predictions, and a supplement to what he before spake to his disciples by the Holy Spirit given to them.

The *Gospels* treat of Christ the head: *The Acts* show the same things that befall his body: as animated by his Spirit, persecuted by the world, defended and exalted by God.

In this Book is shown the Christian doctrine, and the method of applying it to the Jews, heathens, and believers; to the unconverted, and those who are converted—the hinderances of it in different ranks and nations:—the propagation of the Gospel, and that grand revolution among both Jews and Heathens—the victory thereof, in spite of all opposition from all the power, malice, and wisdom of the world; spreading from one chamber into temples, houses, streets, markets, fields, inns, prisons, camps, courts, chariots, ships, villages, cities, islands; to Jews, Heathens, magistrates, generals, soldiers, eunuchs, captives, slaves, women, children, sailors; to Athens, and at length to Rome.

The Parts of it are Seven:—I. Pentecost, with its antecedents, ch. i. ii.——II. Transactions with the Jews in Jerusalem, Judea, and Samaria, ch. iii.—ix.——III. Transactions at Cesarea, and the reception of the Gentiles, ch. x.—xi.——IV. The first course of Barnabas and Paul among the Gentiles, ch. xiii.—xiv.——V. The embassy to, and council of Jerusalem, concerning the liberty of the Gentiles, ch. xv.——VI. The second course of St. Paul, ch. xvi.—xix.——VII. His third as far as Rome, ch. xix.—xxviii.

CHAP. I.

THE former treatise have I composed, O Theophilus, of all things which Jesus began both to do and to teach,

2 Until the day he was taken up, after having through the Holy Ghost given commandment to the apostles whom he had chosen.

3 To whom also he presented himself alive after his passion, by many infallible proofs, being seen by them forty days, and speaking of the things pertaining to the kingdom of God.

4 And having assembled *them* together, he commanded them not to depart from Jerusalem, but to wait for the promise of the Father, which, *saith he,* ye have heard from me.

5 For John indeed baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence.

6 And when they were come to-

CHAP. I. v. 1, 2. *The former treatise*—Meaning the gospel according to St. Luke. *Of all things* (in a summary manner) *which Jesus began to do, until the day*—That is, of all things which Jesus did from the beginning till that day. *After having given commandment*—In the 3rd verse St. Luke expresses in general terms, what Christ said to his apostles during those *forty days.* But verse 4—8, he declares what he said on the day of his ascension. He had brought his former account down to that day. And from that day begin the Acts of the Apostles.

3 *Being seen by them forty days*—That is, many times during that space. *And speaking of the things pertaining to the kingdom of God.*—Which was the sum of all his discourses with them before his passion.

4 *Wait for the promise of the Father, which ye have heard from me*—When he was with them a little before, as it is recorded, Luke xxiv. 49.

5 *Ye shall be baptized with the Holy Ghost*—So are all true believers, to the end of the world. But the extraordinary gifts of the Holy Ghost also are promised.

gether, they asked him, saying, Lord, dost thou at this time restore the kingdom to Israel?

7 But he said to them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, the Holy Ghost being come upon you, and shall be witnesses to me, both in Jerusalem, and in all Judea, and Samaria, and to the uttermost part of the earth.

9 And having spoken these things, while they beheld, he was taken up, and a cloud received him from their sight.

10 And while they were steadfastly looking up to heaven, as he went up, behold two men in white apparel stood by them, who also said,

11 Ye men of Galilee, why stand ye gazing into heaven? This Jesus who is taken up from you into heaven, shall come as ye have seen him going into heaven.

12 Then they returned to Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath-day's journey.

13 ¶ And (*a*) when they were come in they went up into the upper room, where both Peter and James, and John, and Andrew, Philip, and Thomas, Bartholomew and Matthew, James, *the son* of Alpheus, and Simon Zelotes, and Jude, *the brother* of James, tarried.

(*a*) Matt. x. 2. Mark iii. 14. Luke vi. 13.

14 These all continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus, and his brethren.

15 ¶ And in these days, Peter standing up in the midst of the disciples, (the number of persons together was about an hundred and twenty) said,

16 Men, brethren, this (*b*) scripture must needs have been fulfilled which the Holy Ghost spake before by the mouth of David, concerning Judas, who was guide to them that apprehended Jesus.

(*b*) Psalm xii. 9.

17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity, and falling down on his face, he burst asunder in the middle, and all his bowels gushed out.

19 And it was known to all that dwell at Jerusalem, so that that field

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6 *Dost thou at this time*—At the time thou now speakest of. *Not many days hence? Restore the kingdom to Israel*—They still dreamed of a temporal kingdom, in which the Jews should have dominion over all nations. It seems they came in a body, having before agreed to ask, When the kingdom would come?

7 *The times or the seasons*—*Times*, in the language of scripture, denote a longer; *seasons*, a shorter space; *Which the Father hath put in his own power*—To be revealed when and to whom he pleases.

8 *But ye shall receive power—and shall be witnesses to me*—That is, ye shall be empowered to witness my gospel, both by your preaching and suffering.

12 *A sabbath-day's journey*—The Jews generally fix this to two thousand cubits, which is not a mile.

13 *They went up into the upper room*—The upper rooms so often mentioned in scripture, were chambers in the highest part of the house, used by the Jews for private prayer. These on account of their being so retired, the apostles now used for all the offices of religion.

14 *His brethren*—His near kinsmen, who for some time did not believe; it seems not till near his death.

15 *The number of persons together*, in the upper room, *were a hundred and twenty*—But he had undoubtedly many more in other places, of whom more than five hundred saw him at once after his resurrection, 1 Cor. xv. 5.

18 *This man purchased a field with the reward of iniquity*—That is, a field was purchased with the reward of his iniquity; though possibly Judas might design the purchase. *And falling down on his face*—Probably the rope broke before he died.

19 *In their own tongue*—This expression, *that is, the field of blood*, St. Luke seems to have added to the words of St. Peter, for the use of Theophilus and

is called in their own tongue, Akeldama, that is, The field of blood.

20 For it is written in the book of Psalms, (*c*) Let his habitation be desolate, and let no man dwell therein: and (*d*) his bishopric let another take.

(*c*) Psalm lxix. 25. (*d*) Psalm cix. 8.

21 Wherefore of these men who have been with us all the time that the Lord Jesus was going in and out over us,

22 Beginning from the baptism of John, till the day he was taken up from us, one must be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed and said, Thou, Lord, who knowest the hearts of all, show which of these two thou hast chosen,

25 To take part of this ministry and apostleship, from which Judas by transgression fell, to go to his own place.

26 And they gave forth their lots, and the lot fell upon Matthias; and he was numbered with the eleven apostles.

CHAP. II.

AND when the day of Pentecost was come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven, as of a rushing violent wind, and it filled all the house where they were sitting.

3 And there appeared to them distinct tongues, as of fire; and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling in Je-

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other readers, who did not understand Hebrew.

20 *His bishopric*—His apostleship.

21 *All the time the Lord Jesus was going in and out*—That is conversing familiarly. *Over us*—As our master.

22 *To be a witness with us of his resurrection*—And of the circumstances which preceded and followed it.

23 *And they appointed two*—So far the faithful could go by consulting together, but no farther. Therefore here commenced the proper use of the lot, whereby a matter of importance, which cannot be determined by any ordinary method, is committed to the divine decision.

25 *Fell*, by his *transgression*—Some time before his death: *To go to his own place*—That which his crimes merited, and which he had chosen, far from the other apostles, in the region of death.

CHAP. II. v. 1. Pentecost means *fifty*, and refers to the Feast of Weeks. It began on the fiftieth day, reckoned from the second day of the passover, the day after the paschal lamb was offered;—Lev. xxxiii. 15, 16. The Pentecost of Sinai, and the Pentecost of Jerusalem, were the two grand manifestations of God, the legal and evangelical: one from the mountain, the other from heaven, the terrible and the merciful one. *They were all with one accord in one place*—Here was a conjunction of company, minds, and place; the whole hundred and twenty being present.

2 *And suddenly there was a sound from heaven*—So will the Son of man come to judgment. *And it filled all the house*—That is, all that part of the temple, *where they were sitting.*

3 *And there appeared distinct tongues, as of fire*—That is, small flames of fire. This is all which the phrase *tongues of fire*, means in the language of the Seventy. Yet it might intimate God's touching also their tongues, and their hearts with divine fire: his giving them such words as were active and penetrating, even as flaming fire.

4 *And they began to speak with other tongues*—The miracle was not in the ears of the hearers, as some have supposed, but in the mouth of the speakers. And this family praising God together, with the tongues of all the world, was an earnest that the whole world should hereafter praise God in their various tongues. *As the Spirit gave them utterance*—The original means such utterance as is caused by the direct extraordinary influence of the Spirit.

5 *And there were dwelling in Jerusalem*

rusalem Jews, devout men, out of every nation under heaven.

6 And when this was noised abroad, the multitude came together and were confounded, because every man heard them speaking in his own language.

7 And they were amazed and marvelled, saying one to another, Behold are not all these who are speaking Galileans?

8 And how hear we every one, in our own native language?

9 Parthians, and Medes, and Elamites, and dwellers in Mesopotamia, and Judea, and Cappadocia, Pontus and Asia.

10 Phrygia and Pamphylia, Egypt, and the parts of Africa about Cyrene, and Roman sojourners, (Jews and Proselytes,)

11 Cretans and Arabians; we hear them speaking in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What can this mean?

13 But others mocking, said, They are full of sweet wine.

14 ¶ Then Peter standing up with the eleven, lifted up his voice, and said to them, Men of Judea, and all ye that dwell at Jerusalem, be this known to you, and hearken to my words;

15 These are not drunken, as ye suppose; for it is *but* the third hour of the day.

Jews—Gathered from all parts by the peculiar providence of God.

6 *The multitude came together and were confounded*—The motions of their minds were swift and various.

9—11 [*Parthians*—Parthia, the ancient northern part of modern Persia. Here were many Jews, probably the descendants of the captives made by the kings of Babylon and Assyria. *Medes*—Media was near Parthia, in the vicinity of the Caspian Sea. They were the descendants of Madia, the son of Japheth; Gen. x. 2. Its capital was Ecbatana. *Elamites*—Inhabitants of ancient Persia. *Mesopotamia*—Syria between the *Tigris and Euphrates;* now Diarbec in Asiatic Turkey. *Judea*—The inhabitants of that portion of Palestine, distinct from Galilee and who had a different dialect. *Cappadocia*—An ancient kingdom in Asia, near the Euxine Sea. *Pontus*—A kingdom formerly near the Black Sea. *Asia*—Probably Asia Minor, in which were Ephesus, Smyrna, &c. *Phrygia*—A large province of Asia Minor. *Pamphylia*—A hilly country in Asia Minor. *Libya*—A province in Africa, westward of Egypt. *Cyrene*—The city of Libya, contending for pre-eminence with Carthage. *Cretes*—The inhabitants of the island Crete, now called *Candia* or *Candy*, in the eastern part of the Mediterranean Sea.]

10 *Roman sojourners*—Born at Rome, but now living at Jerusalem. Probably they came to Jerusalem, after those abovementioned. They were partly Jews by birth, and partly Proselytes.

11 *The wonderful works of God*—Probably those which related to the miracles, death, resurrection, and ascension of Christ, and the effusion of his Spirit, as a fulfilment of his promises, and the glorious dispensation of grace.

13 *Others mocking*—The world begins with *mocking*, then *cavilling*, ch. iv. 7; *threats*, ver. 17; *imprisoning*, ch. v. 18; *blows*, ver. 40; *slaughter*, ch. vii. 58. These mockers were natives of Judea, and inhabitants of Jerusalem, who understood only the dialect of the country, immediately directing his discourse to them in the next verse. *They are full of sweet wine*—So the Greek word signifies; there was no *new wine* so early as Pentecost. This was loved by the ancients as a morning draught. When long preserved it was very intoxicating. Thus natural men would ascribe supernatural things to have mere natural causes; and many times as unskilfully as in the present case.

14 *Then Peter standing up*—All the gestures, and words of Peter show the utmost sobriety! *Lifted up his voice*, cheerfully and boldly; *and said to them*—This discourse has three parts, each of which, (ver. 14, 22, 29,) begins with the same appellation, *Men:* only to the last part he prefixes with more familiarity the additional word *Brethren*. *Men of Judea*—That is, Ye that were born in Judea. St. Peter spoke in Hebrew, which they all understood.

15 *It is but the third hour of the day*—That is, nine in the morning. And on the solemn festivals, the Jews rarely ate or drank any thing till noon.

16 But this is that which was spoken by the prophet Joel,

17 And *(e)* it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

(e) Joel ii. 28.

18 And in those days I will pour out of my Spirit upon my servants, and upon my handmaids, and they shall prophesy:

19 And I will show prodigies in heaven above, and signs on earth beneath; blood and fire, and vapour of smoke.

20 The sun shall be turned into darkness, and the moon into blood, before the day of the Lord, the great and illustrious *day* come.

21 But it shall come to pass, that whosoever shall call on the name of the Lord, shall be saved.

22 Men of Israel, hear these words: Jesus of Nazareth, a man pointed out to you of God, by miracles, and wonders, and signs, which God wrought by him in the midst of you, as yourselves also know.

23 Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death, as it was not possible that he should be held under it.

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17 The times of the Messiah are often called *The last days*, the gospel being the last dispensation of grace. *I will pour out my Spirit*, not on the day of Pentecost only, *upon all flesh*—On persons of every age, sex, and rank. *Shall prophesy*, Not foretell future events, but teach and proclaim the gospel. *And your young men shall see visions*—In young men the outward senses, and bodily strength, are most vigorous, and are best qualified to sustain the shock produced by the visions of God. In *old men*, the internal senses are most vigorous, suited to the divine *dreams*. By dreams and visions, God anciently revealed his will.

18 *And upon my servants*—On those who are literally in a state of servitude.

19 *And I will show prodigies in heaven above, and signs on earth*—Great revelations of grace are usually attended with great judgments on those who reject them. *In heaven*—Described ver. 20. *On earth*—Described in this verse, and stated ver. 22, before the passion of Christ; which include also those at the time of the passion and resurrection, at the destruction of Jerusalem, and at the end of the world.

Terrible were those prodigies which preceded the destruction of Jerusalem: Such as the flaming sword suspended over the city, and the fiery comet pointing down upon it for ■ year; the light that shone upon the temple and the altar in the night, as if it had been noon-day; the opening of the large heavy gate of the temple, without hands; the voice heard from the most holy place, *Let us depart hence;* the admonition of Jesus, the son of Ananus, crying for seven years, *Wo, Wo, Wo;* the vision of contending armies in the air, and of intrenchments thrown up against ■ city there represented; the terrible lightnings, thunder and earthquakes, which all considered as portending some great evil: all which, through the providence of God, are recorded by Josephus. *Blood*—War and slaughter. *Fire*—The conflagration of the city, temple, &c., involving them in clouds of *smoke*.

20 *The moon shall be turned into blood*—A bloody colour: *before the day of the Lord*—Eminently the last. See Note on Matt. xxiv. 29, 30.

21 *But whosoever shall call on the name of the Lord*—This implies the whole of religion, and specially the prayer of faith. *Shall be saved*, from all those evils; from sin and hell.

23 *Him being delivered by the determinate counsel and foreknowledge of God*—The apostle anticipates an objection: Why did God suffer such a person to be so treated? Did he not know what wicked men intended to do? and had he not power to prevent it? Yea, he knew all that those wicked men intended to do, and he could have instantly thwarted all their designs. But he did not; because he *so loved the world!* Because, prompted by love, it was his determinate counsel to redeem sinners from eternal death, by the death of his only-begotten Son.

24 *Having loosed the pains of death*—The word means pains similiar to those of

25 For David speaketh concerning him, (*f*) I have seen the Lord always before my face, for he is on my right hand, that I may not be moved.

(*f*) Psalm xvi. 8.

26 Therefore my heart is glad, and my tongue exulteth; yea, and my flesh shall rest in hope;

27 For thou wilt not leave my soul in Hades, neither wilt thou suffer thy Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou wilt fill me with joy by thy countenance.

29 Men *and* brethren, I may say to you freely of the patriarch David, that he is both dead and buried, and his sepulchre is among us to this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, That of the fruit (*g*) of his loins *one* should sit on his throne.

(*g*) Psalm lxxxix. 4, &c.

31 He foreseeing *this*, spake of the resurrection of Christ, that his soul was not left in Hades, neither did his flesh see corruption.

32 This Jesus, God hath raised up, whereof all we are witnesses.

33 Being therefore exalted by the right hand of God, and having received from the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear.

34 For David is not ascended into the heavens; but he saith himself, (*h*) The Lord said to my Lord, Sit thou on my right hand,

(*h*) Ps. cx. 1.

35 Until I make thine enemies thy footstool.

36 Therefore, let all the house of Israel know assuredly, that God hath made this Jesus, whom ye crucified, both Lord and Christ.

37 ¶ And hearing *this* they were pierced to the heart, and said to Peter and the rest of the apostles, Brethren, what shall we do?

38 And Peter said, Repent and be baptized every one of you, in the name of Jesus, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

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a woman in travail. *As it was not possible that he should be held under it*—Because the Scripture must needs be fulfilled.

27 *Thou shalt not leave my Soul in Hades*—The invisible world. But it does not appear that ever our Lord went into hell. His soul, when it was separated from the body, went to paradise; Luke xxiii. 43. The meaning is, thou wilt not leave my soul in its separate state, nor suffer my body to be corrupted.

28 *Thou hast made known to me the ways of life*—or hast raised me from the dead. *Thou wilt fill me with joy by thy countenance*—When I ascend to thy right hand.

29 *The Patriarch*—A more honourable title than king; so is the office of *Prophet*.

31 *He foreseeing this spake of the resurrection of Christ*—St. Peter argues thus: David did not speak this of himself. Therefore he spake of Christ's rising. But how does that promise of a kingdom imply his resurrection? Because he did not receive it before he died, and because his kingdom is to endure for ever, [2 Sam. vii. 13.]

33 *Being exalted by the right hand of God*—That is, by the mighty power of God our Lord was *exalted*, at his ascension, to God's right hand in heaven.

34, 35 *Sit thou on my right hand*—These verses allude to two ancient customs; one, to the highest honour that was paid to persons, by placing them on the right hand, as Solomon did Bathsheba, when sitting on his throne; 1 Kings ii. 19; and the other to the custom of conquerors, who trod on the necks of their vanquished foes, as a token of their triumph over them.

35 *Until I make thine enemies thy footstool*—This text is here quoted as suggesting in the words of David, their great prophetic monarch, how certain their own ruin must be, if they continued to oppose Christ.

36 *Lord and Christ*—As the Governor of all things, and of all persons, whether in heaven or upon earth; Eph. i. 20—23; Phil. ii. 9—11.

37 *They said to the apostles, brethren*—They did not style them so before.

38, 39 *Repent*—And hereby return to God: *be baptized*, believing *in the name of Jesus, and ye shall receive the gift of the Holy Ghost*—What a proof of the Trinity! ch. xxvi. 20. *The gift of the Holy Ghost*

39 For the promise is to you and to your children, and to all that are afar off, whomsoever the Lord our God shall call.

40 And with many other words did he testify and exhort, saying. Save yourselves from this perverse generation.

41 Then they, gladly receiving his word, were baptized; and there were added *to them* that day about three thousand souls.

42 ¶ And they continued steadfast in the teaching of the apostles, and the fellowship, and the breaking of bread and in prayer.

43 And fear came upon every soul; and many wonders and signs were wrought by the apostles.

44 And all that believed were together, and had all things common.

45 And sold their possessions and goods, and divided them to all, as any one had need.

46 And continuing daily with one accord in the temple, and breaking the bread at home, they partook of their food with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the church daily those who were saved.

CHAP. III.

NOW Peter and John went up together into the temple at the hour of prayer, the ninth *hour*.

—This does not mean the power of tongues. For *the promise* of this was not given *to all that were afar off* in distant ages and nations; but rather the constant fruits of faith, even righteousness, and peace, and joy in the Holy Ghost. *Whomsoever the Lord our God shall call*—Whether they are Jews or Gentiles. By his word and Spirit: and who are not disobedient to the heavenly call.

40 *And with many other words did he testify and exhort*—In such an accepted time we should add line upon line, and not leave off till the thing is done. *Save yourselves from this perverse generation*—Many of whom were probably mocking still.

41 *And there were added*—To the hundred and twenty.

42 *And they continued steadfast*—So their daily church-communion consisted in hearing the word; having all things common; receiving the Lord's Supper; and prayer.

Ye different sects, who all declare,
Lo, here is Christ, and Christ is there!
Your stronger proofs divinely give,
And show me where the Christians live!

43 *And fear came upon every soul*—Of those who did not join with them; whereby persecution was prevented, till it was needful for them.

44 [*Had all things common*—A community of interests was observed at all the Jewish feasts, and no man's house was his own.—So now there was a kind of community for the time being, that none might suffer from want. Many persons came from a distance, and they were well cared for by those who had the means. The subsequent contributions of the saints show that there was not an equality of property; Acts xi. 29; 1 Cor. xvi. 1.]

45 *And sold their possessions*—Their lands and houses; *and goods*—Their moveables; *and divided them to all, as any one had need*—To say the Christians did this only till the destruction of Jerusalem, is not true; for many did it long after. There was no positive command for so doing; but love constrained them. It was a natural fruit of that love wherewith each member of the community loved every other as his own soul. And if the Christian church had continued in this spirit, this usage must have continued through all ages.

46 *Continuing daily—breaking the bread*—In the Lord's supper, as did many churches for some ages. *They partook of their food with gladness and singleness of heart*—They showed this happy and holy temper in all their conduct; eating and working with the same spirit in which they prayed and received the Lord's supper.

47 *The Lord added daily such as were saved*—From their sins; and from the guilt and power of them.

CHAP. III. v. 1. *The ninth hour*—The Jews divided the time from sun-rise to sun-set into twelve hours; which were consequently of unequal length at differ-

2 And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple, called Beautiful, to ask alms of them that were entering into the temple,

3 Who seeing Peter and John about to go into the temple, asked an alms.

4 And Peter looking steadfastly upon him, with John, said, Look on us.

5 And he gave heed to them, expecting to receive something of them.

6 Then said Peter, Silver and gold have I none; but what I have, I give thee: in the name of Jesus Christ of Nazareth, rise up and walk.

7 And taking him by the right hand, he lifted *him* up, and immediately his feet and ankle bones were strengthened.

8 And leaping up, he stood and walked, and went with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking, and praising God.

10 And they knew him, that this was he who had sat for alms at the beautiful gate of the temple, and were filled with wonder and amazement at that which had befallen him.

11 ¶ And as he held Peter and John, all the people ran together to them into the portico that is called Solomon's, greatly wondering.

12 And Peter seeing *it*, answered the people, Ye men of Israel, why marvel ye at this? Or why do ye fix your eyes on us, as if by our own power or holiness we had made this man to walk?

13 The God of Abraham, and Isaac, and Jacob, and the God of our fathers, hath glorified his Son Jesus, whom ye delivered up, and renounced him in the presence of Pilate, when he was determined to release *him*.

14 But ye renounced the Holy One, and the Just, and desired a murderer to be granted you.

15 And killed the Prince of Life, whom God hath raised from the dead, whereof we are witnesses.

16 And his name, through faith in his name, hath strengthened this man, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness, in the presence of you all.

17 And now, brethren, I know that

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ent times of the year, as the days were longer or shorter. The third hour was nine in the morning; the ninth, three in the afternoon. For the third was the middle space between sun-rise and noon; which, if the sun rose at five, (the earliest hour of its rising in that climate,) was half an hour after eight: if at seven, (the latest hour of its rising there,) was half an hour after nine. The chief hours of prayer were the third and ninth; at which seasons the morning and evening sacrifices were offered, and incense (an emblem of prayer) burned on the golden altar.

2 *At the gate of the temple called Beautiful*—This gate was added by Herod the Great, between the court of the Gentiles and that of Israel. It was thirty cubits high, and fifteen broad, and made of Corinthian brass; it was more splendid and beautiful than those that were covered with silver and gold.

6 *Then said Peter, Silver and gold have I none*---How unlike his supposed successor! Can the Bishop of Rome say or do the same? Greedy wolf, he would grasp all.

12 *Peter answered the people*---Who were running together, and inquiring into the circumstances of the fact.

13 *The God of our Fathers*—This was wisely introduced in the beginning of his discourse, to show that they taught no new religion, inconsistent with that of Moses, and that they had no design to divert their regards from the God of Israel. *Hath glorified his Son*, by this miracle, *whom ye delivered up*—When God had given him to you, and whom ye ought to have received as a most precious treasure to be preserved with all your power.

14 *Ye renounced the Holy One*—Whom God had marked out as such; *And the Just One*--Even in the judgment of Pilate.

16 *His name*—Himself: his power and love. *The faith which is by him*—Of which he is the giver, as well as the object.

17 *And now, brethren*—See his courtesy and compassion; *I know* (he speaks to their hearts) *that through ignorance ye did it*—

through ignorance ye did *it*, as did also your rulers.

18 But God hath thus fulfilled the things which he foretold by the mouth of all the prophets, that Christ should suffer.

19 Repent ye therefore and be converted, that your sins may be blotted out, that the times of refreshing may come from the presence of the Lord.

20 And he may send to you Jesus Christ, who was before appointed.

21 Whom heaven must receive till the times of the restitution of all things, which God hath spoken by the mouth of his holy prophets.

22 For Moses truly said to the fathers, (*i*) The Lord your God shall raise up a prophet of your brethren, like unto me, him shall ye hear in all things, whatsoever he shall say to you.
(*i*) Deut. xviii. 15.

23 And it shall come to pass that every soul who will not hear that prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel, and them that followed, whosoever have spoken, have also foretold these days.

25 Ye are the sons of the prophets and of the covenant which God made with our fathers, saying to Abraham, (*k*) and in thy seed shall all the families of the earth be blessed. (*k*) Gen. xii. 3.

26 God having raised up his Son, hath sent him to you first, to bless you, by turning every one of you from your iniquities.

CHAP. IV.

AND as they were speaking to the people, the priests, and the cap-

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Which lessened, though it could not take away the guilt. *As did also your rulers*—The prejudice arising from the authority of their rulers he here removes, but with great tenderness. He does not call them *our*, but *your rulers*. For as the Jewish dispensation ceased at the death of Christ, so did the power of its rulers.

18 *But God*—Who was not ignorant, permitted this, which he had foretold, to bring good out of it.

19 *Be converted*—Be turned from sin and Satan unto God. See ch. xxvi. 20. This term, so common in modern writings, seldom occurs in scripture, in the sense we now use it, for an entire change from vice to holiness. *That the times of refreshing*, wherein God largely bestows his refreshing grace, *may come*—To you also. To others they will assuredly come, whether ye repent or not.

20 *And he may send*—The apostles speak of our Lord's second coming, as being just at hand. *Who was before appointed*—Before the foundation of the world.

21 *The restitution of all things*—The apostle here comprises the whole course of the time of the New Testament between our Lord's ascension and his coming in glory. The most eminent of these are the apostolic age, and that of the spotless church, which will consist of all the Jews and Gentiles united, after all persecutions and apostacies are at an end.

22 *The Lord shall raise you up a prophet like unto me*—In these particulars; —Moses instituted the Jewish church; Christ instituted the Christian. With the prophesying of Moses was soon joined the effect, the deliverance of Israel from Egypt: With the prophesying of Christ, that grand effect, the deliverance of his people from sin and death. Those who could not hear the voice of God, yet desired to hear that of Moses. Much more do those who are wearied with the law desire to hear the voice of Christ. Moses spake to the people all those things which God had commanded him: so did Christ. But though he was like Moses, yet was he infinitely superior to him, in person and in office.

23 *Every soul who will not hear that prophet, shall be destroyed*—One cannot imagine a more masterly address than this, to warn the Jews of the dreadful consequences of their infidelity, in the very words of their favourite prophet, out of a pretended zeal for whom they rejected Christ.

24 *These days*—The days of the Messiah.

25 *Ye are the sons of the prophets and of the covenant*—That is, heirs of the prophecies. To you, as the first heirs, belong the prophecies and the covenant.

26 *To bless you by turning you from your iniquities*—Which is the great gospel blessing.

tain of the temple, and the Sadducees came upon them;

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold till the next day: for it was now evening.

4 But many of them who had heard the word, believed: and the number of the men was about five thousand.

5 And on the morrow were gathered together, at Jerusalem, their rulers, and elders, and scribes;

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest.

7 And having set them in the midst, they asked, By what power, or by what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said to them, Ye rulers of the people, and elders of Israel,

9 If ye are examined this day of the benefit done to the impotent man, by what means he is healed;

10 Be it known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God hath raised from the dead, by him doth this man stand before you whole.

11 This (*l*) is the stone which was set at nought by you builders, which is become the head of the corner.

(*l*) Psalm cxviii. 22.

12 And there is salvation in no other; for there is no other name under heaven given among men, whereby we must be saved.

13 ¶ And seeing the boldness of Peter and John, and understanding that they were illiterate and uneducated men, they marvelled, and took knowledge of them, that they had been with Jesus.

14 And beholding the man who had

CHAP. IV. v. 1, 2. *And as they were speaking to the people, the priests came upon them*—So wisely did God order that they should first bear a full testimony to the truth in the temple, and then in the great council; to which they could have had no access, except as criminals. *The priests being grieved*—That the name of Jesus was preached to the people; and especially at the doctrine of his resurrection; for as they had put him to death, his rising again proved him to be the Just One, and so brought his blood upon their heads. The priests were grieved lest their office and temple-services should decline, and Christianity take root, through the preaching of the apostles, and their power to work miracles. *The captain of the temple*—Being concerned to prevent all sedition and disorder. *The Sadducees*—Being displeased at the overturning all their doctrines, especially the resurrection

4 *The number of the men*, or persons converted, *was about five thousand*—So many did our Lord now feed at once with the bread of heaven!

5 *Rulers, and elders, and scribes*—Who were eminent for power, wisdom, and for learning.

6 *Annas*, who had been *the high priest and Caiaphas*, who was so then.

7 *By what name* (by what authority) *have ye done this*—They seem to speak ambiguously on purpose.

8 *Then Peter filled with the Holy Ghost*—That moment. God moves his instruments, not when they please, but just when he sees it needful. *Ye rulers*—He gives them the honour due to their office.

10 *Be it known to you all*—Probably the herald of God proclaimed this with a loud voice. *Whom God hath raised from the dead*—They knew in their consciences that it was so. And though they had hired the soldiers to tell a most senseless and incredible tale to the contrary (Matt. xxviii. 12—15;) yet it is observable, they did not dare to plead it before Peter and John.

12 *There is no other name whereby we must be saved*—The apostle uses a beautiful gradation, from the temporal deliverance which had been wrought for the poor cripple, by the power of Christ, to that of a much nobler and more important kind, which is wrought by Christ for impotent and sinful souls. Thus he follows the admirable custom of his Lord and Master, who continually took occasion from earthly to speak of spiritual things.

13 *Illiterate and uneducated men*—Even by such men (though not by such only), hath God in all ages caused his word to be preached before the world.

been healed, standing with them, they had nothing to say against *it*.

15 But having ordered them to go out of the council, they conferred among themselves,

16 Saying, what shall we do to these men? for that indeed a signal miracle hath been wrought by them, *is* manifest to all that dwell at Jerusalem, and we cannot deny *it*.

17 Yet, that it spread no farther among the people, let us severely threaten them, that they speak no more to any man in this name.

18 And having called them, they charged them not to speak at all, nor teach in the name of Jesus.

19 But Peter and John answering, said to them, whether it be just in the sight of God to obey you rather than God, judge ye.

20 For we cannot, but speak the things which we have seen and heard.

21 And having threatened them again, they let *them* go, finding nothing how they might punish them, because of the people: for they all glorified God for that which was done.

22 For the man on whom this miracle of healing had been wrought, was about forty years old.

23 ¶ And being let go, they went to their own company, and related all that the chief priests and elders had said to them.

24 And having heard it they lifted up their voice to God with one accord, and said, Lord, thou *art* the God who madest heaven and earth, and the sea, and all that in them is:

25 Who saidst by the mouth of thy servant David, (*m*) Why did the heathen rage, and the people imagine vain things? (*m*) Psalm ii. 1.

26 The kings of the earth set themselves in array, and the rulers were gathered together against the Lord and against his Christ.

27 For of a truth, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together against thy holy child Jesus, whom thou hast anointed,

28 To do whatsoever thy hand and thy counsel before determined to be done.

29 And now, Lord, behold their threatenings, and give thy servants to speak thy word with all boldness.

30 While thou stretchest forth thy hand to heal, and signs and wonders are done through the name of thy holy child Jesus.

31 And while they were praying, the place in which they were assembled was shaken, and they were all filled with the Holy Ghost, and spake the word of God with boldness.

32 ¶ And the multitude of them that believed were of one heart and of

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17 *Yet that it spread no farther*—For they look upon it as a mere gangrene. So do all the world upon genuine Christianity. *Let us severely threaten them*—Great men, ye can do nothing. They have a greater than you to flee to.

18 *And they charged them not to speak* privately, *nor teach* publicly.

19 *Whether it be just to obey you rather than God, judge ye*—Actuated by the same spirit, Socrates, when they were condemning him to death for teaching the people, said, "O ye Athenians, I embrace and love you: but I will obey God rather than you. And if you would spare my life, on condition I should cease to teach my fellow-citizens, I would die a thousand times, rather than accept the proposal."

21 *They all glorified God*—So much wiser were the people than those over them!

24 The sense is, Lord, thou hast all power; and thy word is fulfilled. Men do rage against thee: but it is in vain.

27 *Whom thou hast anointed*—To be king of Israel.

28 The sense is, But they could do no more than thou wast pleased to permit, according to thy determinate counsel, to save mankind by the sufferings of thy Son. And what was needful for this end, thou didst before determine to permit to be done,

30 *Thou stretchest forth thy hand*—Exertest thy power.

31 *They were all filled*, afresh; *and spake the word with boldness*—So their petition was granted.

32 *And the multitude of them that be-*

one soul: and not so much as one said that aught of the things which he had was his own, but they had all things common.

33 And the apostles gave forth their testimony of the resurrection of the Lord Jesus with great power; and great grace was upon them all:

34 For neither was there any one among them that wanted, for whosoever were possessors of houses or lands sold them, and brought the prices of the things that were sold,

35 And laid them down at the feet of the apostles; and distribution was made to every one, according as any had need.

36 ¶ And Joses, by the apostles surnamed Barnabas, which is, being interpreted, a son of consolation, a Levite, a Cyprian by birth,

37 Having an estate, sold *it*, and brought the money and laid it at the feet of the apostles.

CHAP. V.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession;

2 And kept back *part* of the price, his wife also being privy to *it*, and bringing a certain part, laid it at the feet of the apostles.

3 But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Ghost; and to keep back *part* of the price of the land?

4 While it remained, did it not remain thine? And when it was sold, was it not in thy power? Why hast thou conceived this thing in thy heart? Thou hast not lied to men, but to God.

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lieved (every individual person) *were of one heart and one soul*—Their love, their hopes, their passions joined: *And not so much as one*—In so great a multitude: this was a consequence of union of heart: *said that aught of the things that he had was his own*—It was impossible while all *were of one soul*. So long as that truly Christian love continued, they could not but have *all things common*.

33 *And great grace*, a large measure of the inward power of the Holy Ghost *was upon them all*——Directing all their thoughts, words, and actions.

34 *For neither was there any one among them that wanted*—This is added as the proof that great grace was upon them all. And it was the immediate, necessary consequence of it: yea, and must be to the end of the world. In all ages and nations the same cause, the same degree of grace, could not but in like circumstances produce the same effects. *For whosoever were possessors of houses or lands, sold them*—Not that there was any particular command for this; but there were great grace and great love, to produce it.

36 *And distribution was made*—At first by the apostles themselves, afterwards by them whom they appointed.

36 *A son of consolation*—Not only on account of his so largely assisting the poor with his fortune, but also of those peculiar gifts of the Spirit, whereby he was so well qualified both to comfort and exhort.

37 *Having an estate*—Probably of a considerable value. It is not unlikely that it was in Cyprus. Being a Levite, he had 'no portion,' no distinct inheritance 'in Israel.'

CHAP. V. v. 1. *But a certain man named Ananias*—It is certain, not a believer; for all that believed 'were of one heart and of one soul;' probably not baptized; but intending now to offer himself for baptism.

2 *And bringing a certain part*—As if it had been the whole; perhaps saying it was so.

3 *To lie to or deceive the Holy Ghost*—[Ananias designed to deceive the apostle, and also the Holy Spirit, under whose guidance they professed to act. *To keep back part*—The word in the original means to *steal*, *to purloin* part of the public money, peculation, fraud.]

4 *While it remained, did it not remain thine?*---It is true, 'whosoever among the Christians, had houses or lands, sold them, and laid the price at the feet of the apostles:' but it was in his own choice to be a Christian or not; and consequently to sell his land or keep it. *And when it was sold, was it not in thy power?*---For it does not appear that he professed himself ■ Christian when he sold it. *Why hast thou conceived this thing in thy heart?*

5 And Ananias hearing these words, fell down and expired; and great fear came on all that heard these things.

6 And the young men rising up, wound him up, and carrying *him* out, buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter said to her, Tell me, if ye sold the land for so much? And she said, Yea, for so much.

9 And Peter said to her, Why have ye agreed together to tempt the Spirit of the Lord? Behold, the feet of them that have buried thy husband *are* at the door, and shall carry thee out.

10 And immediately she fell at his feet and expired: and the young men coming in found her dead, and carrying *her* out, buried her by her husband.

11 And great fear came upon all the church, and upon all that heard these things.

12 ¶ And many signs and wonders were wrought among the people by the hands of the apostles: (and they were all with one accord in Solomon's portico;

13 And none of the rest durst join themselves to them; but the people magnified them.

14 And the more were multitudes, both of men and women believing, added to the Lord:)

15 So that they brought out the sick along the streets, and laid *them* on beds and couches, that even the shadow of Peter coming by might overshadow some of them.

16 And multitudes also of the cities round about came together to Jerusalem, bringing persons sick, and troubled by unclean spirits, and they were all healed.

17 ¶ But the high priest arising, and all that were with him, which were of the sect of the Sadducees, were filled with zeal;

18 And laid their hands on the apostles, and put them into the common prison.

19 But an angel of the Lord opened the prison doors by night, and leading them out, said,

20 Go, stand and speak in the temple the words of this life.

21 And hearing this, they went

---So profanely to dissemble on so solemn an occasion. *Thou hast not lied to men* only, *but to God* also---Hence the Godhead of the Holy Spirit evidently appears; since lying to him [ver. 3.] is lying to God.

5 *And Ananias fell down and expired* ---This severity was not only just, considering that complication of covetousness, fraud, and impiety, which this action contained; but it was also wise and gracious, as it would effectually deter any others from copying his example. It was a convincing proof of the upright conduct of the apostles in managing the sums with which they were entrusted; and of their divine mission: for none could imagine that Peter would have had the assurance to pronounce, or the power to execute such a sentence, if he had been guilty himself of such a fraud; or had been belying the Holy Spirit in the whole of his pretensions to be under his immediate directions.

7 *About the space of three hours*—How precious a space! The woman had a longer time for repentance.

8 *If ye sold the land for so much*—Naming the sum.

11 *The church*—This is the first time it is mentioned; here is a native specimen of a New Testament church; a company of men called by the gospel, grafted into Christ by baptism, animated by love, united by all kind of fellowship, and disciplined by the death of Ananias and Sapphira.

12, 13 *And they were all*—All the believers. *None of the rest*, no formalists or hypocrites, *durst join themselves*—In an outward show only, like Ananias and Sapphira.

14 But so much *the more were* true believers *added;* because unbelievers kept at a distance.

17 *The high priest, and the sect of the Sadducees*—A goodly company for the priest! He, and these deniers of any angels or resurrection, *were filled with zeal* —Angry, bitter, persecuting zeal.

20 *The words of this*—That is, these words of life; words which show the way to life everlasting.

into the temple early in the morning, and taught. But the high priest being come, and they that were with him, called together the council, even the whole senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, they found them not in the prison; and returning, they said,

23 Truly we found the prison shut with all safety, and the keepers standing before the doors; but having opened *them*, we found no man within.

24 When the captain of the temple and the chief priests heard these things, they doubted of them what this should be.

25 Then came one and told them, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then the captain going with the officers brought them, not with violence, for they feared the people, lest they should be stoned.

27 And having brought them, they set *them* before the council. And the high priest asked them,

28 Did we not strictly command you not to teach in this name? And, lo, ye have filled Jerusalem with your doctrine, and would bring the blood of this man upon us.

29 Then Peter and the *other* apostles answering said, We ought to obey God rather than men.

30 The God of our Fathers hath raised up Jesus, whom ye slew, hanging *him* on a tree.

31 Him hath God exalted, ■ Prince and a Saviour, with his right hand, to give repentance to Israel, and forgiveness of sins.

32 And we are witnesses of these things, and also the Holy Ghost, whom God hath given to them that obey him.

33 When they heard this, they were cut *to the heart*, and took counsel to slay them.

34 But a certain Pharisee named Gamaliel, a doctor of the law, had in honour by all the people, rising up in the council, ordered to put the men out a little space;

35 And said to them, Ye men of Israel, take heed to yourselves what ye are about to do, touching these men.

36 For before these days rose up Theudas, boasting himself to be some-

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23 *We found the prison shut*---The angel, probably, had shut the doors again.

24 *They doubted what this should be*---They were even at their wits' end. The world, in persecuting the children of God, often entangle themselves in numberless difficulties.

28 *Did we not strictly command you not to teach*---See the poor cunning of the foes of the gospel! They make laws and interdicts at their pleasure, which those who obey God cannot but break; and then censure and punish the innocent as guilty. *Ye would bring the blood of this man upon us*---An artful declaration. The apostles did not desire to accuse any man: they simply declared the naked truth.

29 *Then Peter*, in the name of all the apostles, *said*---He does not now give them the titles of honour which he did before (ch. iv. 8.), but justifies what he had done. This is, as it were, ■ continuation of that discourse, but with more severity.

30 *Hath raised up Jesus*---Of the seed of David, according to the promises made to our fathers.

31 *Him hath God exalted*, from the grave to heaven, *to give repentance*, whereby Jesus is received as a Prince; *and forgiveness of sins*, whereby he acts as a Saviour. Hence some infer, that repentance and faith are gifts equally with remission of sins. Not so: for man co-operates in the former, but not in the latter. God alone forgives sins.

32 *And also of the Holy Ghost*—A much greater witness.

34 *But a certain Pharisee*, and, as such, believing the resurrection of the dead: *a doctor* or teacher *of the law:* that is, a Scribe of the highest rank: *had in honour by all the people* (except the Sadducees), *rising up in the council*—So God can raise defenders of his servants whensoever and wheresoever he pleases.

36 *Before these days*—He prudently mentions the facts first, and then makes the inference.

body, to whom was joined a number of men, about four hundred, who was slain, and all who hearkened to him were scattered, and came to nothing.

37 After this man, rose up Judas of Galilee, in the days of the enrolment, and drew away much people after him: he also perished, and all who had hearkened unto him were dispersed.

38 And now I say to you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought;

39 But if it be of God, ye cannot overthrow it; *and take heed* lest ye be found even fighting against God.

40 And to him they agreed. And having called the apostles, and scourged *them*, they charged *them* not to speak in the name of Jesus, and dismissed them.

41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And they ceased not to teach and preach Jesus Christ daily, in the temple, and from house to house.

CHAP. VI.

NOW in these days, the disciples multiplying, there arose a murmuring of the Hellenists against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve calling the multitude of the disciples together, said, It is not right that we should leave the word of God, and serve tables.

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38 *Let them alone*—In a cause which is good we should instantly join; in a cause which is manifestly evil, we should instantly oppose; but in a sudden, new, doubtful occurrence, this advice is eminently useful. *If this counsel or this work*—He seems to correct himself, as if it were some sudden *work*, rather than a *counsel* or design. And so it was: for the apostles had no counsel, plan, or design of their own; but were mere instruments in the hand of God, working just as he led them from day to day.

41 *Rejoicing to suffer shame*—This is a sure mark of the truth; joy in affliction, such is true, deep, pure.

CHAP. VI. v. 1. *There arose a murmuring*—Here was the first breach made on those who were before 'of one heart and of one soul.' Partiality crept in unawares on some, and murmuring on others. Ah, Lord! how short a time did pure, genuine, undefiled Christianity remain in the world! The Hellenists were Jews born out of Palestine. They were so called because they used the Greek as their mother tongue.

Thus dissensions became the seeds of a general persecution. Did God ever, in any age or country, withdraw his restraining providence, and let loose the world upon the Christians, without cause among themselves? Is not persecution always penal and medical? A punishment of those that will not accept of milder reproofs, and a medicine to heal their sickness? And also a means of purifying and strengthening real disciples?

2 *It is not right that we should leave the word of God, and serve tables*—In the first church, the primary business of apostles and evangelists was to preach the word of God: the secondary, to take a paternal care (the church then was like a family,) for the food, especially of the poor, the strangers, and the widows. Afterwards, deacons were constituted for this latter business; and whatever time they had to spare from this, they employed in works of spiritual mercy. But their office was to take care of the poor. And when some of them afterwards preached the gospel, they did this as evangelists, which they probably received, not before but after they were appointed deacons. And, probably, others were chosen deacons, or stewards in their room, when any of these commenced evangelists.

3 *Of good report*—That there may be no cause to suspect them of partial injustice. *Full of the Holy Ghost and wisdom*—For it is not a light matter to dispense even the temporal goods of the church. To do this well, a large measure both of the gifts and grace of God is requisite. *Whom we will set over this business*—It would have been happy for the church, had its ministers acted in concert with the people committed to their charge, which the apostles did on this and other occasions.

3 Therefore, brethren, look out from among you seven men of good report, full of the Holy Ghost and wisdom, whom we will set over this business.

4 But we will constantly attend to prayer, and to the ministry of the word.

5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch;

6 Whom they set before the apostles; and having prayed, they laid their hands upon them.

7 And the word of God grew, and the number of the disciples was multiplied in Jerusalem greatly: and a great company of the priests were obedient to the faith.

8 ¶ And Stephen, full of grace and power, did great wonders and miracles among the people.

9 But there arose certain of the synagogue, which is called *that* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and Asia, disputing with Stephen.

10 And they were not able to withstand the wisdom and the spirit by which he spake.

11 Then they suborned men who said, We have heard him speaking blasphemous words against Moses and against God.

12 And they stirred up the people, and the elders, and the scribes, and coming upon *him*, dragged him away, and brought him to the council.

13 And set up false witnesses who said, This man ceaseth not to speak words against the holy place and the law.

14 For we have heard him say, That this Jesus of Nazareth will destroy this place, and change the rites which Moses delivered us.

15 And all that were sitting in the council, looking steadfastly on him, saw his face as the face of an angel.

CHAP. VII.

THEN said the high priest, Are these things so?

2 And he said, Men, brethren, and

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4 *We will constantly attend to prayer, and to the ministry of the word*—This is doubtless the proper business of a Christian minister to speak to God in prayer; to men, in preaching his word, as an ambassador for Christ.

5 *And they chose*—It seems seven Hellenists, as their names show. *And Nicolas, a proselyte*—To whom the proselytes would the more readily apply.

7 *And the word of God grew*—The hinderances being removed.

9 *There arose certain of the synagogue*—It was one of the same synagogue which consisted of these several nations. Saul of Cilicia was a member of it; and probably Gamaliel presided over it. *Libertine*—So they were styled whose fathers were once slaves, and afterwards made free; they were called *libertini*, or freed captives. This was the case of many Jews who had been taken captive by the Romans.

14 *We have heard him say*—So they might: but yet the consequence they drew would not follow.

15 *As the face of an angel*—Covered with supernatural lustre. They reckoned his preaching of Jesus the Christ, was destroying Moses and the law; and God bears witness to him with the same glory as he did to Moses, when he gave the law by him.

CHAP. VII. v. 2. *And he said*—Stephen had been accused of blasphemy against Moses, and against God; of speaking against the temple and the law, and declaring that Jesus would destroy the one, and change the other. In answer to this accusation, he speaks of God with high reverence, and a grateful sense of a long series of acts of goodness to the Jews; and of Moses with great respect, on account of his honourable employments under God; of the temple as built to the honour of God; yet not with such superstition as the Jews, putting them in mind that no temple could comprehend God. And he was about to speak to the last point, the destruction of the temple, and the change of the law by Christ, but

fathers, hearken. The God of glory appeared to our father Abraham, (*n*) being in Mesopotamia, before he dwelt in Haran;

(*n*) Gen. xii. 1.

3 And said to him, Come out of thy country, and from thy kindred, and come into a land which I will show thee.

4 And coming out of the land of the Chaldeans, he dwelt in Haran. And from thence after his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him no inheritance in it, no, not to set his foot on; yet he promised to give it him for a possession, even to his seed after him, when he had no child.

6 And God spake thus: That (*o*) his seed should sojourn in a strange land (and they will enslave them and treat *them* evil) four hundred years.

(*o*) Gen. xv. 13.

7 And the nation to whom they shall be in bondage, will I judge, saith God. And after that, they shall come forth, and serve me in this place.

8 And (*p*) he gave him the covenant of circumcision, and so he begat Isaac, and circumcised him the eighth day, and Isaac begat Jacob, and Jacob the twelve patriarchs.

(*p*) Gen. xvii. 10.

9 (*q*) And the patriarchs, moved with envy, sold Joseph into Egypt; but God was with him.

(*q*) Gen. xxxvii. 28.

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king

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was prevented by their clamour. *Men, brethren, and fathers, hearken*--The sum of his discourse is this; I acknowledge the glory of God revealed to the fathers, ver. 2; the calling of Moses, ver. 34; the dignity of the law, ver. 8, 38, 44; the holiness of *this place*, ver. 7, 45, 47. The law is more ancient than the temple; the promise more ancient than the law. For God showed himself the God of Abraham, Isaac, and Jacob, and of their children; ver. 2, &c. 9, &c. 17, 32, 34, 45.; and they showed faith and obedience to God, ver. 4, 20, &c. 23.; by their regard for the law, ver. 8, and the promised land, ver. 16. Meantime, God never confined his presence to this one place, or to the observers of the law: for he was acceptably worshipped before the law was given, or the temple built, and out of this land, ver. 2, 9, 33, 44. Our fathers and their posterity were not tied down to this land, as their sojournings ver. 4, 14, 29, 44. and exile, ver. 42, show. But you and your fathers have always been evil, ver. 9.; have withstood Moses ver. 25, 39.; have despised the land ver. 39.; forsaken God, ver. 40, &c.; superstitiously honoured the temple, ver. 48.; resisted the Spirit, ver. 50.; killed the prophets and the Messiah, ver. 51.; and kept not the law for which ye contend ver. 53. Therefore God is not bound to you; much less to you alone. This testimony of Stephen is in unison with his character, as *a man full of the Holy Ghost, and of faith, and power*: in which, though he does not advance so many regular propositions contradictory to those of his adversaries, yet he powerfully answers all. Doubtless he would, from these premises, have drawn inferences touching the destruction of the temple, the abrogation of the law, the punishment of that rebellious people, and respecting Jesus of Nazareth, the true Messiah, had not his discourse been interrupted by their clamours. *Men, brethren, and fathers*—All who are here present, whether ye are my equals in years, or of more advanced age. *The glory of God* (the glorious God) *appeared to Abraham before he dwelt in Haran*—Therefore Abraham knew God long before he was in this land. Haran lies between the Euphrates and the Tigris, in Mesopotamia. It was so named in memory of Abraham's brother, and the Arabs still call it *Harran*.

3 *Which I will show thee*—Abraham knew not where he went.

4 *After his father was dead*—While Terah lived, Abraham lived partly with him, partly in Canaan; but after he died, altogether in Canaan.

5 *No not to set his foot on*—For the field, mentioned ver. 16, was bought by him—a proof that he was a stranger in the land.

8 *And so he begat Isaac*—After the covenant was given, of which circumcision was the seal.

9 *But God was with him*—Though he was not in this land.

of Egypt, and he appointed him governor over Egypt, and all his house.

11 Now there came a famine over all the land of Egypt and Canaan, and great affliction; and our fathers found no sustenance.

12 But Jacob hearing there was corn in Egypt, sent our fathers first.

13 And the second *time*, Joseph was made known to his brethren, and Joseph's kindred was made known to Pharaoh.

14 Then Joseph sending, called thither his father Jacob and all his kindred, seventy-five souls.

15 So Jacob went down into Egypt, and died, he and our fathers;

16 And were carried over to Shechem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Hamor, *the father of* Shechem.

17 (*r*) And when the time of the promise which God had sworn to Abraham drew near, the people increased and multiplied in Egypt,

(*r*) Ex. i. 7.

18 Till another king arose, who had not known Joseph.

19 He dealing subtilly with our kindred, evil intreated our fathers, by causing their *male* infants to be exposed, that they might not live.

20 (*s*) In which time Moses was born, and was exceeding beautiful, and was nursed three months in his father's house.

(*s*) Exod. ii. 2.

21 And when he was exposed, Pharaoh's daughter took him up, and brought him up for her own son.

22 And Moses was educated in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 But when he was full forty

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12 *Sent our fathers first*—Without Benjamin.

14 *Seventy-five souls*—So the seventy interpreters, whom Stephen follows: one son and a grandson of Manasseh, and three children of Ephraim being added to the seventy persons mentioned Gen. xlvi. 27.

16 *And were carried over to Shechem*—Stephen, rapidly relating so many circumstances of history, does not recite them all distinctly. Here he contracts into one, two different sepulchres, places, and purchases, so as in the former history to name the buyer, omitting the seller; in the latter to name the seller, omitting the buyer. Abraham bought a burying-place of the children of Heth (Gen. xxxiii.): there Jacob was buried. Jacob bought a field of the children of Hamor; there Joseph was buried. Thus Stephen contracts their two purchases into one. This concise manner of speaking, was common among the Hebrews; particularly when in a case well known the speaker mentioned but part of the story and left the rest, which would have interrupted the current of his discourse, to be supplied in the mind of the hearer. *And laid in the sepulchre that Abraham bought*—The first land bought was for a sepulchre. They sought for a country in heaven. The whole sentence may be rendered thus: *So Jacob went down into Egypt and died, he and our fathers, and were carried over to Shechem, and laid by the sons*, or descendants *of Hamer, the father of Shechem, in the sepulchre that Abraham bought for a sum of money.*

18, 19 *Another king*—[When Joseph was carried to Egypt, Osirtesan I. was the pharaoh, or king. Joseph died in the reign of Osirtesan III., and probably Thothmes III., was the pharaoh, or king, who *had not known Joseph*, for he was dead, and the Israelites had no longer his influence with the king. Thothmes III, therefore is meant, as *dealing subtilly*, &c. This king perished in the Red Sea, as proved by the fact that he was not buried with his ancestors; no tomb, no monument exists to prove that he had been buried.]

20 *In which time*—A sad, but a seasonable time.

21 *Pharaoh's daughter took him*—By which means, being designed for a kingdom, he had all those advantages of education which he could not have had, if he had not been exposed.

22 *In all the wisdom of the Egyptians*—Then celebrated in all the world, and for ages after. [In the time of Moses, Egypt was renowned for learning. Its people were proficients in geometry, astronomy, physic, magic, and architecture, as witness the Pyramids, obelisks, temples, &c. —It is probable that the Israelites, under

years old, it came into his heart to visit his brethren, the children of Israel.

24 And seeing one wronged, he defended and avenged him that was oppressed, smiting the Egyptian.

25 For he supposed his brethren would have understood that God would deliver them by his hand; but they understood it not.

26 And the next day he showed himself to them as they were quarrelling, and would have persuaded them to peace, saying, Men, ye are brethren: why do ye wrong one another?

27 But he that wronged his neighbour thrust him away, saying, Who appointed thee a prince and a judge over us?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 And Moses fled at that saying, and was a sojourner in the land of Midian, where he begat two sons.

30 (*t*) And forty years being expired, the angel of the Lord appeared to him in the wilderness, in a flame of fire in a bush. (*t*) Exod. iii. 2.

31 And Moses seeing it, wondered at the sight. But as he drew near to behold it, the voice of the Lord came to him,

32 I *am* the God of thy fathers; the God of Abraham, and the God of Isaac, and the God of Jacob. And Moses trembled, and durst not behold.

33 Then said the Lord to him, Loose thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have surely seen the evil treatment of my people which is in Egypt, and have heard their groanings, and am come down to deliver them. And now come; I will send thee into Egypt.

35 This Moses whom they refused, saying, Who appointed thee a prince and a judge, the same did God send *to be* a ruler and a deliverer, by the hand of the angel who appeared to him in the bush.

36 He brought them out, doing wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years.

37 This is that Moses who said to the children of Israel, (*u*) The Lord your God will raise you up out of your brethren, a prophet like me: him shall ye hear. (*u*) Deut. xviii. 15.

38 (*x*) This is he that was in the church in the wilderness, with the angel who spake to him in mount Sinai,

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the oppression of the monarch, were employed in the erection of the Pyramids.] *And mighty in words*——Deep, solid, weighty, though not of a ready utterance.

23 *It came into his heart*—Probably by an impulse from God.

24 *Seeing one wronged*——Probably by one of the task-masters.

25 *They understood it not*—Such was their stupidity and sloth; which made him afterwards unwilling to go to them.

26 *He showed himself*—Of his own accord, unexpectedly.

27 *Who appointed thee*—"Under the pretence of the want of a call by man, the instruments of God are often rejected."

30 *The angel*—The Son of God; as appears from his styling himself Jehovah. *In a flame of fire*—Signifying the majesty of God then present.

33 *Loose thy shoes*—An ancient token of reverence: *for the place is holy ground*—The holiness of places depends on the peculiar presence of God there.

35 *This Moses, whom they refused*—Forty years before. Probably not they but their fathers did it: and God imputes it to them. So God often imputes the sins of the fathers to their children who are of the same spirit. *Him did God send to be a deliverer*—Which is more than a judge; *by the hand of* (that is, by means of) *the angel*—This angel, who spake to Moses on mount Sinai, called himself Jehovah; a name which cannot without presumption, be assumed by any created angel; since "he whose name alone is Jehovah, is the Most High over all the earth," Psalm lxxxiii. 18. It was therefore the Son of God who delivered the law to Moses, as Jehovah, and who is here spoken of as the angel or Mediator of the covenant of redemption.

37 *The Lord will raise you up a prophet*

and *with* our fathers; who received the living oracles to give to us.
(x) Exod. xix. 3.

39 (y) Whom your fathers would not obey, but thrust *him* from them, and in their hearts turned back into Egypt. (y) Exod. xxxii. 1.

40 Saying to Aaron, Make us gods to go before us; for this Moses, who brought us out of the land of Egypt, we know not what is become of him.

41 And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their hands.

42 And God turned and gave them up to worship the host of heaven: as it is written in the book of the prophets, (z) Have ye offered victims and sacrifices to me for forty years in the wilderness, O house of Israel?
(z) Amos v. 25.

43 Yea, ye took up the shrine of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of the testimony in the wilderness, as he had appointed who spake to Moses, to make it according to the model which he had seen;

45 (a) Which also our fathers having received, brought in with Joshua into the possession of the Gentiles, whom God drove out from the face of our Fathers, till the days of David:
(a) Josh. iii. 14.

46 Who found favour in the sight of God, and petitioned to find an habitation for the God of Jacob.

—St. Stephen here shows that there is no opposition between Moses and Christ.

38 *This is he*, Moses. *With the angel, and with our fathers*—As a mediator between them. *Who received the living oracles*—Every period beginning with, 'And the Lord said unto Moses,' is an oracle. But the oracles intended are the ten commandments. These are termed *living*, because the gospel, applied by his Spirit, is living and powerful (Heb. iv. 12.); enlightening the eyes, rejoicing the heart, converting the soul, raising the dead.

40 *Make us gods to go before us*—Back into Egypt.

41 *And they made a calf*—In imitation of Apis, the Egyptian god; *and rejoiced in the works of their hands*—In the god they had made.

42 *God turned* from them in anger; *and gave them up*—Left them to themselves, and then they deified, and worshipped *the host of heaven*—The stars are called an army or host, because of their number, order, and influence. *In the book of the prophets*—Of the twelve prophets, which the Jews always wrote in one book. *Have ye offered*—See Amos v. 25, &c.; it consists of two parts; of which the former, ver. 41. concerns the sin of the people; the latter, ver. 42. concerns their punishment. *Have ye offered to me*—They had offered many sacrifices; but God did not accept them as offered to him, because they sacrificed to idols, and not to him with an upright heart.

43 *Ye took up*—Probably not long after the golden calf: but secretly, else Moses would have mentioned it. *The shrine*—A small portable chapel, in which was the image of their god. Moloch was the planet Mars, which they worshipped under a human shape. Remphan, that is, Saturn, they represented by a star. *And I will carry you beyond Babylon*—That is, beyond Damascus (which is the word in Amos) and Babylon. See 2 Kings xvii. 6.

44 *Our fathers had the tabernacle of the testimony*—The testimony was the two tables of stone, on which the ten commandments were written. Hence the ark containing them is often called *the ark of the testimony*: and the whole tabernacle in this place, *The tabernacle of the testimony. According to the model which he had seen*—When he was caught up in the visions of God on the mount.

45 *Which our fathers having received*, from their ancestors, *brought into the possession of the Gentiles*—Into the land which the Gentiles possessed before. So that God's favour is not a necessary effect of inhabiting this land. St. Stephen intimates two things, 1. That God always loved good men in every land: 2. That he never loved bad men even in this.

46 *Who petitioned to find an habitation for the God of Jacob*—But he did not obtain his petition. For God was without any temple till Solomon built him a house. Observe, how wisely the word is chosen with respect to what follows

47 But Solomon built him a house.
48 Yet the Most High dwelleth not in temples made with hands; as saith the prophet,
49 (*b*) Heaven *is* my throne, and earth *is* my footstool. What house will ye build me? saith the Lord: or what is the place of my rest? (*b*) Isaiah xliv. 1.
50 Hath not my hand made all these things?
51 Ye stiff-necked and uncircumcised in heart and ears, ye always resist the Holy Ghost: as your fathers, so *do* ye.
52 Which of the prophets have not your fathers persecuted? And they have slain them that foretold the coming of the Just One, of whom ye have now been the betrayers and murderers:
53 Who have received the law by the administration of angels, and have not kept *it*.
54 And hearing these things they were cut to the heart, and gnashed *their* teeth upon him.
55 But he, being full of the Holy Ghost, looking steadfastly up to heaven, saw the glory of God, and Jesus standing on the right hand of God.
56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.
57 Then they cried with a loud voice, and stopped their ears, and rushed upon him with one accord;
58 And casting *him* out of the city, stoned *him:* and the witnesses laid down their clothes at the feet of a young man whose name was Saul.
59 And they stoned Stephen, invoking and saying, Lord Jesus, receive my spirit.
60 And kneeling down, he cried with a loud voice, Lord, lay not this sin to their charge. And having said this, he fell asleep: and Saul was consenting to his death.

48 *Yet the Most High dwelleth not in temples made with hands*—As Solomon declared at the dedication of the temple. 1 Kings viii. 27. *The Most High*—Whom as such, no building can contain.

49 *What is the place of my rest*—Have I need to rest?

51 *Ye stiff-necked*—Not bowing the neck to God's yoke; *and uncircumcised in heart*—So they showed themselves, ver. 54.; *and ears*—ver. 57. So far were they from receiving the word of God into their hearts, that they would not hear it with their ears. *Ye*, and your fathers, *always*, as often as ever ye are called, *resist the Holy Ghost*—Testifying by the prophets of Jesus, and the whole truth.

53 *Who have received the law by the administration of angels*—God, when he gave the law on mount Sinai, was attended "With thousands of his angels." Gal. iii. 19. Psalm lxviii. 17.

55 *But he, looking steadfastly up to heaven, saw the glory of God*—Doubtless he saw such a glorious representation, God miraculously operating on his mind as on Ezekiel's, when he sat in the house at Babylon, and saw Jerusalem, and seemed transported thither. Ch. viii. 1—4. And probably other martyrs, when suffering the last extremity, have had similar extraordinary assistance.

56 *I see the Son of man standing*—As just ready to receive him. Otherwise he is said to sit at the right hand of God. Christ rose from his throne of grandeur to observe and pity his martyred servant.

57 *They rushed upon him*—Before any sentence had been passed.

58 *The witnesses laid down their clothes at the feet of a young man whose name was Saul*—O Saul, couldst thou have believed, if one had told thee, that thou thyself shouldst triumph in committing thy soul also to that Jesus whom thou art now blaspheming? His dying prayer reached thee, and many others. And the martyr Stephen and Saul the persecutor, (afterwards his brother in faith and martyrdom) are now joined in everlasting friendship, and dwell together with those who "have made their robes white in the blood of the Lamb."

59 *And they stoned Stephen, invoking and saying, Lord Jesus, receive my spirit*—This is the literal translation of the words; the name of God is not in the original. Yet such a solemn prayer to Christ, in which a departing soul is committed into his hands, is such an act of worship as no good man could have paid to a mere creature: Stephen worshipped Christ in the same way in which Christ worshipped the Father on the cross.

CHAP. VIII.

AND at that time there arose a great persecution against the church which was in Jerusalem. And they were all dispersed through the countries of Judea and Samaria, except the apostles.

2 And devout men buried Stephen, and made great lamentation over him.

3 But Saul made havoc of the church; entering into every house, and haling men and women, committed *them* to prison.

4 Therefore they that were dispersed went every where preaching the word.

5 ¶ And Philip coming down to a city of Samaria, preached Christ to them.

6 And the people with one accord gave heed to the things which Philip spoke, hearing and seeing the miracles which he did:

7 For unclean spirits crying with a loud voice came out of many that had them, and many sick of the palsy and lame were healed.

8 And there was great joy in that city.

9 But a certain man named Simon had been before in the city, using magic, and astonishing the Samaritans, saying that he was some great one.

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 They gave heed to him, because he had a long time astonished them with witchcraft.

12 But when they believed Philip, preaching the things of the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 And Simon himself believed also: and being baptized, he continued with Philip, and was astonished, beholding the signs and mighty miracles which were done.

14 And the apostles who were at Jerusalem, hearing that Samaria had received the word of God, sent to them Peter and John.

15 Who being come down, prayed for them, that they might receive the Holy Ghost.

16 For as yet he was fallen upon none of them: only they had been baptized in the name of the Lord Jesus.

17 Then they laid hands on them, and they received the Holy Ghost.

18 And Simon seeing that through

CHAP. VIII. v. 1. *There arose a great persecution against the Church*—Their enemies having tasted blood, were the more eager. *And were all dispersed*—Not all the church: if so, who would have remained for the apostles to teach, or Saul to persecute? But all the teachers, *except the apostles*, who, though in the most danger, stayed with the flock.

2 *Devout men*—Who feared God more than persecution. And yet, were they not of little faith? Else they would not have made so great lamentation.

3 *Saul made havoc of the church*—Like some furious beast of prey. So the Greek word properly signifies. *Men and women*—Regarding neither age nor sex.

4 *Therefore they that were dispersed went every where*—So that persecution tended to spread the knowledge of salvation.

5 *Stephen*—Being taken away, Philip, (not the apostle,) rises in his place.

9 *A certain man—using magic*—So there was such a thing as witchcraft once! In Asia at least, if not in Europe or America.

12 *But when they believed*, what Philip preached, they then saw and felt the real power of God, and submitted thereto.

13 *And Simon believed*—That is, was convinced of the truth.

14 *And the Apostles hearing that Samaria* (the inhabitants thereof) *had received the word of God*, by faith, *sent Peter and John*—He that sends must be superior to him that is sent. It follows that the college of the apostles was equal, if not superior to Peter, for he was one of the sent.

15 *The Holy Ghost*—In his miraculous gifts, or his sanctifying graces? Probably both.

18 *Simon offered them money*—Hence procuring a ministerial function, or eccle-

laying on of the hands of the apostles the Holy Ghost was given, offered them money;

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said to him, Thy money perish with thee; because thou hast thought to purchase the gift of God with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent, therefore, of this thy wickedness, and pray God, if perhaps the thought of thy heart may be forgiven thee.

23 For I can see thou art in the gall of bitterness, and in the bond of iniquity.

24 And Simon answering said, Pray ye to the Lord for me, that none of these things which ye have spoken may come upon me.

25 They then, having testified and spoken the word of the Lord, returned toward Jerusalem, and preached the gospel in many villages of the Samaritans.

26 ¶ And an angel of the Lord spake to Philip, saying, Arise, and go toward the south, by the way leading down from Jerusalem to Gaza, which is desert.

27 And he arose and went. And lo, an Ethiopian, an eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, and had come to Jerusalem to worship,

28 Was returning, and sitting in his chariot, read the prophet Isaiah.

29 Then the Spirit said to Philip, Go near and join thyself to this chariot.

30 And Philip running to him, heard him read the prophet Isaiah, and said, Understandest thou what thou readest?

31 And he said, How can I, unless some one guide me? And he desired Philip to come up and sit with him.

32 The portion of scripture which he was reading was this, (*c*) He was led as a lamb to the slaughter, and like a sheep dumb before his shearer, so he opened not his mouth.

(*c*) Isaiah liii. 7.

33 In his humiliation his judgment was taken away: and who shall de-

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siastical benefice by money, is termed Simony.

21 *Thou hast neither part*, by purchase, *nor lot*, gratis, *in this matter*—This gift is of God. *Thy heart is not right before God*—Probably St. Peter discerned this before he declared it. It does not appear that God gave to any apostle a universal power of discerning the hearts of all they conversed with, nor a universal power of healing all the sick they came near. This Paul had not, though he was not inferior to the chief of the apostles; or he would not have suffered the illness of Epaphroditus to have brought him so near death, Phil. ii. 25—27, nor have left so useful a fellow-labourer as Trophimus sick at Miletus, 2 Tim. iv. 20.

22, 23 *Repent, if perhaps the thought of thy heart may be forgiven thee*—Had he repented, he would have been forgiven. The doubt was, whether he would repent. *Thou art in the gall of bitterness*—In the highest degree of wickedness, which is bitterness, or misery to the soul. *And the bond of iniquity*—Fast bound therewith.

26 *Which is desert*—There were two ways from Jerusalem to Gaza; one desert, the other through a more populous country.

27 *An eunuch*—Chief officers were anciently called eunuchs, though not always literally such; because such used to be chief ministers in the eastern courts. *Candace, queen of the Ethiopians*—So all the queens of Ethiopia were called.

28 *Sitting in his chariot, read the prophet Isaiah*—God meeteth those that remember him in his ways. It is good to read, hear, seek information, even in a journey. Why should we not redeem all our time?

30 *And Philip running to him, said, Understandest thou what thou readest*—He did not begin about the weather, news, or the like. In speaking for God, we may frequently come to the point at once, without circumlocution.

31 *He desired Philip to come up and sit with him*—Such was his modesty, and thirst after instruction.

32 *The portion of Scripture*—By reading that very chapter, the 53rd of Isaiah,

clare his generation? For his life is taken from the earth.

34 And the eunuch answering Philip, said, I pray thee, of whom speaketh the prophet this? Of himself, or of some other man?

35 Then Philip opening his mouth, and beginning from this scripture, preached Jesus to him.

36 And as they went on the way, they came to a certain water. And the eunuch said, Behold water: what hindereth me to be baptized?

37 And Philip said, If thou believest with all thy heart, thou mayest. And he answered, and said, I believe that Jesus is the Son of God.

38 And he commanded the chariot to stop; and they both went down into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through, he preached in all the cities, till he came to Cesarea.

CHAP. IX.

BUT (*d*) Saul, still breathing threatenings and slaughter against the disciples of the Lord, going to the high priest,

(*d*) Ch. xxii. 3, &c. Ch. xxvi. 9, &c.

2 Desired of him letters to Damascus to the synagogues, that if he found any of this way, he might bring both men and women bound to Jerusalem.

3 And as he journeyed, he drew near Damascus; and suddenly there shone about him a light from heaven.

4 And falling to the earth, he heard a voice saying to him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. *It is* hard for thee to kick against the goads.

6 And he, trembling and astonish-

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many Jews, yea, and atheists, have been converted. Some of them history records. God knoweth them all.

33 *In his humiliation his judgment was taken away*—That is, when he was a man he had no justice shown him. To take away a person's judgment, is a proverbial phrase for oppressing him. *And who shall declare*, or count, *his generation*—Who can number his seed, Isaiah liii. 10, which he hath purchased by laying down his life.

36 *And as they went on the way they came to a certain water*—Even the circumstances of the journey were under the direction of God. The kingdom of God suits itself to external circumstances, without any violence, as air yields to all bodies, and yet pervades all. *What hindereth me to be baptized*—Probably he had been circumcised; or Cornelius would not have been the first-fruits of the Gentiles.

38 *And they both went down*—Out of the chariot. It does not follow that he was baptized by immersion. The text neither affirms nor intimates any thing concerning it.

39 *The Spirit of the Lord caught away Philip*—Carried him away with a miraculous swiftness, without any action or labour of his own. This had befallen several of the prophets.

40 *But Philip was found at Azotus*—Or Ashdod. It lay between Gaza and Joppa, about 34 miles west of Jerusalem. Probably none saw him, from his leaving the eunuch, till he was there.

CHAP. IX. v. 2. *Bound*—By the connivance, if not authority of the governor, under Aretus the king. See ver. 14, 24.

3 *And suddenly*—When God suddenly and vehemently attacks a sinner, it is the highest act of mercy. So Saul, when his rage was at its height, is taught not to breathe slaughter. And what was wanting in time to confirm him in his discipleship, is compensated by the inexpressible terror he sustained.

4 *Falling to the earth*—Through the influence of supernatural power which God put forth on behalf of his persecuted church. *He heard a voice*, calling him by name, in imperative tones.

5 *To kick against the goads*—Is a Syriac proverb, expressing an attempt that brings only pain. It alludes to goaded beasts which pain themselves the more they kick.

6 *It shall be told thee*—So God himself

ed, said, Lord, what will thou have me to do? And the Lord *said* to him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men that journeyed with him stood astonished, hearing the noise, but seeing no man.

8 And Saul arose from the earth: and his eyes being opened he saw no man; but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither ate nor drank.

10 And there was a certain disciple at Damascus, named Ananias. And the Lord said to him in a vision, Ananias! And he said, Behold I *am here*, Lord.

11 And the Lord *said* to him, Arise, go into the street called Straight, and enquire in the house of Judas for *one* named Saul of Tarsus; for behold he is praying.

12 And he hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he may recover his sight.

13 But Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here also he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go: for he is a chosen vessel to me, to bear my name before nations and kings, and the children of Israel.

16 For I will show him how great things he must suffer for my name's sake.

17 And Ananias went and entered into the house, and putting his hands on him, said, Brother Saul, the Lord hath sent me; Jesus, who appeared to thee in the way thou camest, that thou mayest recover thy sight, and be filled with the Holy Ghost.

18 And immediately as it were scales fell from his eyes, and he recovered his sight, and arose and was baptized.

19 And having received food, he was strengthened.

20 ¶ And he was certain days with the disciples in Damascus. And straightway he preached Jesus in the synagogues, that he is the Son of God.

21 But all that heard were amazed, and said, Is not this he who destroyed those that call on this name at Jerusalem, and came hither for this intent, that he might bring them bound to the chief priests?

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sends Saul to be taught by a man, as the angel does Cornelius, Ch. x. 5. Admirable condescension! that the Lord deals with us by men like ourselves.

7 *The men stood*—Having risen before Saul; for they also fell to the ground, ch. xxvi. 14. It is probable they journeyed on foot. *Hearing the noise*—But not an articulate voice; and seeing the light, but not Jesus himself. Ch. xxvi. 13, &c.

9 *And he was three days*—An important season! So long he seems to have been in the pangs of the new birth. *Without sight*—By scales growing over his eyes, to intimate to him the blindness of the state he had been in, to give him a deeper sense of the almighty power of Christ, and to turn his thoughts inward, while he was less capable of conversing with outward objects. This signal display of omnipotent grace ought to have humbled those bigoted Jews who had patronized him in his awful persecutions.

11 *The street called Straight*—This street still exists at Damascus, and extends from the eastern to the western gate, about 3 miles. *Behold, he is praying*—He was shown thus to Ananias.

12 *A man called Ananias*—His name also was revealed to Saul.

13 *But he answered*—How natural it is to reason against God.

14 *All that call on thy name*—That is, all Christians.

15 *He is a chosen vessel to bear my name*—That is, to testify of me. It is undeniable that some men are unconditionally chosen or elected to do some works for God.

16 *For I*—Do thou as thou art commanded, I will take care of the rest; *will show him*—In fact, through the whole course of his ministry. *How great things he must suffer*—So far will he be now from persecuting others.

17 *The Lord hath sent me*—Ananias

22 But Saul increased the more in strength, and confounded the Jews who dwelt at Damascus, proving that this is the Christ.

23 And when many days were fulfilled, the Jews consulted together to kill him.

24 But their lying in wait was known by Saul: and they guarded the gates day and night to kill him.

25 Then the disciples taking him by night, let *him* down the wall in a basket.

26 And coming to Jerusalem, he endeavoured to join himself to the disciples, but they were all afraid of him, not believing that he was a disciple.

27 But Barnabas taking him, brought *him* to the apostles, and declared to them, How he had seen the Lord in the way, and that he had spoken to him: and how he had preached boldly at Damascus in the name of Jesus.

28 And he was with them, coming in and going out at Jerusalem.

29 And preaching boldly in the name of the Lord Jesus, he spake and disputed with the Hellenists: but they attempted to kill him;

30 *Which* the brethren knowing, brought him down to Cesarea, and sent him forth to Tarsus.

31 Then the church through all Judea, and Galilee, and Samaria, had peace: and being built up, and walking in the fear of God, and the comfort of the Holy Ghost, *was* multiplied.

32 ¶ And as Peter passed through all *parts*, he came down also to the saints that dwell at Lydda.

33 And he found there a certain man named Eneas, who had kept his bed eight years, being ill of a palsy.

34 And Peter said to him, Eneas, Jesus Christ healeth thee. Arise, and make thy bed. And he arose immediately.

35 And all that dwelt in Lydda and Sharon saw *him*, and turned to the Lord.

36 ¶ Now there was at Joppa, a certain disciple named Tabitha, which is by interpretation Dorcas: this woman was full of good works and almsdeeds which she did.

37 And in those days she was sick and died; whom having washed, they laid in an upper chamber.

38 And Lydda being near Joppa, the disciples hearing Peter was there,

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does not tell Saul all which Christ had said concerning him. It was not expedient that he should know yet to how great a dignity he was called.

24 *They guarded the gates day and night*—That is, the governor did, at their request. 2 Cor. xi. 32.

26 *And coming to Jerusalem*—Three years after Gal. i. 18. [*But they were all afraid of him*—He had been so violent a persecutor, and had made havoc of the church. They thought he ought not to be trusted till he gave proof of a real change of heart and conduct.

27 *To the apostles*--Peter and James, Gal. i. 18, 19. *And declared*—[His miraculous conversion, his vision of Christ, his boldness in preaching the faith he once had intended to destroy; proofs these that he was a real convert.]

31 *Then the church had peace*—Their bitterest persecutor being converted. *And being built up*—In holy, loving faith, continually increasing: *and walking in*--That is, speaking and acting only from this principle, *the fear of God and the comfort of the Holy Ghost*---A mixture of inward and outward peace, tempered with filial fear.

34 [*Make thy bed*---Arrange thy mattress and sheet or carpet afresh, or roll it up, and prove to others that thou art made whole.]

35 *Sharon*--A city near Joppa, in the plain of Sharon. *Lydda* was a large town a day's journey from Jerusalem. It stood in the plain or valley of Sharon, which extended from Cesarea to Joppa, and was noted for its fruitfulness.

36 *Tabitha, which is by interpretation, Dorcas*---She was probably an Hellenist Jewess, known among the Hebrews by the Syriac name Tabitha, while the Greeks called her in their language, Dorcas. Both words signify a roe, or fawn.

38 *The disciples sent to him*—Probably

sent to him two men, desiring that he would not delay to come to them.

39 Then Peter arose and went with them; whom, being come, they brought into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas had made while she was with them.

40 But Peter having put them all out, kneeled down and prayed; and turning to the body, said, Tabitha, arise.

41 And she opened her eyes; and seeing Peter, sat up. And giving her his hand, he lifted her up, and having called the saints and widows, he presented her alive.

42 And it was known through all Joppa, and many believed on the Lord.

43 And he tarried many days in Joppa, with one Simon a tanner.

CHAP. X.

AND there was a certain man in Cesarea, named Cornelius, a centurion of that called the Italian band:

2 A devout *man*, and fearing God with all his house, who gave much alms to the people, and prayed to God always.

3 He saw plainly in a vision, about the ninth hour of the day, an angel of God coming in to him, and saying to him, Cornelius.

4 And looking steadfastly on him, and being affrighted, he said, What is it, Sir? And he said to him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for one Simon, who is surnamed Peter;

6 He lodgeth with one Simon a tanner, whose house is by the sea.

7 And when the angel who spake to him was departed, he called two of his household servants, and a devout soldier, of them that waited on him continually:

8 And having declared all things to them, he sent them to Joppa.

9 On the morrow, as they journeyed and drew nigh to the city,

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none at Joppa had the gift of miracles. He cured Eneas, why not cure Dorcas?

39 *While she was with them*--Before she died, she made these garments for the poor.

40, 41 *Peter having put them all out*, that he might have better opportunity of wrestling with God in prayer, *said, Tabitha, arise. And she opened her eyes: and seeing Peter, sat up*—Who can imagine the surprise of Dorcas, when called back to life? Or of her friends, when they saw her alive? For their own sake, and the poor, there was cause for rejoicing: and much more, for such a confirmation of the gospel. Yet to herself it was a matter of resignation, not of joy, to be called back to these scenes of vanity: but, doubtless, her remaining days were zealously spent in the service of the Redeemer. There was a richer treasure for her in heaven, even a far more exceeding and eternal weight of glory, compared with which all the riches of this world are but vanity.

CHAP. X. v. 1. *And there was a certain man*, the first fruits of the Gentiles *in Cesarea;* where Philip had been before, ch. viii. 40. So that the doctrines of salvation were not unknown there. Cesarea was the seat of the civil government, as Jerusalem was of the ecclesiastical. How the gospel spread first through metropolitan cities, as Jerusalem, and Cesarea; then Philippi, Athens, Corinth, Ephesus, Rome itself. *A centurion of that called the Italian band*—That is, the captain of a regiment.

2 *Who gave much alms to the people*—That is, to the Jews; who were very poor.

3 *He saw a vision* (not in a trance, like Peter,) *plainly*—So as to leave one not accustomed to things of this kind, no room to suspect any imposition.

4 *Thy prayers and thine alms are come up for a memorial before God*—Dare any man say these were only *splendid sins?* And yet that Cornelius was then an unbeliever? He had not then faith in Christ. Thus every one who seeks faith in Christ, should seek it *in* prayer, and doing good to all men: though in strictness, what is not exactly according to the divine rules, must stand in need of divine favour and indulgence.

7 *A devout Soldier*—How many such attendants have our modern officers? A devout soldier is very scarce indeed.

Peter went up on the house-top to pray, about the sixth hour.

10 And he became very hungry, and would have eaten; but while they made ready he fell into a trance;

11 And saw heaven opened, and a certain vessel, like a great sheet, tied at the four corners, descending unto him, and let down on the earth:

12 Wherein were all four-footed creatures, and creeping things of the earth, and fowls of the air.

13 And a voice came to him, Rise, Peter, kill and eat.

14 But Peter said, In no wise, Lord: for I have never eaten any thing common or unclean.

15 And the voice *came* to him again, the second time, What God hath purified, call not thou common.

16 This was done thrice, and the vessel was taken up again to heaven.

17 Now while Peter doubted in himself, what the vision he had seen should mean, behold the men sent by Cornelius, having enquired out Simon's house, stood at the gate;

18 And calling, asked, Whether Simon, surnamed Peter, lodged there?

19 While Peter was musing on the vision, the Spirit said to him, Behold, three men seek thee.

20 Arise, therefore, and go down, and go with them doubting nothing; for I have sent them.

21 Then Peter going down to the men, said, Behold, I am he whom ye seek: for what cause are ye come?

22 And they said, Cornelius, a centurion, a just man, and fearing God, and of good report among all the nation of the Jews, was warned of God by an holy angel, to send for thee to this house, and to hear words from thee.

23 And he invited them in and lodged *them*. And the next day, rising up, he went away with them; and certain brethren from Joppa went with him.

24 And the day following they entered into Cesarea. And Cornelius was waiting for them, having called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and falling down at his feet, worshipped *him*.

26 But Peter raised him up, saying, Arise: I myself also am a man.

27 And as he talked with him, he went in and found many come together.

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9 [*On the house-top to pray*—The roofs of the houses were flat. There the people walked, meditated, prayed, &c.]

10 *And he became very hungry*—At the usual meal-time. The symbols in visions and trances, are generally suited to the state of the natural faculties, extending to the four quarters of the globe, to which the gospel would be sent.

11 *Tied at the corners*—Not all in one knot, but each fastened, as it were, up to heaven.

14 *But Peter said, In no wise, Lord*—When God commands a seemingly improper thing, the first objection often finds pardon: but it ought not to be repeated. This doubt and delay of St. Peter had several good effects. Hereby the will of God in this important point, was made more evident. And Peter also, having been so slow to belief himself, would the more easily bear the doubting of his brethren; ch. xi. 2, &c.

15 *What God hath purified*—Hath made and declared clean. Nothing but what is clean can come down from heaven. St. Peter well remembered this saying in the council at Jerusalem; ch. xv. 9.

16 *This was done thrice*—To make the deeper impression.

17 *While Peter doubted in himself behold the men*—Often the things which befall us within and from without at the same time, are a key to each other. The things which thus concur and agree together ought to be diligently attended to.

19, 20. *Behold, three men seek thee; go with them, doubting nothing*—How gradually was Peter prepared to receive this new admonition of the Spirit! Thus God is wont to judge his children by degrees, always giving them light for the present hour.

24 *Cornelius was waiting for them*—Not engaging himself in any secular business during that solemn time, but being altogether intent on this one thing.

26 *I myself am a man*—And not God, who alone ought to be worshipped. Matt. vi. 10.

28 And he said to them, Ye know it is unlawful for a Jew to join with or come to one of another nation; but God hath showed me to call no man common or unclean.

29 Therefore, being sent for, I came without gainsaying. I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting till this hour, and at the ninth hour I was praying in my house, and behold a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are remembered before God.

32 Send therefore to Joppa, and call hither Simon, who is surnamed Peter: he lodgeth in the house of Simon, a tanner, by the sea, who, being come, shall speak to thee.

33 Immediately therefore I sent to thee, and thou hast done well in coming. Now therefore we are all present before God, to hear all things that are commanded thee by God.

34 ¶ Then Peter opening *his* mouth, said, I perceive of a truth that God is not a respecter of persons:

35 But in every nation, he that feareth him, and worketh righteousness, is accepted by him.

36 *This is* the word which he sent to the children of Israel, preaching the glad tidings of peace through Jesus Christ; he is Lord of all.

37 Ye know the word which was published through all Judea, beginning from Galilee, after the baptism which John preached.

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were op-

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28 *But God hath showed me*—He speaks sparingly to them, of his former doubt and late vision, which he begins to understand.

29 *I ask for what intent ye have sent for me*—Peter knew this already. But he puts Cornelius on telling the story, that the rest might be informed, and Cornelius more impressed by the narration: the repetition, as we read it, gives a new dignity and spirit to Peter's succeeding discourse.

30 *Four days ago I was fasting*—The first of these days he had the vision; the second, his messengers came to Joppa; on the third, St. Peter set out; and on the fourth, came to Cesarea.

31 *Thy prayer is heard*—Doubtless he had been praying for guidance how to worship God in the most acceptable manner.

33 *Now therefore we are all present before God*—The language of every truly Christian congregation.

34 *I perceive of a truth*, more clearly than ever, from such a concurrence of circumstances, *that God is not a respecter of persons*—Is not partial in his love. The words mean, that he does not confine his love to one nation: that he is loving to every man, and willeth all men should be saved.

35 *But in every nation, he that feareth God and worketh righteousness*—He that reverences God, as great, wise, good, the cause, end, and governor of all things; and from this reverential regard to him, avoids evil, and endeavours, according to the best light he has, to do all things well; *is accepted by him*—Through Christ, though he knows him not. He is in the favour of God, whether enjoying his written word and ordinances or not. Yet the addition of these is an unspeakable blessing to those who were before in some measure accepted. Otherwise God would never have sent an angel to direct Cornelius to St. Peter.

36 *This is the word which God sent*, when he sent his Son into the world, *preaching*—Proclaiming by him, *peace* between God and man, whether Jew or Gentile, by the God-man. *He is Lord of both;* yea, *Lord of* and over *all*.

37 *Ye know the word which was published*—You know the facts in general, the meaning of which I shall now explain and confirm to you. *The baptism which John preached*—To which he invited them by his preaching, in token of their repentance. This began in Galilee, which was near Cesarea.

38 *How God anointed Jesus*—At his baptism, inaugurating him to his office: *with the Holy Ghost and with power*—Observe, that frequently, when the Holy Ghost is mentioned, there is added a word specially adapted to the present circumstance. So the deacons were to be 'full of the Holy Ghost and wisdom,' ch. vi. 3. Barnabas was full 'of the Holy Ghost

pressed by the devil; for God was with him.

39 And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem; whom yet they slew, having hanged *him* on a tree.

40 Him God raised up the third day, and showed him openly:

41 (Not to all the people, but to witnesses chosen before of God, *even* to us who did eat and drink with him after he rose from the dead.)

42 And he commanded us to proclaim to the people, and to testify that it is he who is ordained by God the judge of the living and the dead.

43 To him give all the prophets witness, that every one who believeth in him receiveth forgiveness of sins through his name.

44 ¶ While Peter was yet speaking these words, the Holy Ghost fell on all that were hearing the word.

45 And the believers of the circumcision, as many as came with Peter, were amazed that the gift of the Holy Ghost was poured out on the Gentiles also.

46 For they heard them speaking with tongues and magnifying God. Then Peter answered,

47 Can any man forbid water, that these should not be baptized, who have received the Holy Ghost, even as we?

48 And he commanded them to be baptized in the name of the Lord. Then they prayed him to tarry certain days.

CHAP. XI.

NOW the apostles and brethren who were in Judea heard that the Gentiles also had received the word of God.

2 And when Peter was come up to

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and faith,' ch. xi. 24. 'The disciples were filled with joy, and with the Holy Ghost,' ch. xiii. 52. And here, where his mighty works are mentioned, Christ himself is said to be 'anointed with the Holy Ghost and with power.'

41 *Not* now *to all the people* as before his death; *but to us who did eat and drink with him*—That is, conversed familiarly with him during his ministry.

42 *It is he who is ordained by God, the judge of the living and the dead*—Of all men whether they are alive at his coming, or had died before it. This was declaring to them, in the strongest terms, how their happiness depended on a timely and humble subjection to him their final judge.

43 *To him give all the prophets witness*—Speaking to Heathens, he does not quote any prophet in particular; *that every one who believeth in him*, whether Jew or Gentile, *receiveth forgiveness of sins*—Though he had not before either feared God or worked righteousness.

44 *The Holy Ghost fell on all those that were hearing the word*—Thus were they consecrated to God, as the first-fruits of the Gentiles. And thus gave God a clear and satisfactory evidence that he had accepted them, as well as the Jews.

45 *The believers of the circumcision*—The believing Jews.

47 *Can any man forbid water, that these should not be baptized*—He does not say, They have the baptism of the Spirit, therefore they do not need baptism with water. But the contrary: if they have received the Spirit, then baptize them with water.

How easily is the question decided, if we take the word of God for our rule! Either men have received the Holy Ghost, or not. If they have not, *Repent*, saith God, *and be baptized, and ye shall receive the gift of the Holy Ghost.* If they have, if they are already baptized with the Holy Ghost, then *who can forbid water?*

48 *In the name of the Lord*—Which implies the Father who anointed him, and the Spirit, with which he was anointed to his office. But as these Gentiles had before believed in God the Father, and could but now believe in the Holy Ghost, under whose influence they were at this time, there was the less need of taking notice that they were baptized into the belief and profession of the Sacred Three; though, doubtless, the apostle administered the ordinance in that form which Christ had prescribed.

CHAP. XI. v. 4. Peter laid all things before them--He did not take it ill to be questioned, nor desire to be treated as infallible.

Jerusalem, they of the circumcision debated with him, saying,

3 Thou wentest to all men uncircumcised, and didst eat with them.

4 Then Peter beginning, laid *all things* before them in order, saying,

5 I was praying in the city of Joppa, and *being* in a trance, I saw a vision, a certain vessel descending, as it were a great sheet, let down from heaven by the four corners, and it came even to me;

6 On which looking steadfastly, I observed, and saw four-footed creatures of the earth, and creeping things, and fowls of the air.

7 And I heard a voice saying to me, Rise, Peter, kill and eat.

8 But I said, In no wise, Lord: for nothing common or unclean hath ever entered into my mouth.

9 And the voice from heaven answered me again, What God hath purified, call not thou common.

10 This was done thrice, and all were drawn up again into heaven.

11 And behold immediately three men stood at the house where I was, sent from Cesarea to me.

12 And the Spirit bade me go with them, doubting nothing: these six brethren also went with me, and we entered into the man's house.

13 And he told us, how he had seen an angel standing in his house, and saying to him, Send men to Joppa, and call hither Simon, surnamed Peter,

14 Who shall tell thee words whereby thou and all thy house may be saved.

15 And as I began to speak, the Holy Ghost fell on them, even as on us at the beginning.

16 Then I remembered the word of the Lord, how he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost.

17 If then God gave to them the same gift as even to us, when we believed on the Lord Jesus Christ, who was I that I could withstand God?

18 When they heard these things, they were quiet, and glorified God, saying, Then God hath given to the Gentiles also repentance unto life.

19 Now they who had been dispersed by the distress which arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, speaking the word to none but Jews only.

20 And some of them were men of Cyprus and Cyrene; who coming into

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And he answers the more mildly because it related to a point which he had not readily believed himself.

5 *Being in a trance*—Which suspends the use of the outward senses.

14 *Saved*—With the full salvation in this world, and the world to come salvation, with eternal glory.

17 *To us, when we believed*—That is, Because we believed, not because we were circumcised, was the Holy Ghost given to us. *What was I*—A mere instrument in God's hand. They had inquired only concerning his 'eating with the Gentiles.' He satisfies them also concerning his baptizing them, and shows that he had done right in going to Cornelius, not only by the command of God, but also by the event, the descent of the Holy Ghost.

And who are we, *that we should withstand God?*—Particularly by making rules for Christian communion, which exclude any whom he has admitted into the church of the first-born, from worshipping with them. O that all church governors would consider that it is usurping the authority of the church! O that this sin of *withstanding* God may not be laid to the charge of those who, perhaps, with a good intent, but in an over-fondness for their own forms, have done it, and are continually doing it!

18 *They glorified God*—Being perfectly satisfied. *Repentance unto life*—True repentance is a change from spiritual death to spiritual life, and leads to life everlasting.

19 *They who had been dispersed*—St. Luke here resumes his narration, in the words wherewith he broke it off, ch. viii. 4. *Phenice* was a sea-port town in the island of Crete, Acts xxvii. 12.

20 *Some of them were men of Cyprus and Cyrene*—Who were more accustomed to converse with the Gentiles. *Who coming into Antioch*, the capital of Syria, and nearly equal to Rome and Alexandria, *spake to the Greeks*—As the Greeks were

Antioch, spake to the Greeks, preaching the Lord Jesus.

21 And the hand of the Lord was with them; and a great number believed and turned to the Lord.

22 And tidings of these things came to the ears of the church that was in Jerusalem; and they sent forth Barnabas to go as far as Antioch:

23 Who coming and seeing the grace of God, was glad, and exhorted *them* all to cleave unto the Lord with full purpose of heart.

24 For he was a good man, and full of the Holy Ghost and faith. And a considerable multitude was added to the Lord.

25 Then went he to Tarsus to seek Saul, and having found him they brought him to Antioch.

26 And a whole year they assembled themselves with the church, and taught a considerable multitude: and the disciples were first called Christians at Antioch.

27 ¶ In those days prophets came from Jerusalem to Antioch.

28 And one of them named Agbaus, rising up, signified by the Spirit that there would be a great famine through all the world; which also came to pass under Claudius Cæsar.

29 Then the disciples determined to send relief, every one according to his ability, to the brethren who dwelt in Judea;

30 Which also they did, sending *it* to the elders by the hand of Barnabas and Saul.

CHAP. XII.

ABOUT that time Herod the king stretched forth his hands to afflict certain of the church.

2 And he slew James, the brother of John, with the sword.

3 And perceiving it pleased the Jews, he proceeded to take Peter also, (then were the days of unleavened bread:)

4 Whom having apprehended, he put him in prison, delivering him to four quaternions of soldiers to keep him; intending to bring him forth to the people after the passover.

5 So Peter was kept in the prison; but continual prayer was made to God by the church for him.

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the most celebrated of the Gentile nations near Judea, the Jews called all the Gentiles by that name. Here we have the first account of the preaching the gospel to the idolatrous Gentiles. All those to whom it had been preached before, did at least worship one God, the God of Israel.

21 *And the hand of the Lord*—That is, the power of his Spirit.

26 *And the disciples were first called Christians at Antioch*—Here they first received this standing appellation from Christ their Lord. They were before termed Nazarenes and Galileans.

28 *Agabus rising up*—In the congregation. *All the world*—The word signifies all the Roman empire. These famines actually took place, as history proves.

29 *Then*, understanding the distress they would be in on that account, *the disciples determined to send relief to the brethren in Judea*—By this they received a proof of the reality of their conversion.

30 *Sending it to the elders*—Who gave it to the deacons, to be distributed by them as every one had need.

CHAP. XII. v. 1. *Herod the king*—Agrippa: the latter was his Roman, the former his Syrian name. He was the grandson of Herod the Great, nephew to Herod Antipas, who beheaded John the Baptist, brother to Herodias, and father to Agrippa before whom St. Paul afterward made his defence. Caligula made him king of the tetrarchy of his uncle Philip, to which he added the territories of Antipas. Claudius made him also king of Judea, and gave him the dominions of Lysanias.

2 *James, the brother of John*—So one of the brothers went to God the first, the other the last, of the apostles.

3 *Then were the days of unleavened bread*—At which the Jews attended from all parts.

4 *Four quaternions*—Sixteen men, who watched by turns day and night.

5 *Continual prayer was made for him*—Yet when their prayer was answered, they could scarcely believe it; ver. 15. But why had they not prayed for James? Be-

6 ¶ And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains, and the guards before the door were keeping the prison:

7 And behold, an angel of the Lord stood over him, and light shined in the house; and smiting Peter on the side, waked him, saying, Rise up quickly. And his chains fell off from his hands.

8 And the angel said to him, Gird thyself, and bind on thy sandals: and he did so. And he saith to him, Throw thy garment about thee, and follow me.

9 And going out, he followed him. And he knew not that it was real which was done by the angel, but thought he saw a vision.

10 When they passed through the first and second ward, they came to the iron gate that leadeth to the city, which opened to them of its own accord; and going out, they went on through one street, and immediately the angel departed from him.

11 And Peter coming to himself, said, Now I know of a truth that the Lord hath sent his angel, and delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And having considered, he went to the house of Mary, the mother of John, surnamed Mark, where many were gathered together praying.

13 And as he knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And knowing Peter's voice, she opened not the gate for joy, but running in, told *them* that Peter stood before the gate.

15 And they said to her, Thou art mad. But she constantly affirmed it was so. Then they said, It is his angel.

16 But Peter continued knocking. And opening *the door*, they saw him, and were astonished.

17 But he beckoning to them with his hand to be silent, declared to them how the Lord had brought him out of the prison. And he said, Show these things to James, and to the brethren. And going out, he went to another place.

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cause he was put to death as soon as he was apprehended.

6 *Peter was sleeping*, easy and void of fear, *between two soldiers*—Sufficiently secured, to human appearance.

7 *His chains*—With which his right arm was bound to one of the soldiers, and his left to the other.

8 *Gird thyself*—Probably he had put off his girdle, sandals, and upper garment, before he lay down to sleep.

10 *The first and second ward*—Gates within gates, generally made of, or faced with thick iron. At each was a guard of soldiers. *The gate opened of its own accord*—Without Peter or the angel touching it. *And they went on through one street*—That Peter might know which way to go.

11 *Now I know of a truth*—That this is not a vision. Ver. 9.

12 *And having considered*—What was best to be done. *Many were gathered together*—At midnight.

13 *The gate*—At some distance from the house. *To hearken*—If any knocked. [*Named Rhoda*—Females were generally named after beautiful flowers or trees. *Rhoda* signifies a rose; *Esther*, a myrtle; Susanna, a lily or rose, &c., &c.]

14 *Knowing Peter's voice*—He bidding her open the door.

15 *They said, Thou art mad*—As we say, Sure you are not in your senses to talk so. *It is his angel*—It is a common opinion among the Jews, that every man had his particular guardian angel, who often assumed his shape and voice. But on this point the scriptures are silent.

17 *Beckoning to them*—Many of whom, being amazed, were talking together. *Show these things to James*—The brother or kinsman of our Lord, and author of the Epistle. He was a person of considerable weight and importance, probably the chief overseer of that province, and of the church in Jerusalem. *He went to another place*—Where he might be better concealed till the storm was over.

19 *Herod commanded them to be put to death*—Thus the wicked suffered instead of the righteous. *And going down from*

18 Now when it was day, there was no small stir among the soldiers, what was become of Peter.

19 And Herod having sought for him, and not found *him*, examined the keepers, and commanded *them* to be put to death. And going down from Judea to Cesarea, he abode *there*.

20 And he was highly incensed against them of Tyre and Sidon: but they came with one accord to him, and having gained Blastus, the king's chamberlain, sued for peace; because their country was nourished by the king's *country*.

21 ¶ And on a set day, Herod, arrayed in royal apparel, and sitting on his throne, made an oration to them.

22 And the people shouted, *It is* the voice of a god, and not of a man.

23 And immediately an angel of the Lord smote him, because he gave not glory to God; and being eaten by worms, he expired.

24 But the word of God grew and multiplied.

25 ¶ And Barnabas and Saul having fulfilled their service, returned from Jerusalem, taking with them John, surnamed Mark.

CHAP. XIII.

NOW there were in the church that was at Antioch certain prophets and teachers; Barnabas and Simeon called Niger, and Lucius of Cyrene, and Manaen, who had been brought up with Herod the tetrarch, and Saul.

2 And as they were ministering to the Lord and fasting, the Holy Ghost said, Separate me Barnabas and Saul for the work to which I have called them.

3 Then having fasted and prayed, and laid their hands on them, they sent *them* away.

4 So being sent forth by the Holy

Judea—With shame, for not having brought forth Peter according to his promise.

20 *Having gained Blastus* to their side, *they sued for* and obtained *peace*—Reconciliation with Herod. And so the Christians of those parts were, by the providence of God, delivered from scarcity. *Their country was nourished*, provided with corn, *by the king's country*.

21 *And on a set day*—Which was solemnized yearly, in honour of Claudius Cæsar. *Herod arrayed in royal apparel*—In a garment so wrought with silver and gems, that the rays of the sun being reflected from it, dazzled the eyes of the beholders.

22 *The people shouted, it is the voice of a god*—Such flattery they often paid to princes. But the commonness of a wicked custom increases the guilt of it.

23 *And immediately*—God does not delay to vindicate his injured honour: *an angel of the Lord smote him*—Of this other historians say nothing: such is the difference between divine and human history! an angel of the Lord brought out Peter: an angel smote Herod. Men did not see the instruments in either case; these were known only to the people of God. *Because he gave not glory to God*—He willingly received it to himself, and by his sacrilege filled up the measure of his iniquities. Vengeance tarried not. *And being eaten by worms*, the disease called *morbus pedicularis*; it is a most loathsome, offensive disease; (how changed!) on the fifth day *he expired*, in exquisite torture—Such was the event! The persecutor perished, and the gospel *grew and multiplied*.

25 *Saul returned* to Antioch, *taking John surnamed Mark*—The son of Mary, (at whose house the disciples met to pray for Peter) she was sister to Barnabas.

CHAP. XIII. v. 1. *Manaen, who had been brought up with Herod*—His foster-brother, now freed from the temptations of a court.

2 *Separate me Barnabas and Saul for the work to which I have called them*—This was not ordaining them. St. Paul was ordained long before, 'not of men, neither by men;' it was only inducting him to the province to which our Lord had appointed him from the beginning, and which was now revealed to the prophets and teachers. In consequence of this they fasted, prayed, and laid their hands upon them; a rite which was used in ordination, in blessing, and on many other occasions.

3 *Having fasted*, again—Thus they did also, ch. xiv. 23.

Ghost, they went down to Seleucia, and from thence sailed to Cyprus.

5 And being at Salamis, they preached the word of God in the synagogues of the Jews; and they had also John for *their* attendant.

6 And having gone through the whole isle as far as Paphos, they found a certain magician, a false prophet, a Jew, whose name *was* Bar-jesus;

7 Who was with the proconsul, Sergius Paulus, a prudent man: he calling to him Barnabas and Saul, desired to hear the word of God.

8 But Elymas the magician (so is his name by interpretation) withstood them, seeking to turn away the proconsul from the faith.

9 Then Saul (who *is* also *called* Paul) filled with the Holy Ghost, fixing his eyes upon him, said,

10 O full of all guile and mischief, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord *is* upon thee; and thou shalt be blind, not seeing the sun for a season. And immediately a mist and darkness fell upon him, and going about, he sought some to lead him.

12 Then the proconsul, seeing what was done, believed, being astonished at the doctrine of the Lord.

13 ¶ And Paul and those with him, loosing from Paphos, came to Perga in Pamphylia; but John, withdrawing from them, returned to Jerusalem.

14 And departing from Perga, they came to Antioch in Pisidia; and going into the synagogue on the Sabbath-day, they sat down.

15 And after the reading of the law and the prophets, the chief of the synagogue sent to them saying, Brethren, if ye have any word of exhortation to the people, speak.

16 Then Paul standing and waving his hand, said, Ye men of Israel, and ye that fear God, hearken.

17 (*e*) The God of this people chose our fathers, and raised the people,

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In the synagogues—Using all opportunities that offered.

6 *Paphos* was on the western, *Salamis* on the eastern parts of this island. *Magician*—A person who pretended to have intercourse with supernatural agents—one skilled in sleight of hand.

7 *The proconsul*—The Roman governor of Cyprus, a *prudent man*—And therefore not over-swayed by Elymas, but desirous to inquire further.

9 *Saul, who is also called Paul*—It is probable, that coming among the Romans, they would adapt his name to their language, and so called him Paul instead of Saul. Perhaps the family of the proconsul might be the first who addressed him by this name. And from this time, as the apostle of the Gentiles, he himself used the name which was more familiar to them.

10 *O full of all guile*, as a false prophet, *and all mischief*, as a magician. *Thou son of the devil*—A title well suited to a magician; who not only was himself unrighteous, but laboured to keep others from all goodness. *Wilt thou not cease to pervert the ways of the Lord*—Even now thou hast heard the truth of the gospel?

11 *And immediately a mist*, or dimness within, *and darkness* without, *fell upon him.*

12 *Being astonished at the doctrine of the Lord*—Confirmed by such a miracle.

13 *John, withdrawing from them, returned*—Perhaps he longed to see his pious mother, Mary, at Jerusalem, and Peter, to whom he was much attached. But Paul did not approve of his conduct; ch. xv. 38.

14 *Antioch in Pisidia*—Different from the Antioch in Syria, mentioned ver. 1.

15 *And after reading the law and the prophets, the chief of the synagogue sent to them*—The law was read once every year, a portion of it every sabbath; to which was added a lesson out of the prophets. After this, any one might speak to the people on any subject he thought convenient. Yet it was a circumstance of decency which Paul and Barnabas would hardly omit, to acquaint their rulers with their desire of doing it; probably by some message before the service began.

16 *Ye that fear God*—Whether proselytes or heathens.

17 *The God*—By such a recognition of God's favours to their fathers, at once

while sojourning in the land of Egypt, and brought them out of it with an uplifted arm. (e) Isaiah i. 2.

18 (f) And he suffered their manners in the wilderness about the space of forty years. (f) Deut. i. 31.

19 And having destroyed seven nations in the land of Canaan, he divided their land to them by lot, about four hundred and fifty years.

20 And after that, he gave *them* judges, until Samuel the prophet.

21 And afterward they desired a king: and God gave them Saul the son of Kish, a man of the tribe of Benjamin, forty years.

22 And having removed him (g) he raised up to them David for their king, to whom also bearing witness, he said, I have found David the *son* of Jesse, a man after mine own heart, who will do all my will. (g) 1 Sam. xvi. 12, 13.

23 ¶ Of this man's seed hath God according to *his* promise, raised unto Israel a Saviour, Jesus.

24 John having first preached, before his coming, the baptism of repentance to all the people of Israel.

25 (h) And as John was fulfilling his course, he said, Whom think ye that I am? I am not *he*. But behold one cometh after me, the shoes of whose feet I am not worthy to loose. (h) Luke iii. 16.

26 ¶ Men, brethren, children of the stock of Abraham, and those among you who fear God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, neither knowing him, nor the sayings of the prophets, which are read every sabbath-day, have fulfilled *them* in condemning *him*.

28 And though they found no cause of death *in him*, yet desired they Pilate that he might be put to death.

29 And when they had fulfilled all things that were written of him, taking *him* down from the tree, they laid him in a sepulchre.

30 But God raised him from the dead.

31 And he was seen many days by

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their minds were conciliated to the speaker, they were convinced of their duty to God, and invited to believe his promise and its accomplishment. The six verses, 17—22, contain the whole sum of the Old Testament. *Of this people*—Paul here chiefly addresses himself to those whom he styles "Ye that fear God;" he speaks of Israel first; and ver. 26, speaks more directly to the Israelites. *Chose*—And this exalted the people; not any merit or goodness of their own. Ezek. xx. 5. *Our fathers*—Abraham and his posterity.

19 *Seven nations*—As enumerated Deut. vii. 1. *About four hundred and fifty years*—That is, from the choice of the fathers to the dividing of the land, it was about four hundred and fifty years.

21 *He gave them Saul forty years*—Including the time wherein Samuel judged Israel.

22 *Having removed him*—Hence the dispensations of God admit of various changes. *I have found David a man after my own heart*—This expression is to be taken in a limited sense. David was such at that time, but not at all times. He was so when he performed God's will in the particulars there mentioned. But he was not a man after God's own heart in other respects, wherein he performed his own will. In the matter of Uriah, he was as far from being a man after God's own heart, as Saul was. It is therefore a gross as well as a dangerous mistake, to suppose this is the character of David in every part of his conduct.

24 *John having first preached*—He mentions this as a thing already known to them. And doubtless it was. For it gave so loud an alarm to the whole Jewish nation, that it was heard in foreign countries; at least as remote as Pisidia.

25 *His course*—His work was quickly finished, and might therefore well be termed a course or race.

27 *For they that dwell at Jerusalem, and their rulers*—He here anticipates an objection, "Why did not they at Jerusalem, especially their rulers, believe?" They knew not him, because they understood not the prophets whom they read, or heard continually. Their condemning him, when innocent, proves they understood not the prophecies concerning him.

29 *They fulfilled all things that were written of him*—So far could they go, but no farther.

31 *He was seen many days*—[These

them who came up with him, from Galilee to Jerusalem, who are his witnesses to the people.

32 ¶ And we declare to you glad tidings, that the promise which was made to the fathers,

33 God hath fulfilled this to us their children, in raising up Jesus: as it was written also in the second Psalm, (*i*) Thou art my Son, this day have I begotten thee. (*i*) Psalm ii. 7.

34 And because he raised him up from the dead, no more to return to corruption, he spake thus, (*k*) I will give you the sure mercies of David. (*k*) Isaiah lv. 3.

35 Wherefore he saith also in another Psalm, (*l*) Thou wilt not suffer thy Holy One to see corruption. (*l*) Psalm xvi. 10.

36 Now David having served the will of God in his generation, fell asleep, and was added to his fathers and saw corruption.

37 But he whom God raised did not see corruption.

38 Be it known unto you, therefore, men *and* brethren, that through this man is preached to you the forgiveness of sins.

39 And by him every one that believeth is justified from all things from which ye could not be justified by the law of Moses.

40 Beware therefore lest that come upon you which is spoken in the prophets.

41 (*m*) Behold, ye despisers, and wonder and perish: for I work a work in your days, a work in which ye will in no wise believe, though a man declare it unto you. (*m*) Habak i. 5

42 ¶ And when the Jews were going out of the synagogue, the Gentiles besought *them*, that these words might be spoken to them on the Sabbath between.

43 And when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas, who speaking to them, per-

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things only lately transpired; many of the witnesses are still alive, and ready to attest the fact that he rose from the dead.]

33 *Thou art my Son, this day have I begotten thee*—True he was the Son of God from eternity; but the meaning is, I have this day declared thee to be my Son. As St. Paul says, 'declared to be the Son of God with power, by the resurrection from the dead.' Rom. i. 4. And it is with peculiar propriety and beauty, that God is said to have begotten him on the day when he raised him from the dead, as he seemed then to be born out of the earth anew.

34 *No more to return to corruption*—That is, to die no more. *The sure mercies of David*—The blessings promised to David in Christ. These are sure, certain, and firm, to every true believer. Hence the resurrection of Christ necessarily follows: for without this, those blessings could not be given.

36 *David having served the will of God, fell asleep*—His service extended beyond the common age of man: but the service of the Messiah will endure to all generations, and his kingdom to all ages. Why livest thou in the world, Christian? It is that thou mayest serve the will of God. Art thou serving it now! Doing all his will? *And was added to his fathers*—Not only in body: this expression refers to the soul also, and supposes the immortality of it.

39 *Every one that believeth is justified from all things*—Has the actual forgiveness of all his sins, at the very time of his believing: *From which ye could not be justified*——Not only ye cannot now, but ye never could. For it afforded no expiation for presumptuous sins. *By the law of Moses*—The whole Mosaic institution. The division of the law into moral and ceremonial, was not so common among the Jews as it is among us. Nor does the apostle here consider it at all; but Moses and Christ are opposed to each other.

41 *I work a work which ye will in no wise believe*—This was originally spoken to those who would not believe that God would ever deliver them from the Chaldeans. But it applies to any who will not believe the promises or the works of God.

42 *When the Jews were going out*—Probably many of them, not bearing to hear him, went out before he had done. *The Sabbath between*—So the Jews call to this day the Sabbath between the first day of

suaded them to continue in the grace of God.

44 ¶ And the next Sabbath almost the whole city was gathered together to hear the word of God.

45 But the Jews seeing the multitudes, were filled with zeal, and spake against the things spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas speaking boldly, said, It was necessary that the word of God should be spoken to you first; but seeing you thrust it from you, and judge yourselves unworthy of eternal life, behold, we turn to the Gentiles.

47 For so hath the Lord commanded us, *saying*, (*n*) I have set thee for a light of the Gentiles, that thou mightest be for salvation to the ends of the earth. (*n*) Isaiah xlix. 6.

48 And the Gentiles hearing *it* were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed.

49 And the word of the Lord was published through all that country.

50 But the Jews stirred up the devout honourable women, and the chief men of the city, and raised a persecution against Paul and Barnabas, and cast them out of their coasts.

51 And they shook off the dust of their feet against them, and went to Iconium.

52 And the disciples were filled with joy and with the Holy Ghost.

CHAP. XIV.

AND in Iconium they went together into the synagogue of the Jews, and so spake that a great multitude both of the Jews and Greeks believed.

2 But the unbelieving Jews stirred

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the month Tisri (on which the civil year begins) and the tenth of the same month, the solemn day of expiation.

43 *Who speaking to them* more familiarly, *persuaded them to continue* (for trials were at hand) *in the grace of God*—To adhere to the gospel with strong faith.

46 *Then Paul and Barnabas speaking boldly, said* (Those who hinder others must be publicly reproved). *But seeing ye judge yourselves unworthy of eternal life*—They indeed judged none but themselves worthy of it. Yet their rejection of the gospel was the same as saying, "We are unworthy of eternal life." *Behold*—A thing now present! An astonishing revolution! *We turn to the Gentiles*—Not that they left off preaching to the Jews in other places. But they now determined to lose time no more at Antioch on their ungrateful countrymen, but to employ themselves wholly in doing what they could for the conversion of the Gentiles there.

47 *For so hath the Lord commanded us*—By sending us forth and giving us an opportunity of fulfilling what he had foretold, *I have set thee*—The Father speaks to Christ.

48 *As many as were ordained to eternal life*—St. Luke does not say, fore-ordained. He is not speaking of what was done from eternity, but of what was then done by the preaching of the gospel. He is describing that ordination only, which was at the very time of hearing it. During this sermon those believed to whom God then gave power to believe. It is as if he had said, "They believed whose hearts the Lord opened;" as he expresses the same kind of ordination in Acts xvi. 14, &c. It is observable, the original word is not once used in scripture to express eternal predestination of any kind. The sum is, all those and those only who were now ordained, now believed, Not that God rejected the rest: it was his will that they also should have been saved; but they thrust salvation from them. Nor were they who then believed *forced* to believe. Grace was copiously offered to them, and they did not thrust it away; so that a great multitude even of Gentiles were converted. The expression implies a present operation of divine grace, working faith in the hearers.

CHAP. XIV. v. 1. [*Iconium*—The capital of Lycaonia, now called Koniah. The ruined walls are four miles in circumference, having much waste land internally.] *They so spake*—Persecution having increased their strength.

6 [*Lystra*—A city in Asia Minor, where Timothy was born. *Derbe*—Was in the province of Lycaonia.]

up the Gentiles, and made their minds evil-affected against the brethren.

3 Yet they abode a long time, speaking boldly in the Lord, who bare witness to the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided; and part held with the Jews, and part with the apostles.

5 And when there was an assault both of the Gentiles and Jews with their rulers, to use *them* despitefully, and to stone them;

6 Being aware *of it*, they fled to Lystra and Derbe, cities of Lycaonia, and the country round about;

7 And preached the gospel there.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, having been a cripple from his mother's womb, who had never walked.

9 This man heard Paul speaking, who, fixing his eyes upon him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 But the multitude seeing what Paul had done, lifted up their voices, saying in the Lycaonian language, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought bulls and garlands to the gates, and with the multitude would have sacrificed.

14 But when the apostles, Barnabas and Paul, heard *it*, they rent their clothes and sprang in among the people, crying out,

15 And saying, Men, why do ye these things? We also are men of like passions with you, and preach to you, to turn from these vanities unto the living God, who made the heaven and the earth, the sea, and all things that are therein:

16 Who, in times past, suffered all nations to walk in their own ways:

17 Yet he left not himself without witness, in that he did good, giving rain from heaven, and fruitful seasons, filling your hearts with food and gladness.

18 And with these sayings scarce restrained they the multitude from sacrificing to them.

19 ¶ But there came thither Jews from Antioch and Iconium, who per-

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9 *He had faith to be healed*—He felt the power of God in his soul; and knew it was sufficient to heal his body also.

11 *The gods are come down*—Which the heathens supposed they often did; Jupiter especially. O how does the prince of darkness blind the minds of them that believe not! The Jews would not own Christ's God-head, though they saw him work many miracles. But the heathens seeing mere men work one miracle, were for deifying them immediately.

13 *The priest of Jupiter*, whose temple and image were just without the gate of the city, *brought garlands*—To put on the victims; *and bulls*—The usual offerings to Jupiter.

15 *To turn from these vanities*—From worshipping any but the true God. He does not deign to call them gods. *Unto the living God*—Not like these dead idols, &c. *Who made heaven, earth, and sea*—All things were made by his power, and subsist by his kind providence; and to him all worship and praise are due.

16 [*Who, in times past*—He prevents their objecting, "But if these things are so, our fathers would have told us."] *Suffered* (an awful judgment) *all nations*—The multitude of them that err, does not turn error into truth, *To walk in their own ways*—The idolatries which they had chosen.

17 *He left not himself without witness*—For the heathens had always from God himself a testimony, of his existence and his providence. *In that he did good*—Even by punishments he testifies of himself; but peculiarly by benefits: *giving rain*—By which air, earth, and sea, are, as it were, all joined together: *from heaven*—The seat of God; to which St. Paul probably pointed while he spoke: *filling* the body *with food, the soul with gladness.*

suaded the multitude, and having stoned Paul, dragged *him* out of the city: supposing he had been dead.

20 But as the disciples stood round about him, he arose and went into the city: and the next day he departed with Barnabas to Derbe.

21 And having preached the gospel to that city, and made many disciples, they returned to Lystra, and Iconium, and Antioch:

22 Confirming the souls of the disciples, and exhorting them to continue in the faith; and that we must through many tribulations enter into the kingdom of God.

23 And when they had ordained them presbyters in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed.

24 And having passed through Pisidia, they came to Pamphylia.

25 And having spoken the word in Perga, they went down to Attalia.

26 And thence sailed back to Antioch, from whence they had been recommended to the grace of God, for the work which they had fulfilled.

27 And being come and having gathered the church together, they related all that God had done with them, and that he had opened the door of faith to the Gentiles.

28 And they abode there a long time with the disciples.

CHAP. XV.

BUT certain men coming down from Judea taught the brethren, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had had no small contention and debate with them, they determined that Paul and Barnabas, and certain others of them, should go up to the apostles and elders at Jerusalem about this question.

3 And being brought on their way by the church, they passed through Phenicia and Samaria, declaring the conversion of the Gentiles; and they caused great joy to all the brethren.

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19 *Who persuaded the multitude*—That he was an impostor. Moved with equal ease either to adore or murder him.

20 *The disciples stood round*—Probably in earnest prayer, beseeching God that his soul might not leave his battered body. *He arose and went into the city*—That he should be able to do this, just after he had been left for dead, was a miracle, especially considering the mode in which the Jewish malefactors were stoned. The witnesses first threw as large a stone as they could lift, with violence upon his head, which alone was sufficient to dash the skull in pieces: all the people then joined, as long as any motion or token of life remained.

23 *When they had ordained them presbyters in every church*—Selected from the new converts. So soon can God enable even a babe in Christ to build up others in the common faith. *They commended them to the Lord*—An expression implying faith in Christ, and love to the brethren.

25 *Perga* and *Attalia* were cities of Pamphylia.

26 *Recommended to the grace* or favour *of God, for the work which they had fulfilled*—This shows the nature and design of that laying on of hands which was mentioned ch. xiii. 3.

CHAP. XV. v. 1. *Coming down from Judea*—Perhaps to supply what they thought Paul and Barnabas had omitted.

2 *They* (the brethren) *determined that Paul and Barnabas, &c, should go up to Jerusalem about this question*—This is the journey to which St. Paul refers, Gal. ii. 1, 2, when he says, he 'went up by revelation;' which agrees with this: for the church in sending them might be directed by a revelation, made either to St. Paul or some other person, relating to so weighty an affair. It was very important that these Jewish impositions should be opposed in time; because multitudes of converts were still zealous for the law, and ready to contend for the observance of it. Many of the Christians of Antioch would have acquiesced in the determination of Paul alone. But as many others might have prejudices against him, for having been so much concerned for the Gentiles, it was highly expedient to take the concurrent judgment of the apostles.

4 And being come to Jerusalem, they were received by the church, and the apostles and elders; and they declared all things which God had done with them.

5 But there rose up, *said they*, certain of the sect of the Pharisees, who believed, saying, That we ought to circumcise them, and command them to keep the law of Moses.

6 And the apostles and elders came together, to consider of this matter.

7 ¶ And after much debate, Peter rose up, and said to them, Brethren, ye know that God long ago made choice among us, that the Gentiles should by my mouth hear the word of the gospel and believe.

8 And God who knoweth the heart, bare them witness, giving the Holy Ghost to them also, even as to us;

9 And put no difference between us and them, purifying their hearts by faith.

10 Now, therefore, why tempt ye God to put a yoke on the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus, we shall be saved even as they.

12 ¶ Then all the multitude kept silence, and hearkened to Barnabas and Paul, declaring what miracles and wonders God had wrought by them among the Gentiles.

13 And when they held their peace, James answered, saying, Brethren, hearken to me.

14 Simon hath declared how God at first visited the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets, as it is written,

16 (*o*) After this I will return and build again the fallen tabernacle of David: I will build again the ruins thereof, and will set it up; (*o*) Amos ix. 11.

17 That the residue of men may seek the Lord, and all the Gentiles on whom my name is called, saith the Lord, who doeth these things.

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4 *They were received*—That is, solemnly welcomed.

5 *But certain Pharisees*—For even believers are apt to retain their former turn of mind and prejudices derived therefrom. *The law of Moses*—The whole law, both moral and ritual.

7 *After much debate*—It does not appear that this was among the apostles, But if they had debated at first, yet might their final decision be from an unerring direction. For how really soever they were inspired, we need not suppose their inspiration was always so instantaneous and express, as to supersede deliberation in their own minds, or any consultation with each other. *Peter rose up*—This is the last time he is mentioned in the Acts.

8 *God bare them witness*—That he had accepted them, by giving them the Holy Ghost.

9 *Purifying* (this word is repeated from ch. x. 15.) *their hearts*—The heart is the proper seat of purity; *by faith*—Without concerning themselves with the Mosaic law

10 *Now therefore*—Seeing these things are so; *Why tempt ye God*—Why do ye provoke him to anger by putting so heavy a yoke on their neck?

11 *The Lord Jesus*—He does not here say, *Our Lord:* because in this solemn place he means, the Lord of all. *We* (Jews) *shall be saved even as they* (Gentiles, namely) *through the grace of the Lord Jesus*, not by our observance of the ceremonial law.

12 *Miracles and wonders*—By which also what St. Peter had said was confirmed.

14 *Simon hath declared*—James, the apostle of the Hebrews, calls Peter by his Hebrew name. *To take out of them a people for his name*—That is, to believe in him, to be called by his name.

15 *To this agree*—St. Peter had urged the plain fact, which St. James confirms by prophecy, *the words of the prophets*—One of whom is immediately cited.

16 *After this*—After the Jewish dispensation expires. *I will build again the fallen tabernacle of David*—By raising from his seed the Christ, who shall build on the ruins of his fallen tabernacle a spiritual and eternal kingdom.

17 *The Gentiles, on whom my name is called*—That is, who are called by my name; and are my people.

18 *Known unto God are all his works from eternity*—Which the apostle infers

18 Known unto God are all his works from eternity.

19 Wherefore I judge, That we trouble not them who from among the Gentiles turn to God.

20 But that we write to them, to abstain from things offered to idols, and fornication, and things strangled and blood.

21 For Moses hath of old time them that preach him in every city, being read in the synagogues every Sabbath-day.

22 ¶ Then it seemed good to the apostles and elders, with the whole church, to send chosen men from among them to Antioch with Paul and Barnabas, Judas, surnamed Barsabas, and Silas, chief men among the brethren.

23 Writing thus by their hand: The apostles and elders, and the brethren salute the brethren who are of the Gentiles in Antioch, and Syria, and Cilicia.

24 Forasmuch as we have heard that some who came from us have troubled you with words, unsettling your minds, saying, *Ye must be* circumcised, and keep the law, whom we commanded not;

25 It seemed good to us, being assembled with one accord, to send to you chosen men, with our beloved Barnabas and Paul;

26 Men that have hazarded their lives, for the name of our Lord Jesus Christ.

27 We have sent therefore Judas

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from the prophecy itself, and the accomplishment of it. And this conversion of the Gentiles being known to him from eternity, we ought not to think a new or strange thing.

He does not speak of God's works in the natural world, but of his dealing with the children of men. He could not know these, without knowing the characters and actions of particular persons, on a correspondence with which the wisdom and goodness of his providential dispensations are founded. For instance, he could not know how he would deal with heathen idolators (whom he was now calling into his church) without knowing there would be heathen idolators: and yet this was a thing purely contingent, a thing as dependent on the freedom of the human mind as any we can imagine. This text, among a thousand more, is an unanswerable proof that God foreknows future contingencies, though the subject has difficulties which men cannot solve.

20 *To abstain from fornication*—Which even the Heathen philosophers did not account sinful. It was very frequent in their worship of idols; on which account they here are named together: *And from things strangled*—That is, from whatever had been killed without pouring out the blood. When God first permitted man to eat flesh, he commanded Noah, and in him all his posterity, whenever they killed any creature for food, to abstain from its blood. It was to be poured upon the ground as water; probably then a type of that blood which was poured out for sinners. Christians were to be distinct from the Heathen who, in their treaties, and magical rites, used to drink blood to bind themselves by a closer covenant to their gods.

21 Perhaps the connexion is, To the Jews we need write nothing on these heads; for they hear the law continually.

22 *With the whole church*, which therefore had a part therein; *to send chosen men*—Who might put it beyond all dispute, that this was the judgment of the apostles and all the brethren.

23 *Writing thus* and sending it *by their hand*—The whole conduct of this affair proves that the primitive church had no conception of St. Peter's primacy, or of his being the chief judge in controversies. For the decree is drawn up, not according to his, but the apostle James's proposal and direction; and that in the name, not of St. Peter, but of all the apostles and elders, and of the whole church. Nay, St. Peter's name is not mentioned at all, either in the order for sending to Jerusalem on the question, (ver. 2.) or in the address of the messengers concerning it, (ver. 4,) or in the letter written in answer.

24 *Forasmuch as, &c.*—The simplicity, weightiness, and conciseness of this letter, are highly observable.

26 *Men that have hazarded their lives*—This is spoken of Paul and Barnabas.

and Silas, who will also tell *you* the same things by mouth.

28 For it seemed good to the Holy Ghost and to us, that no further burden be laid upon you than these necessary things;

29 To abstain from meats offered to idols, and blood, and things strangled, and fornication: from which keeping yourselves, ye will do well. Fare ye well.

30 ¶ So, being dismissed, they came to Antioch, and having assembled the multitude, they delivered the epistle;

31 *Which* having read, they rejoiced for the consolation.

32 And Judas and Silas being themselves also prophets, exhorted and confirmed the brethren with many words.

33 And after they had tarried a space, they were dismissed with peace by the brethren to the apostles.

34 But it seemed good to Silas to remain there.

35 Paul and also Barnabas abode in Antioch teaching and preaching with many others also the word of the Lord.

36 ¶ And after certain days Paul said to Barnabas, Let us go again and visit the brethren in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas counselled to take with them John, surnamed Mark:

38 But Paul thought it not right to take with them him who had departed from them from Pamphylia, and went not with them to the work.

39 And there was a sharp contention, so that they parted from each

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27 *Who will tell you the same things*—Which we have written.

28 *These necessary things*—All were necessary for that time. But the first of them was not necessary long: and the direction concerning it was therefore repealed by the same Spirit, as we read in the former epistle to the Corinthians.

29 *Blood*—The eating which was never permitted the children of God, from the beginning of the world. Nothing can be clearer than this. For, 1. From Adam to Noah no man ate flesh at all; therefore no man then ate blood. 2. When God allowed Noah and his posterity to eat flesh, he absolutely forbade them to eat blood; and this, with the other six precepts of Noah, was delivered down from Noah to Moses. 3. God renewed this prohibition by Moses, which was not repealed from the time of Moses, till Christ came. 4. After his coming, no one ever presumed to repeal this decree till the Bishop of Rome did so about the middle of the eighth century. 5. From that time those churches which acknowledged his authority, held the eating of blood to be an indifferent thing, But, 6. In all those churches which never did acknowledge the Bishop of Rome's authority, it never was allowed to eat blood; nor is it now. This is the plain fact, let men reason as plausibly as they please on one side or the other. *From which keeping yourselves, ye will do well*—That is, ye will find a blessing. But how soon did succeeding counsels of inferior authority change it into the style of Anathemas! Forms which have proved a cause of consecrating some of the most evil passions under the most sacred names; and like some ill-adjusted weapons of war, are most likely to hurt the hand from which they are thrown.

35 *Paul and Barnabas abode in Antioch*—During that time, Peter came from Jerusalem, and Paul withstood him to the face for separating himself from the Gentiles. Gal. ii. 11, &c.

36 *Let us go and visit the brethren in every city where we have preached*—To Cyprus, Pamphylia, Pisidia, Lycaonia, Salamis, Paphos, Perga, Iconium, Lystra, Derbe, Antioch, &c. What a vast itinerancy! In those places he had planted churches, and he was anxious for them. *And see how they do*—How their souls prospered; whether they stood fast in opposition, persecution, and to give their consolation and advice as they needed.

37 *Barnabas counselled to take John*—His nephew—his sister's son.

38 *But Paul thought it not right*—To trust him again who had deserted them before; who had shrunk from the labour and danger of converting those they were now going to establish.

39 *A sharp contention*—Literally a paroxysm, or a fit of fever. But the text does not imply that the sharpness was on both sides. It is more probable that it

other: and Barnabas taking Mark with him, sailed away to Cyprus.

40 But Paul having chose Silas, departed, being recommended by the brethren to the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

CHAP. XVI.

AND he came down to Derbe and Lystra. And behold a certain disciple was there, named Timotheus, the son of a certain Jewess that believed; but his father *was* a Greek:

2 Who was well reported of by the brethren in Lystra and Iconium.

3 Him Paul would have to go forth with him; and he took and circumcised him, because of the Jews who were in those places; for they all knew his father, that he was a Greek.

4 And as they went through the cities, they gave them the decrees, which were made by the apostles and elders that were at Jerusalem, to keep.

5 And the churches were established in the faith, and increased in number daily.

6 ¶ And having gone through Phrygia and the region of Galatia, being forbid by the Holy Ghost to preach the word in Asia,

7 Coming to Mysia, they attempted to go to Bythinia; but the Spirit suffered them not.

8 And passing by Mysia, they came down to Troas.

9 And a vision appeared to Paul by night; a man of Macedonia stood and entreated him, saying, Come over into Macedonia, and help us.

10 And as soon as he had seen the vision, immediately we sought to go into Macedonia, assuredly inferring that the Lord called us to preach the gospel to them.

11 Sailing therefore from Troas, we ran with a straight course to Samothracia, and the next day to Neapolis:

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was not; that St- Paul, who undoubtedly had the right on his side maintained it with love. *And Barnabas taking Mark with him, sailed away to Cyprus*—Forsaking the work in which he was engaged, he went away to his own country.

40 *But Paul departed*—Held on his intended course; *being recommended by the brethren to the grace of God*—We do not find that Barnabas stayed for this: O how mighty is the grace of God! which in the midst of the world; of sin, among so many snares of Satan—and in spite of the depravity of nature;—yet overcomes all opposition, sanctifies, sustains, and preserves to the end!

It appears not only that Paul and Barnabas were afterwards thoroughly reconciled; (1 Cor. ix. 6. Gal. ii. 9.) but also that John was again admitted by St. Paul as a companion in his labours. Col. iv. 10; Phil. ii. 24; 2 Tim. iv. 11.

CHAP. XVI. v. 3. *He took and circumcised him because of the Jews*—The unbelieving Jews; to whom he designed he should preach. For they would not have conversed with him so long, as he was uncircumcised.

6 *And having gone through Phrygia*—And spoken there what was sufficient, as well as in the region of Galilee, being forbid by the Spirit to speak as yet in the proconsular Asia, the time for it not being come.

7, 8 *Coming to Mysia*, and passing it by, as being a part of Asia, *they attempted to go to Bythinia; but the Spirit suffered them not*—Forbidding them as before. Sometimes a strong impression, for which we are not able to give any account, is not altogether to be despised.

9 *A vision appeared to Paul by night*—It was not a dream, though it was by night. No other dream is mentioned in the New Testament than that of Joseph and Pilate's wife. *A man of Macedonia*—Probably an angel clothed in the Macedonian habit, or using the language of the country, and representing its inhabitants. *Help us*—Against Satan, ignorance, and sin.

10 *We sought to go into Macedonia*—This is the first place in which St. Luke intimates his attendance on the apostle; but only in a reserved manner. Nor does he throughout the history once mention his own name, or any thing which he did or said for the service of Christianity. Paul however, speaks of him most honourably, (Col. iv. 14. 2 Tim. iv. 11.,) and probably as the brother whose praise in

12 And from thence to Philippi, which is the first city of that part of Macedonia, *and* a colony. And we abode in that city certain days.

13 ¶ And on the Sabbath we went out of the gate, by a river side, where prayer was wont to be made; and sitting down we spake to the women who were come together.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, a worshipper of God, heard; whose heart the Lord opened to attend to the things which were spoken by Paul;

15 And when she was baptized and her family, she intreated *us*, saying, Since ye have judged me to be faithful to the Lord, come into my house and abide *there*. And she constrained us.

16 And as we were going to prayer, a certain damsel possessed by a spirit of divination met us, who brought her masters much gain by divining;

17 She, following after Paul and us, cried out, saying, These men are the servants of the Most High God, who declare to you the way of salvation.

18 And this she did for many days. But Paul being grieved, turned and said to the spirit, I command thee, in the name of Jesus Christ, to come out of her. And he came out the same hour.

19 But when her masters saw that the hope of their gain was gone, laying hold of Paul and Silas, they dragged *them* into the market-place to the magistrates:

20 And having brought them to the pretors, they said, These men, being Jews, exceedingly trouble our city;

21 And teach customs which it is

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the gospel went through all the churches. 2 Cor. viii. 18. All the sacred historians show the like amiable modesty.

12 *The first city*—Neapolis was the first city they came to in that part of Macedonia, which was nearest to Asia: in that part which was farthest from it, Philippi. The river Strymon ran between them. Philippi was a Roman colony.

13 *We went out of the gate*—The Jews usually held their religious assemblies at a distance from the heathens: *by a river side*—Which was also convenient for purifying themselves. *Where prayer was wont to be made*—Though it does not appear there was any house built there. *We spake*—At first in a familiar manner. Paul did not immediately begin to preach.

14 [*A seller of purple*—This fine dye was obtained from a shell-fish, named *murex*, or *purpura*. "To this day," say the Scottish Mission, "the best scarlet dye, (a term often interchanged for purple,) in all Asia, is produced at Thyatira."] *A worshipper of God*—Probably acquainted with the prophetic writings; *whose heart the Lord opened*—The Greek word refers to the opening of the eyes. And the heart has its eyes; Eph. i. 18. These are closed by sin. To open them is the peculiar work of God.

15 *She was baptized and her family*—Who can believe, that in so many families there was no infant? or, that the Jews, who were so long accustomed to circumcise their children, would not now devote them to God by baptism? *She intreated us*—The souls of the faithful cleave to those by whom they were gained to God. *She constrained us*—By her importunity, but not immediately lest any should say they sought their own profit, by coming into Macedonia.

16 *Spirit of divination*—In the original, spirit of *Python*, or of Apollo. Pytho was supposed to be a large serpent, that had an oracle at Mount Parnassus, famous for predicting future events. Apollo slew this sepent, and hence he was called Pythius, the foreteller of future events. He had many successors, who pretended the same, some of them were ventriloquists. Probably this young woman was trying to delude the ignorant.

17 *These men are*—A great truth: but St. Paul would not accept of such testimony.

19 *The Magistrates*—The supreme magistrates of the city. In ver. 20, they are called by a title which often signifies pretors. These officers exercised both the military and civil authority.

20 *Being Jews*—A nation peculiarly despised by the Romans.

21 *And teach customs which it is not lawful for us to receive*—The world has received all the rules and doctrines of all philosophers. But this is a property of gospel truth; it has something in it peculiarly intolerable to the world.

not lawful for us being Romans, to receive, neither to observe.

22 And the multitude rose up together against them; and the pretors tearing off their garments, commanded to beat *them* with rods.

23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely:

24 Who having received such a charge, thrust them into the inner prison, and secured their feet in the stocks.

25 But at midnight Paul and Silas, having prayed, sung a hymn to God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the jailor awaking out of his sleep, and seeing the doors of the prison opened, drew his sword and was going to kill himself, supposing the prisoners were fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here.

29 Then he called for lights, and sprang in, and trembling fell down before Paul and Silas.

30 And having brought them out, he said, Sirs, what must I do to be saved?

31 And they said, Believe in the Lord Jesus Christ, and thou shalt be saved and thy household.

32 And they spake the word of the Lord to him, and to all that were in his house.

33 And taking them that very hour of the night, he washed their stripes; and was immediately baptized, he and all his household.

34 And having brought them up into his house, he set a table before them, and rejoiced; believing in God with his whole family.

35 ¶ And when it was day, the pretors sent the sergeant, saying Let those men go.

36 And the jailor told Paul, The magistrates have sent to let you go:

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22 [*Tearing off their garments*—The Roman magistrates always ordered the lictors to rend open the clothes of the criminals; and no care was taken of the garments. *Beating* was performed by rods.]

23 *They laid many stripes upon them*—The Jews never gave more than forty to a criminal; but the Romans had no law on the matter, and therefore gave as many as they pleased. *Charging the jailor*—Perhaps rather to quiet the people than because they thought them criminal.

24 *Secured their feet in the stocks*—These were probably those large pieces of wood in use among the Romans, which loaded the legs of the prisoner, and kept them extended in a very painful manner.

25 *Paul and Silas sung a hymn to God*—Nothwithstanding their weariness, hunger, stripes, and blood. *And the prisoners heard*—A song to which they were not accustomed.

28 *But Paul cried*—As they were all in the dark, it is not easy to say how Paul knew of the jailor's purpose; unless by some immediate notice from God, which is not incredible. *With a loud voice*—Through earnestness, and because he was at some distance. *Do thyself no harm*—Although the Christian faith opens the prospect into another life, yet it absolutely forbids a man's discharging himself from this.

30 *Sirs*—He did not style them so the day before. *What must I do to be saved*—From the guilt I feel, and the vengeance I fear. God then set his sins in array before him, and convinced him, in the clearest and strongest manner, that the wrath of God abode upon him.

31 *Thou shalt be saved and thy household*—If ye believe. They did so, and were saved.

33 *He washed their stripes*—It should not be forgot, that the apostles had not the power of working miraculous cures when they pleased, either on themselves or their dearest friends. Nor was it expedient they should; since it would have frustrated many wise designs of God which were answered by their sufferings.

34 *He set a table before them, and rejoiced*—Faith makes a man joyful, prudent, liberal.

35 *The pretors sent*, being probably terrified by the earthquake; *Let those men go*—How different from the charge given

now therefore depart, and go in peace.

37 But Paul said to them, They have beaten us publicly, uncondemned, and have cast us into prison, who are Romans: and do they now thrust us out privately? Nay, verily; but let them come themselves and conduct us out.

38 And the sergeants reported these words to the pretors; and they were afraid when they heard that they were Romans.

39 And they came and comforted them; and conducting *them* out, requested that they would depart from the city.

40 And coming out of the prison, they entered into the *house of* Lydia; and when they had seen the brethren, they comforted them and departed.

CHAP. XVII.

AND having journeyed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.

2 And Paul, according to his custom, went in to them, and three Sabbath-days discoursed with them from the scriptures:

3 Opening *them*, and evincing, That Christ ought to suffer, and to rise from the dead, and that this is the Christ, *even* Jesus, whom I declare unto you.

4 And some of them believed, and were joined to Paul and Silas, and a great number of the devout Greeks, and of the principal women not a few.

5 But the Jews who believed not, filled with zeal, taking to them some of the mean and profligate fellows, and making a mob, set all the city in an uproar; and assaulting the house of Jason, sought to bring them out to the people.

6 But not finding them they dragged Jason and certain brethren to the rulers of the city, crying aloud, These

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a few hours before; and how great an ease to the mind of the jailor!

37 *They have beaten us publicly who are Romans*—St. Paul does not always plead this privilege. But in a country where they were entire strangers, such treatment might have caused a suspicion of having been guilty of some evil deeds, and so have hindered the course of the gospel.

40 *When they had seen the brethren, they comforted them and departed*—Though many circumstances now invited their stay, yet they wisely complied with the request of the magistrates, that they might not seem to express any obstinacy or revenge, or to have a design to stir up the people.

CHAP. XVII. v. 1. *And taking their journey through Amphipolis and Apollonia*—Luke seems to have been left at Philippi, and to have continued in those parts visiting the churches, till Paul returned thither. For here he leaves off speaking of himself as one of Paul's company; neither does he resume that style, till we find them together there. Ch. xx. 5, 6, After this, he constantly uses it to the end of the history. [*Amphipolis* a city of Macedonia. The Turks now call it Emboli. *Apollonia* was also a Macedonian city, and formerly a colony of the Corinthians. *Thessalonica* was the metropolis of Macedonia. It is now called Salonica, has a large mart, and 60,000 inhabitants. It was called Thessalonica by Philip king of Macedon, to commemorate his victory over the Thessalians. Its ancient name was Thermœ.]

4 *Of the principal women not a few*—Infidels pique themselves, that women are more religious than men: and this, they impute to their weakness of understanding. And as far as nature can go in imitating religion by performing the outward acts of it, this picture of religion may make a fairer show in women than in men, both by reason of their more tender passions, and their modesty, which make those actions appear to more advantage. But in the case of true religion, which always implies taking up the cross, especially in time of persecution, women lie naturally under a great disadvantage, as having less courage than men. So that their embracing the gospel was a stronger evidence of the power of him whose strength is perfected in weakness, as more aid of the Holy Spirit was needful to overcome their natural timidity.

5 [*Mean and profligate fellows*—Probably a low kind of lawyers, or un-

men that have turned the world upside down, are come hither also:

7 Whom Jason hath privately received; and all these men act contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus.

8 And they alarmed the multitude and the rulers of the city, when they heard these things.

9 However, having taken security of Jason, and of the rest, they let them go.

10 ¶ But the brethren immediately sent away Paul and Silas by night to Berea; who coming *thither*, went into the synagogue of the Jews.

11 These were more ingenuous than those of Thessalonica, receiving the word with all readiness of mind, *and* daily searching the scriptures, whether those things were so.

12 Therefore many of them believed, and of the Grecian women of considerable rank, and of the men not a few.

13 But when the Jews of Thessalonica knew that the word of God was preached by Paul at Berea also, they came thither likewise, and stirred up the multitude.

14 Then the brethren sent away Paul immediately, to go as it were to the sea; but Silas and Timothy continued there.

15 And they that conducted Paul, brought him as far as Athens; and having received an order to Silas and Timothy, to come to him with all speed, they departed.

16 Now, while Paul was waiting for them at Athens, his spirit was provoked within him, seeing the city wholly given to idolatry.

17 He therefore discoursed in the synagogues to the Jews and the devout persons, and in the market-place daily to those whom he met with.

18 Then some of the Epicurean and Stoic philosophers encountered him: and some said, What will this babbler say? Others, He seemeth to be a proclaimer of strange gods; because he preached to them Jesus and the resurrection.

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principled attorneys, who charged a trifle for their advice, and fomented disputes and litigations among the people. They were often employed for this service. They would defend either side.]

11 *These were more ingenuous*—Or of a better race, extraction, or birth, and they evinced it by *receiving the word with all readiness of mind*—With candour, without prejudice, with investigation, and a desire to find the truth. They had a more liberal and teachable disposition than those at Thessalonica.

12 *Many of them*—Of the Jews. *And of the Grecian women*—Who were followed by their husbands.

16 *While Paul was waiting for them*—Having no design, as it seems, to preach at Athens. But his zeal for God drew him into it unawares, without waiting for his companions.

18 *Some of the Epicurean and Stoic philosophers*—The Epicureans denied a providence, and held the world to be the effect of mere chance; that sensual pleasure is man's chief good, and that the soul and body died together. The Stoics held that matter was eternal; that all things were governed by irresistible fate; that virtue was its own sufficient reward, and vice its own sufficient punishment. The apostle directs his discourse at the errors of each; while, without expressly attacking either, he gives a plain summary of his own religious principles. *What will this babbler say?*—Such is the language of natural reason, full of and satisfied with itself. Yet even here St. Paul had some fruit; though no where less than at Athens. And no wonder, since this city was a seminary of philosophers, who have ever been the opponents of true religion. See ver. 23. *He seemeth to be a proclaimer*—This he returns: *Of strange gods*—Such as are not known, even at Athens, though our gods are innumerable. Patronius said, "Our country is so full of deities, that one may more easily find a god than a man." *He preached to them Jesus and the resurrection*—A god and a goddess. And as stupid as this mistake was, it is the less to be wondered at, since the Athenians might as well count the resurrection a deity, as shame, famine, and many others.

19 *The Areopagus*, or hill of Mars, (dedicated to Mars, the heathen god of war,) was the place where the Athenians held

19 And they took him and brought him to the Areopagus, saying, May we know what this new doctrine *is* which is spoken by thee?

20 For thou bringest certain strange things to our ears; we would therefore know what these things mean.

21 (For all the Athenians, and the strangers sojourning there, spent their time in nothing else but telling or hearing some new thing.)

22 ¶ Then Paul standing in the midst of the Areopagus, said, Ye men of Athens, I perceive that ye are greatly addicted to the worship of invisible powers.

23 For as I passed along and beheld the objects of your worship, I found an altar, on which was inscribed, TO THE UNKNOWN GOD: him, therefore, whom ye worship without knowing him, I proclaim unto you.

24 God who made the world and all things therein, being the Lord of heaven and earth, dwelleth not in temples made with hands.

25 Neither is he served by men's hands, as though he needed any thing, he himself giving unto all life, and breath, and all things.

26 And he hath made of one blood all nations of men, to dwell on all the face of the earth, having determined the times before appointed and the bounds of their habitation:

27 That they might seek God, if haply they might feel after him and find him, though he be not far from every one of us.

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their supreme court of judicature. But it does not appear he was carried thither as a criminal. The original number of its judges was twelve; afterwards three hundred. These were generally men of the greatest families in Athens, and were famed for justice and integrity.

21 *And the strangers sojourning there*—Catching the distemper of them. *Some new thing*—The Greek means some *newer* thing. New things grew cheap, and they wanted newer things still. [Athens had above 300 places, like our Coffee-houses, where persons met to hear and tell news. They were called *gossiping-houses.*]

22 *Then Paul standing in the midst of the Areopagus*—An ample theatre! *said*—Giving them a lecture of natural divinity, with great wisdom, acuteness, fulness, and courtesy. They enquire after new things; Paul, in his divinely philosophical discourse, begins with the first and goes on to the last things, which were new to them, He states the origin and end of all things, about which they had so many disputes, and refutes both the Epicurean and Stoic. *I perceive*—With what clearness and freedom does he speak!

23 *I found an altar*—Some suppose it was set up by Socrates, covertly to express his devotion to the only true God, while he derided the plurality of heathen gods, for which he was condemned to death: and others, that whoever erected this altar, did it in honour to the God of Israel, of whom there was no image, and whose name Jehovah was never made known to the idolatrous Gentiles. *Him proclaim I unto you*—Thus he fixes the wandering attention of these blind philosophers: proclaiming to them an 'unknown,' and yet not a new God.

24 *God who made the world*—Thus is demonstrated to reason, the one, true, good God; different from the creatures, from every part of the visible creation.

25 *Neither is he served as though he needed any thing* (or person)—The Greek word equally takes in both. *To all*—That live and breathe; *life*—In him we live; *and breathe*—In him we move. By breathing, life is continued. I breathe this moment: the next is not in my power: *and all things*—For in him we are. So exactly do the parts of this discourse answer each other.

26 *He hath made of one blood the whole nation of men*—The apostle showed them, that though he was a Jew, he was not enslaved to any narrow views, but looked on all mankind as his brethren: *Having determined the times*—That God who gave men the earth to inhabit, Paul proves from the order of times and places, showing the wisdom of the Disposer, superior to all human counsels—*And the bounds of their habitation*—By mountains, seas, rivers, and the like.

27 *If haply*—The way is open; God is ready to be found. But he will lay no force upon man: *they might feel after him*—This is in the midst between seek-

28 For in him we live, and move, and have our being; as certain likewise of your own poets have said, For we are also his offspring.

29 Being then the offspring of God, we ought not to think the Godhead is like gold, or silver, or stone, graven by art and contrivance of man.

30 The times of ignorance indeed God overlooked; but he now commandeth all men every where to repent.

31 Because he hath appointed a day, in which he will judge the world righteously, by the man whom he hath ordained, *whereof* he hath given assurance to all *men*, in that he hath raised him from the dead.

32 And when they heard of the resurrection from the dead, some mocked; but others said, We will hear thee again concerning this.

33 So Paul departed from among them.

34 Howbeit, some clave to him and believed: among whom *was* even Dionysius the Areopagite, and a woman named Damaris, and others with them.

CHAP. XVIII.

AFTER these things, Paul departing from Athens, came to Corinth.

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ing and finding. Feeling being the lowest and grossest of all our senses, is fitly applied to that low knowledge of God; *though he be not far from every one of us*—We need not go far to seek or find him. He is very near us; in us.

28 *In him*, not in ourselves, *we live, and move, and have our being*—This denotes his necessary, intimate, and most efficacious presence. No words can better express the continual dependance of all created beings, in their existence and all their operations, on the first and almighty cause, which the truest philosophy and divinity teaches. *As certain also of your own poets have said*—As Aratus, whose words these are; he lived three hundred years before that time. They are also to be found in the hymn of Cleanthes to Jupiter, or the Supreme Being, one of the purest and finest pieces of natural religion in the whole world of Pagan antiquity.

29 *We ought not to think*—[Idolators thought that the images of their gods were exact representations of them—If we are the offspring of God, he cannot be like your images of gold, silver, &c. which are formed by the ingenuity of man; for the parent must resemble his offspring. As we are living and intelligent beings, he who made us so, must also be living and intelligent, and very superior to us, his worshippers. Man is unspeakably superior to idols, however splendid and costly they may be; (for man has made them; they must therefore be *vastly inferior*,) and yet it would be absurd to worship a man, how much more to worship those *images* as *Gods*.—Would not his hearers feel this argument as crushing?

30 *The times of ignorance*—What! does he object ignorance to the knowing Athenians! Yes; and they acknowledge it by this very altar. *God overlooked*—As one paraphrases it, "The beams of his eye did in a manner shoot over it." He did not appear to take any notice of them, by sending express messages to them, as he did to the Jews. *But now*—This day, this hour, ends the divine forbearance, and brings greater mercy or punishment. Now *he commandeth all men every where to repent*. There is a dignity and grandeur in this expression, becoming an ambassador from the King of heaven. And this universal demand of repentance, declared universal guilt most forcibly, and confronted the pride of the haughtiest Stoic, and bore down the idle plea of fatality. For how could any one repent of doing what he could not but have done?

31 *He hath appointed a day in which he will judge the world*—How fitly does he speak this in their supreme court of justice! *By the man*—So he speaks, suiting himself to the capacity of his hearers. *Whereof he hath given assurance—in that he hath raised him from the dead*—His raising Jesus indicated that he was to be the glorious judge of all.

32 *Some mocked*—They took offence at that which is the principal motive of faith, from the pride of reason. And having once stumbled at this, they rejected all the rest.

33 *So Paul departed*—Leaving his hearers divided in their judgments.

34 *Dionysius the Areopagite*—One of the judges of that court; on whom some spurious writings have been fathered in later ages, by those who were fond of high-sounding nonsense.

2 And finding a certain Jew, named Aquila, born in Pontus, lately come from Italy, with Priscilla his wife (because Claudius had commanded all the Jews to depart from Rome), he went to them.

3 And as he was of the same trade, he abode with them and wrought; for they were tent-makers by trade.

4 And he discoursed in the synagogue every Sabbath, and persuaded the Jews and Greeks.

5 ¶ And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews that Jesus was the Christ.

6 But when they set themselves in opposition and blasphemed, he shook his raiment, and said to them, Your blood *is* upon your own head; I am pure: from henceforth I will go to the Gentiles.

7 And going thence, he went into the house of one named Justus, one that worshipped God, whose house was adjoining to the synagogue.

8 And Crispus, the ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians, hearing, believed and were baptized.

9 Then the Lord said to Paul by a vision, in the night, Fear not, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city.

11 And he continued there a year and six months, teaching the word of God among them.

12 But when Gallio was proconsul of Achaïa, the Jews made an assault with one consent upon Paul, and brought him to the judgment-seat,

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CHAP. XVIII. v. 1. *Paul departed from Athens*—He did not stay there long. The philosophers there were too easy, too indolent, and too wise in their own eyes, to receive the gospel.

2 *Claudius*, the Roman emperor, *had commanded all the Jews to depart from Rome*—All who were Jews by birth. Whether they were Jews or Christians by religion, the Romans cared not.

3 *They were tent-makers by trade*—For it was a rule among the Jews (and why is it not among the Christians?) to bring up all their children to some trade, were they ever so rich or noble.

5 *And when Silas and Timotheus were come from Macedonia*—Silas seems to have stayed long at Berea; but Timotheus had come to the apostle while he was at Athens, and been sent by him to comfort and confirm the church at Thessalonica. 1 Thess. iii. 1—5. But now both Silas and Timotheus came to the apostle at Corinth. *Paul was pressed in spirit*—The more probably from what Silas and Timotheus related. Every Christian ought diligently to observe such pressure in his own spirit, and if it agree with scripture, to follow it: if he does not, he will feel great heaviness.

6 *He shook his raiment*—To signify he would from that time refrain from them; and to intimate that God would soon shake them off, as unworthy to be numbered among his people. *I am pure*—None can say this but he that has borne a full testimony against sin. *I will go to the Gentiles*—But not to them altogether. He did not break off all intercourse with the Jews, even at Corinth. Only he preached no more in their synagogue.

7 *He went into the house of one named Justus*—A Gentile, and preached there; though probably he still lodged with Aquila.

8 *And many hearing*—The conversation of Crispus, and the preaching of Paul.

9, 10 *I am with thee;* therefore *fear not* all the learning, grandeur, or power of the inhabitants of this city. *Speak, and hold not thy peace*—For thy labour shall not be in vain. *For I have much people in this city*—So he prophetically calls them that afterwards believed.

11 *He continued there a year and six months*—A long time! But how few souls are now gained in a longer time than this! Who is in the fault? Generally both teachers and hearers.

12 *When Gallio was proconsul of Achaia*—Of which Corinth was the chief city. This Gallio, the brother of the famous Seneca, is much commended, both by him and by other writers, for the sweetness of his temper, and easiness of his behaviour. Yet one thing he lacked; but he knew it not, and had no concern about it.

13 Saying, This *fellow* persuadeth men to worship God contrary to the law.

14 And when Paul was about to open his mouth, Gallio said to the Jews, If it were an act of injustice or wicked licentiousness, O ye Jews, reason would that I should bear with you.

15 But if it be a question of words and names, and of your law, look ye *to it;* for I will be no judge of these matters.

16 And he drove them away from the judgment-seat.

17 Then they all took Sosthenes the ruler of the synagogue, and beat him before the judgment-seat. And Gallio cared for none of these things.

18 ¶ And Paul still continued many days; and *then* taking leave of the brethren, sailed thence for Syria, and with him Priscilla and Aquila, having shaved his head at Cenchrea: for he had a vow.

19 And he came to Ephesus, and left them there: but he himself going into the synagogue, reasoned with the Jews.

20 But though they entreated *him* to tarry longer with them, he consented not:

21 But took the leave of them, saying, I must by all means keep the approaching feast at Jerusalem, but I will return to you again, if God will. And he set sail for Ephesus.

22 And landing at Cesarea, he went up and saluted the church, and went down to Antioch.

23 And having spent some time *there,* he departed and went through the country of Galatia and Phrygia in order, confirming all the disciples.

24 ¶ Now a certain Jew, Apollos by name, born at Alexandria, an eloquent man, mighty in the scriptures, came to Ephesus.

25 This man had been instructed in the way of the Lord, and being fervent in spirit, he spake and taught diligently the things of Jesus, knowing only the baptism of John.

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15 *But if it be*—He speaks with the utmost coolness and contempt: *a question of names*—The names of the heathen gods were fables and shadows. But the question concerning the name of Jesus is of more importance than all things else under heaven. Yet there is this singularity (among a thousand others) in the Christian religion, that human reason, curious as it is in all other things, abhors to inquire into it.

17 *Then they all took Sosthenes*—The successor of Crispus, and probably Paul's chief accuser; *and beat him*—It seems because he had caused them so much trouble to no purpose; *before the judgment-seat*—One can hardly think in the sight of Gallio; though at no great distance from him. And it seems to have had a happy effect: for Sosthenes was afterwards a Christian. 1 Cor. i. 1.

18 *Paul continued many days*—After the year and six months, to confirm the brethren. *Aquila having shaved his head*—As was the custom in a vow. Ch. xxi. 24. Numb. vi. 18. *At Cenchrea*—A seaport town a small distance from Corinth.

21 *I must by all means keep the feast at Jerusalem*—This was not from any apprehension that he was obliged in conscience to keep the Jewish feasts: but to take the opportunity of meeting a great number of his countrymen, to whom he might preach Christ, or whom he might further instruct or free from the prejudices they had imbibed against him. *But I will return to you*—So he did. Ch. xix. 1.

22 *And landing at Cesarea, he went up* to Jerusalem, *and saluted the church*—Eminently so called, being the mother church of Christian believers: *and,* having kept the feast there, he *went down* from thence *to Antioch.*

23 *He went over the country of Galatia and Phrygia*—It is supposed, spending about four years therein, including the time he stayed at Ephesus.

24 *An eloquent man, mighty in the scriptures* of the Old Testament. Every talent may be of use in the kingdom of God, if joined with knowledge of the scriptures and fervour of spirit.

25 *This man had been instructed* (but not perfectly) *in the way of the Lord*—In the doctrine of Christ. *Knowing only the baptism of John*—Only what John taught those whom he baptized; to repent and believe in the coming Messiah,

26 And he spake boldly in the synagogue. And Aquila and Priscilla hearing him, took him to their house, and explained to him the way of God more perfectly.

27 And when he was desirous to go over to Achaia, the brethren wrote, exhorting the disciples to receive him: who being come thither, greatly helped through grace them that had believed.

28 For he earnestly debated with the Jews in public, showing by the scriptures, that Jesus was the Christ.

CHAP. XIX.

NOW while Apollos was at Corinth, Paul having passed through the upper parts, came to Ephesus; and finding certain disciples, he said to them, Have ye received the Holy Ghost since ye believed?

2 And they said to him, Nay: we have not so much as heard whether there be any Holy Ghost.

3 He said to them, Into what then were ye baptized? And they said, Into John's baptism.

4 And Paul said, John baptized with the baptism of repentance, telling the people to believe on him that was to come after him, that is, on Jesus.

5 And hearing *this*, they were baptized in the name of the Lord Jesus.

6 And Paul laying *his* hands on them, the Holy Ghost came upon them, and they spake with tongues and prophesied.

7 And they were in all about twelve men.

8 And going into the synagogue, he spake boldly, for three months, discoursing and persuading the things concerning the kingdom of God.

9 But when some were hardened and believed not, but spake reproachfully of the way before the multitude, he departed from them, and separated the disciples, discoursing daily in the school of one Tyrannus.

10 And this was done for the space of two years, so that all the inhabit-

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26 *He spake*, privately, *and taught*, publicly. Probably he returned to Alexandria soon after his baptism by John, and so had no opportunity of being fully acquainted with the doctrines of the gospel, as delivered by Christ and his apostles. *And explained to him the way of God more perfectly*--He who knows Christ, is able to instruct even those that are 'mighty in the scriptures."

27 *Who greatly helped through grace*—It is through grace only that any gift is profitable to another. *Them that had believed*—Apollos did not plant, but water. This was the peculiar gift which he had received. He was better able to convince the Jews than to convert the heathens.

CHAP. XIX. v. 1. *Having passed through* Galatia and Phrygia, which were termed *the upper parts* of Asia Minor. *Certain disciples*—Who had been formerly baptized by John the Baptist, and since imperfectly instructed in Christianity.

2 *Have ye received the Holy Ghost*—The extraordinary gifts of the Spirit, as well as his sanctifying graces! *We have not so much as heard*---That there are such gifts.

3 *Into what were ye baptized*---Into what dispensation? To the sealing of what doctrine? *Into John's baptism*---We were baptized by John, and believe what he taught.

4 *John baptized*---That is, the whole baptism and preaching of John pointed to Christ. After this, John is mentioned no more in the New Testament. Here he gives way to Christ altogether.

5 *And hearing this, they were baptized*—By some other: Paul only 'laid his hands upon them.' *They were baptized*---They were baptized twice; but not with the same baptism. John did not administer that baptism which Christ afterwards commanded, that is, in the name of the Father, Son, and Holy Ghost.

9 *The way*---The Christian way of worshipping God: *He departed*---Leaving them their synagogue to themselves. *Discoursing daily* (not on the Sabbath only) *in the school of one Tyrannus*—Which we do not find was any otherwise consecrated than by preaching the gospel there.

10 *Asia* here means the lesser Asia, of which Ephesus was the capital. St. Paul had been 'forbidden to preach' it 'in Asia' before, [ch. xvi. 6.]: and now the time was come.

ants of Asia, both Jews and Greeks, heard the word of the Lord.

11 ¶ And God wrought special miracles by the hands of Paul.

12 So that handkerchiefs, or aprons were carried from his body to the sick, and the diseases departed from them, and the evil spirit came out of them.

13 And some of the vagabond Jews, exorcists, undertook to name the name of the Lord Jesus, over those who had evil spirits, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of one Sceva, a Jewish chief priest, who did this.

15 But the evil spirit answering, said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was, leaping upon them, and getting the mastery of them, prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all, both Jews and Greeks, dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many of those who believed came, confessing and openly declaring their deeds.

19 Many also of those who had practised curious arts, bringing their books together, burnt them before all men; and they computed the value of them, and found it fifty thousand *pieces* of silver.

20 So powerfully did the word of God grow and prevail.

21 ¶ After these things were ended, Paul purposed in spirit, having passed through Macedonia and Achaia, to go to Jerusalem, saying, after I have been there, I must see Rome also.

22 And having sent two of those who ministered to him, Timotheus and Erastus, to Macedonia, he himself stayed in Asia for a season.

23 And about that time there arose no small tumult concerning the way.

24 For a man named Demetrius, a

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11 *Special miracles*—Wrought in a very uncommon manner.

12 [*Handkerchiefs—Aprons*, or sashes, or girdles. In themselves these had no efficacy, but were a mere sign or evidence that Paul professed miraculous power.] *Evil spirits*—Who also caused many of those diseases which yet might appear to be purely natural.

13 *Exorcists*—Some of the Jews pretended to a power of casting out devils by certain arts or charms, supposed to be derived from Solomon. *Undertook to name*—Vain undertaking; Satan laughs at those who attempt to expel him out of the bodies or the souls of men. All the light of reason is nothing to the craft and strength of that subtle spirit. His craft cannot be known but by the Spirit of God: nor can his strength be conquered, but by the power of faith.

17 *And the name of the Lord Jesus was magnified*—So that the malice of Satan wrought the furtherance of the gospel.

18 *Many came confessing*, of their own accord, *and openly declaring their deeds*—The efficacy of God's word penetrating their souls, wrought that open confession to which perhaps even torments would have compelled them.

19 *Curious arts*—Magical arts, to which that soft appellation was given by those who practised them. Ephesus was peculiarly famous for these. And as these practices were of so much reputation, it is no wonder that their books of incantation, magical tricks, and other delusions, should bear a great price. *Bringing their books together*, by common consent, *burnt them*—Which was better than selling them, even though the money had been given to the poor. *Fifty thousand pieces of silver*—If these pieces of silver be taken for Jewish shekels, the sum will amount to £6,250.

20 *So powerfully did the word of God grow*, in extent, *and prevail*, in power and efficacy.

21 *After these things were ended*—Paul sought not to rest, but pressed on as if he had yet done nothing. He is already possessed of Ephesus and Asia. He purposes for Macedonia and Achaia. He has his eye upon Jerusalem; then upon Rome; afterwards on Spain. Rom. xv. 26. No Cæsar, no Alexander the Great, no other hero, comes up to the magnanimity of this Christian hero. Faith and love to God and man had enlarged his heart, and he panted to save souls from death.

silversmith, who made silver shrines of Diana, procured no small gain to the artificers.

25 Whom having gathered together, with the workmen employed in such things, he said, Sirs, ye know that our maintenance arises from this occupation.

26 But ye see and hear that not at Ephesus only, but almost through all Asia, this Paul had persuaded and turned aside much people, saying, that they are not gods which are made with hands:

27 So that there is danger not only that this our craft should come into disgrace, but also that the temple of the great goddess Diana should be despised, and her majesty destroyed, whom all Asia, and the world, worshippeth.

28 And hearing *this*, they were filled with rage, and cried out, saying, Great *is* Diana of the Ephesians.

29 And the whole city was filled with confusion: and they rushed with one accord into the theatre, dragging with them Gaius and Aristarchus, men of Macedonia, Paul's fellow-travellers.

30 And when Paul would have gone in to the people, the disciples would not suffer him.

31 And some also of the principal officers of Asia, being his friends, sent to him, and desired that he would not venture himself into the theatre.

32 Some therefore cried one thing, and some another; for the assembly was confused, and the greater part did not know for what they were come together.

33 And they thrust Alexander forward from among the multitude, the Jews pushing him on; and Alexander waving with his hand, would have made a defence to the people.

34 But when they knew that he was a Jew, one voice arose from them all,

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24 *Silver shrines*—Silver models of that famous temple, which were bought by the citizens, and strangers from all parts. *The artificers*—The other silversmiths. The temple of Diana was called one of the seven wonders of the world. Its dimensions were large; the roof was supported by 127 columns 60 feet high, which had been placed there by so many kings. On the night when Alexander was born, one Enostratus set it on fire, to immortalize his name. But it again rose from its ruins with greater splendour. The quarries were nearly exhausted for stone. It was 425 feet long, 220 in breadth, supported by 127 marble columns, curiously sculptured and polished. Its wealth was immense.

26 *They are not gods which are made with hands*—This shows that the contrary opinion did then generally prevail, namely, that there was a real divinity in their images. Yet some of the later heathens spoke of them as the Romanists do now.

27 *Danger, that this our craft* (trade) *should come into disgrace, but also that the temple of Diana should be despised*—No wonder a discourse should make an impression which opposed interest and superstition. *The great goddess* was one of the standing titles of *Diana*. *Her Majesty destroyed*—Miserable majesty, which was capable of being thus destroyed! *Whom all Asia and the world* (Romish empire,) *worshippeth*—But under a variety of titles and characters. The multitude of those that err does not turn error into truth.

29 *They rushed with one accord* (Demetrius and his company) *into the theatre*, where criminals were wont to be thrown to the wild beasts, *dragging with them Gaius and Aristarchus*, when they could not find Paul. Probably they intended them to fight with the wild beasts, as some think St. Paul had done before.

30 *When Paul would have gone in to the people*—Being above all fear, to plead the cause of his companions, and prove they are not gods which are made with hands.

31 *The principal officers of all Asia*—The Asian priests, who presided over the public games, which they were then celebrating in honour of Diana.

32 *The greater part did not know for what they were come together*—Which is commonly the case in such assemblies.

33 *And they thrust forward* (the artificers and workmen did) *Alexander*—Some well-known Christian whom they saw in the crowd. *The Jews pushing him on*—To expose him to the more danger. *And Alexander waving with his hand*,

crying out, for about two hours, Great *is* Diana of the Ephesians.

35 But the registrar, having pacified the people, said, Ye men of Ephesus, what man is there who knoweth not that the city of the Ephesians is a worshipper of the great Diana, and of the *image* which fell down from Jupiter?

36 Seeing then these things cannot be denied, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought these men, who are neither robbers of temples, nor blasphemers of your goddess.

38 If then Demetrius and the artificers that are with him, have a charge against any one, the courts are held, and there are proconsuls: let them implead one another.

39 But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 And indeed we are in danger to be questioned for sedition, concerning this day; there being no cause whereby we can account for this concourse.

41 And having said these things, he dismissed the assembly.

CHAP. XX.

AND after the tumult was ceased, Paul having called the disciples to him, and exhorted *them*, departed to go into Macedonia.

2 And having gone through those parts, and exhorted them with much discourse, he came into Greece.

3 And having abode *there* three months, an ambush being laid for him by the Jews, as he was about to sail into Syria, he determined to return through Macedonia.

4 And there accompanied him to Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These going before, stayed for us at Troas.

6 And we set sail for Philippi, after the days of unleavened bread, and came to them at Troas in five days, where we abode seven days.

7 And on the first day of the week, when we were met together to break bread, Paul being to depart on the morrow, preached to them, and continued his discourse till midnight.

8 And there were many lamps in the upper room where they were assembled.

9 And a certain young man, named Eutychus, sitting in the window, fell

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in token of desiring silence, *would have made a defence* for himself and his brethren.

34 *But when they knew that he was a Jew*—And consequently an enemy to their worship of images.

35 *The registrar*—Probably the chief governor of the public games. *The image which fell down from Jupiter*—They believed the image of Diana fell down from Jupiter in heaven. Perhaps he designed to insinuate, as if falling down from Jupiter, it was not made with hands, and not one of the idols which Paul had said were no gods. Probably this image was made from an ærolite or meteoric stone, adorned with gold, silver, &c.

37 *Nor blasphemers of your goddess*—They simply declared the One God, and the vanity of idols in general.

38 *There are proconsuls*—One in every province. There was one at Ephesus.

39 *In a lawful assembly*—In such a regular assembly as has authority to judge of religious and political affairs.

40 *This concourse*—He wisely calls it by an inoffensive name.

CHAP. XX. v. 1. *After the tumult was ceased*—So Demetrius gained nothing. Paul remained there till all was quiet.

2 *He came into Greece*—That part of it which lay between Macedonia and Achaia.

3 *An ambush being laid for him*—In his way to the ship.

4 *To Asia*—There some of them left him. But Trophimus went with him to Jerusalem (ch. xxi. 29.,) Aristarchus even to Rome, ch. xxvii. 2.

6 *We set sail*—St. Luke was now with St. Paul again, as we learn from his manner of expressing himself.

7 *To break bread*—That is, to celebrate the Lord's supper. *Continued his discourse*—Through uncommon fervour of spirit.

9 *In the window*—Kept open to prevent heat, caused by the lamps and the number

into a deep sleep; and as Paul still continued his discourse, being overpowered with sleep, he fell down from the third story, and was taken up dead.

10 And Paul went down and fell on him, and taking *him* in his arms, said, Be not troubled; for his life is in him.

11 And going up again, and having broken bread, he conversed long with them, even till break of day, and so departed.

12 And they brought the young man alive, and were not a little comforted.

13 But we going before into the ship, sailed to Assos, where we were to take up Paul; for so he had appointed, being himself to go on foot.

14 And when he met us at Assos, we took him up, and came to Mitylene.

15 And sailing thence, we came the following day over against Chios, and the next *day* we touched at Samos; and having tarried at Trogyllium, the day after came to Miletus.

16 For Paul had determined to sail by Ephesus, that he might not spend any time in Asia; for he hasted, if it were possible, to be at Jerusalem on the day of Pentecost.

17 ¶ And sending to Ephesus from Miletus, he called thither the elders of the church.

18 And when they were come to him, he said to them, Ye know in what manner I have conversed among you, all the time from the first day I came into Asia,

19 Serving the Lord with all humility, and with tears, and trials which befell me through the ambushes of the Jews:

20 *And* that I have withheld nothing which was profitable, but have preached to you, and taught you publicly, and from house to house;

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of people. [The windows which opened into the inner court, are large and level with the floor of the room. These windows had not glass, but a sort of lattice, which might have given way.]

10 *Paul fell on him*—It is observable our Lord never used this gesture. But Elijah and Elisha did, as well as Paul. *His life is in him*—He is alive again.

11 *So departed*—Without taking any rest at all.

12 *And they brought the young man alive*—But alas! how many of those who have allowed themselves to sleep under sermons, and dream awake, have slept the sleep of eternal death, and fallen to rise no more!

13 *Being himself to go on foot*—That he might enjoy the company of his Christian brethren a little longer: though he had passed the night without sleep, and though Assos was of dangerous access by land.

14 *Mitylene* was a city and port of the isle of Lesbos, about seven miles distant from the Asiatic coast.

15 *Chios*—An island in the Archipelago, now called *Scio*. In 1823, the Turks murdered nearly the whole of its inhabitants. *Samos*—Situated as Chios. At Samos Pythagoras was born, and Lycurgus was buried. *Trogyllium* is a town opposite Samos. *Miletus* was a famous city in the province of *Cesarea*, but now it is a place of no account.

16 *For Paul had determined to sail by Ephesus*—Which lay on the other side of the bay. *He hasted to be at Jerusalem on the day of Pentecost*—Because then was the greatest concourse of people.

17 *Sending to Ephesus, he called the elders of the church*—These are called bishops in ver. 28, (overseers in our translation.) Perhaps elders and bishops were the same.

18 *Ye know*—Happy is he who can thus appeal to the conscience of his hearers.

19 *Serving* (See the picture of a faithful servant!) *the Lord*, whose the church is, *with all humility, and with tears, and trials*—These are the attendants. The service is described in the following verses. This humility he recommends to the Ephesians; Eph. iv. 2. His tears are mentioned again, ver. 31.; also 2 Cor. ii. 4; Phil. iii. 18. These passages show the genuine character of St. Paul. Holy tears, from those who seldom weep on account of natural afflictions, are no mean specimen of the efficacy, and a proof of the truth of Christianity. Yet joy is consistent with it. Ver. 24. A person may be sorrowful, yet always rejoicing.

20 *I have preached* publicly, *and taught* from house to house. Else he had not been pure from their blood. For even an

21 Testifying both to Jews and Greeks repentance toward God, and faith in the Lord Jesus Christ.

22 ¶ And now, being bound by the Spirit, I go to Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost testifieth to me in every city, saying that bonds and afflictions await me.

24 But none of these things move me; nor do I count my life precious to myself, so I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now I know that ye all among whom I have conversed, proclaiming the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I *am* pure from the blood of all *men:*

27 For I have not shunned to declare unto you all the counsel of God.

28 Take heed therefore to yourselves, and to the whole flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departure grievous wolves will enter in among you, not sparing the flock.

30 Yea, from among yourselves men will arise speaking perverse things, to draw away disciples after them.

31 Therefore watch, remembering that for three years I ceased not to warn every one, night and day, with tears.

32 ¶ And now, brethren, I commend you to God, and to the word of his grace, who is able to build you up, and to give you an inheritance among all them that are sanctified.

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apostle could not discharge his duty by public preaching only: how much less can an ordinary pastor!

21 *Repentance toward God*—The very first motion of the soul towards God is a kind of repentance.

22 *Bound by the Spirit*—Strongly impelled by him.

23 *Save that*—Only this I know in general; *the Holy Ghost testifieth*—By other persons. Such was God's good pleasure, to reveal these things to him, not immediately, but by the ministry of others.

24 *Nor do I count my life precious*—It adds great force to this and all those scriptures in which the apostles express their contempt of the world, that they were not uttered by persons like Seneca and Antonius, who talked elegantly of despising the world, which in the full affluence of all its enjoyments, but by men who daily endured the greatest calamities, and exposed their lives in proof of their assertions.

25 *Ye shall see my face no more*—He wisely inserts this, that what follows might make the deeper impression.

27 *For I have not shunned*—Otherwise if any had perished, their blood would have been on his head.

28 *Take heed therefore*—I now devolve my care upon you; first *to yourselves*, then *to the flock, over which the Holy Ghost hath made you overseers*—For no man, or number of men can constitute an overseer, bishop, or any other Christian minister. This is the peculiar work of the Holy Ghost. *To feed the church of God*—The believing, loving, holy children of God: *which he hath purchased*—How precious is it then in his sight! *with his own blood*—For it is the blood of the only-begotten Son of God; 1 John i. 7.

29 *Grievous wolves* — From without: namely, false apostles. They had not yet attacked the church at Ephesus.

30 *Yea, from among yourselves men will arise*—Such were the Nicolaitans, of whom Christ complains, Rev. ii. 6. *To draw away disciples*—From the purity of the gospel, and the unity of the body.

31 *I ceased not to warn every one night and day*—This was watching indeed! Who copies after this example?

32 *The word of his grace*—It is the grand channel of it to believers, as well as to unbelievers. *Who is able to build you up*—To confirm and increase your faith, love, and holiness. God can thus build us up, without any instrument. But he does build us up by them. Beware of dreaming that you have less need of teaching after you know Christ than before! *And to give you an inheritance* of eternal glory *among them that are sanctified*—And so made meet for it. A large number of

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, you yourselves know that these hands have ministered to my necessities, and to them that were with me.

35 I have showed you all things, that thus labouring ye ought to help the weak, and to remember the word of the Lord Jesus, that he himself said, It is happier to give than to receive.

36 And having said these things, he kneeled down and prayed with them all.

37 And they all wept sore, and falling on Paul's neck, kissed him.

38 Sorrowing most for that word which he spake, that they should see his face no more. And they conducted him to the ship.

CHAP. XXI.

AND when we were torn away from them, and had set sail, we ran with a straight course to Coos, and the next day to Rhodes, and thence to Patara.

2 And finding a ship passing over to Phenicia, we went aboard and set sail.

3 And coming within sight of Cyprus, and leaving *it* on the left hand, we sailed to Syria, and landed at Tyre; for there the ship was to unload her burden.

4 And finding disciples, we tarried there seven days, who told Paul by the Spirit not to go up to Jerusalem.

5 But when we had finished these days we departed and went our way, and they all attended us out of the

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those Paul knew, and remembered before God.

33 *I have coveted*—Here the apostle begins the other branch of his farewell discourse, like old Samuel (1 Sam. xii. 3,) taking his leave of the children of Israel.

34 *These hands*—Callous, as you see, with labour. Who is he that envies such a bishop as this?

35 *I have showed you*, bishops, by my example *all things;* and this among the rest, *that thus labouring*, so far as the labours of your office allow you time, *ye ought to help the weak*—Those who are disabled by sickness, or bodily infirmity, from maintaining themselves by their own labour. *And to remember* effectually, so as to follow it, *the word which he himself said*—No doubt his disciples remembered many of his words which are not recorded; *It is happier to give*—To be able and willing to make another happy is a richer feast to the giver than to the receiver.

37 *They all wept*—Of old, the best and bravest of men, were easily melted into tears; a thousand instances of which might be produced from many writers. But now notwithstanding the effeminacy which almost universally prevails, we leave those tears to women and children.

38 *Sorrowing most for that word—that they should see his face no more*—What sorrow will be in the great day, when God shall say to all who are found on the left hand, You shall see my face no more!

CHAP. XXI. v. 4. *And when we were torn away from them*—Not without doing violence to the feelings of all.—[*Coos.* An island in the Archipelago, where Hippocrates, the great physician was born, and also Apelles, the famous painter.—*Rhodes*—A noted isle in lesser Asia. Called Rhodes, because vast quantities of roses grew there. It is 120 miles in circumference. A brazen image of Phœbus or Apollo was fixed with its legs so stretched across the harbour that shipping could pass through. It was 150 feet high. The arms of a man could scarcely encompass its thumb. It held a brilliant light in its right hand for the benefit of the shipping. It was executed by *Chares*, in 12 years, and took 720,000 lbs. of brass. It stood 60 years, and was thrown down by an earthquake.]

3 *We landed at Tyre*—That there should be Christians there, was foretold in Ps. lxxxvii. 4. What we read in that Psalm of the Philistines and Ethiopians may be compared with Ch. viii. 40, xxvii. 4.

4 *And finding disciples, we tarried seven days*—To spend the Sabbath with them. *Who told Paul by the Spirit*—That afflictions awaited him at Jerusalem. This was probably what they said by the Spirit. The disciples seemed to understand their prophetic impulse to be an intimation from the Spirit, that Paul, if so minded, might avoid the danger, by not going to Jerusalem.

city, with their wives and children; and kneeling down on the sea-shore, we prayed.

6 And having embraced each other, we took ship, and they returned home.

7 And having finished *our* voyage, we came from Tyre to Ptolemais, and saluting the brethren, we abode with them one day.

8 And the next day we departed and came to Cesarea: and entering into the house of Philip the Evangelist, who was *one* of the seven, we abode with him.

9 And he had four daughters, virgins, who were prophetesses.

10 And as we tarried many days, a certain prophet, named Agabus, came down from Judea:

11 And coming to us he took up Paul's girdle, and binding his own feet and hands, said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man whose girdle this is, and deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we and they of the place besought him not to go up to Jerusalem.

13 But Paul answered, What mean ye, weeping and breaking my heart? I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 ¶ And after these days, we took up our carriages, and went up to Jerusalem.

16 And *some* of the disciples also from Cesarea went with us, and brought us to one Mnason, a Cyprian, an old disciple, with whom we should lodge.

17 ¶ And when we were come up to Jerusalem, the brethren received us gladly.

18 And the next day Paul went in with us to James, and all the elders were present.

19 And having saluted them, he

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7 *Having finished our voyage* from Macedonia, (ch. xx. 6.) *we came to Ptolemais*, a celebrated city on the sea-coast, anciently called Accos. It is now a heap of ruins.

8 *Cesarea*—So called from a stately temple which Herod the great dedicated to Augustus Cæsar. There the Roman governor of Judea generally resided and kept his court. *Philip the Evangelist, one of the seven deacons*—An Evangelist is a preacher of the gospel to those who had never heard it, as Philip had done to the Samaritans, to the Ethiopian eunuch, &c., Ch. viii. 5, 26, 40. It is not unlikely Paul spent the following years preaching in Tyre and Sidon and the heathen cities about Galilee, his house at Cesarea was a convenient situation for that purpose. *We abode with him*—We lodged at his house during our stay at Cesarea.

10 *A certain prophet came*—The nearer the event was, the more express were the predictions which prepared Paul for it.

11 *Binding his own feet and hands*—In the way that malefactors were bound when apprehended, *So shall the Jews bind the man whose girdle this is*—St. Paul's bonds were first foretold at Cesarea, to which he afterwards came in bonds; ch. xxiii. 33.

12 *Both we* (his fellow-travellers) and *they of the place besought him not to go up to Jerusalem*—St. Paul knew that this prediction had the force of a command. They did not know this.

13 *Breaking my heart*—For the apostles themselves were not void of human affections. *I am ready, not only to be bound, but to die*—And to him that is ready for it, the burden is light.

14 *When he would not be persuaded*—This was not obstinacy, but true Christian resolution. We should never be persuaded, either to do evil, or to omit doing any good which is in our power. *Saying, the will of the Lord be done*—Which they were satisfied Paul knew.

15 *We took up our carriages*—Or baggage; which probably went by sea before. They took with them now the alms they were carrying to Jerusalem. Ch. xxiv. 17.

16 *The disciples brought us to one Mnason, a Cyprian, an old disciple*—He was a native of Cyprus, but an inhabitant of Jerusalem, and probably one of the first converts there.

18 *Paul went in with us*, that it might appear we are all of one mind, *to James*—Commonly called the Lord's brother; the

gave them a particular account of those things which God had done among the Gentiles by his ministry.

20 And having heard *it*, they glorified God, and said to him, Thou seest, brother, how many thousands of believing Jews there are, and they are all zealous for the law.

21 But they have been informed concerning thee, that thou teachest the Jews who are among the Gentiles to apostatize from Moses, telling them not to circumcise their children, nor to walk after the customs.

22 What is it therefore? The multitude must needs come together; for they will hear that thou art come.

23 Therefore do this that we say to thee: there are with us four men, who have a vow on them:

24 Take them and purify thyself with them, and be at charges with them, that they may shave their heads: and all will know that there is nothing of those things which they have heard of thee; but *that* thou thyself walkest orderly, keeping the law.

25 As touching the Gentiles that believe, we have written and determined, that they should observe no such thing; save only that they keep themselves from what is offered to idols, and from blood, and from what is strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them, entered into the temple, declaring the accomplishment of the days of purification, till the offering should be offered for every one of them.

27 And when the seven days were about to be accomplished, the Jews that were from Asia seeing him in the temple, stirred up all the multitude, and laid hands on him,

28 Crying out, Men of Israel, help! This is the man that teacheth all men every where against the people, and the law, and this place; yea, and

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only apostle then presiding over the churches in Judea.

20 *They are all zealous for the law*, or the whole Mosaic dispensation. How astonishing is this! Did none of the other apostles know that this dispensation was now abolished? and if they did know and testify this, why not believe them?

21 *Thou teachest the Jews not to circumcise their children, nor to walk after the customs* of the Mosaic law:—So undoubtedly he did, So he wrote to all the churches in Galatia, where were many Jews. Yea, and James had long before assented to Peter, affirming before all the apostles and all the brethren, (ch. xv. 10.) that this law was 'a yoke which neither our fathers nor we are able to bear.' Amazing! that they did not know this! Or if they did, they did not openly testify it at all hazards, to every Jewish convert in Jerusalem.

22 *What is it therefore?*—What is to be done? *The multitude must needs come together*—They will certainly gather together riotously, unless they be pacified.

23 *Therefore*, to obviate their prejudice against thee. *Do this that we say to thee*—Doubtless they meant this advice well: but could Paul follow it in godly sincerity? Was not the yielding so far to the judgment of others, too great a deference to be paid to any mere men?

24 *And all will know—that thou thyself walkest orderly, keeping the law*—Ought he not, without any reverence to man, where the truth of God was so deeply concerned, to have answered, I do not keep the Mosaic law: neither need any of you. Yea, Peter doth not keep the law. And God expressly commanded him not to keep it; ordering him to go in to men uncircumcised, and to eat with them, (ch. xi. 3.) which the law forbids.

26 *Then Paul took the men*—Yielding his own judgment to their advice, which seemed to flow from carnal wisdom; to be what he was not; as if he believed the law still in force. *Declaring*—Giving notice to the priests, that he designed to accomplish *the days of purification*, till all the sacrifices should be offered, as the law required. Num. vi. 13.

27 *And when the seven days were about to be accomplished*—When after giving notice to the priests, they were entering upon the accomplishment of those days. It was toward the beginning of them that Paul was seized. *The Jews from Asia*—Some Jews who came from Asia to the feast.

28 *Against the people*, (the Jewish na-

hath even brought Greeks into the temple, and polluted this holy place.

29 For they had before seen Trophimus the Ephesian, with him in the city, whom they supposed Paul had brought into the temple.

30 And the whole city was moved and the people ran together; and laying hold on Paul, they dragged him out of the temple: and immediately the gates were shut.

31 ¶ And as they went about to kill him, word came to the tribune of the cohort, that all Jerusalem was in an uproar;

32 Who immediately took soldiers and centurions, and ran down to them: and when they saw the tribune and soldiers, they ceased to beat Paul.

33 Then the tribune came near and took him, and commanded *him* to be bound with two chains, and enquired who he was, and what he had done.

34 But some among the multitude cried out one thing, some another; and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 But when he came upon the stairs, he was borne of the soldiers, through the violence of the multitude.

36 For the throng of people followed after, crying, Away with him!

37 And as Paul was about to be brought into the castle, he said to the tribune, May I speak to thee? who said, Canst thou speak Greek?

38 Art not thou that Egyptian, who before these days madest an uproar, and leddest out four thousand murderers into the wilderness?

39 But Paul said, I am a man who am a Jew of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak to the people.

40 And when he had given him leave, Paul standing on the stairs, waved *his* hand to the people: and a great silence being made, he spake to them in the Hebrew tongue, saying,

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tion,) *and the law* (of Moses,) *and this place*, (the temple.) *Yea, and hath even brought Greeks into the temple*—They might come into the outer court. But they imagined Paul had brought them into the inner temple, and had polluted it.

30 *And immediately the gates were shut*—To prevent any further violation of the temple, and Paul's taking sanctuary at the horns of the altar.

31 *And as they went about to kill him*—It was a rule among the Jews, that any uncircumcised person who came into the inner temple, might be stoned without legal process. They judged that Paul who brought such in thither, deserved no better treatment. *Word came to the tribune* A cohort or detachment of soldiers belonging to the Roman legion, which lodged in the adjacent castle of Antonia, were stationed on feast days near the temple, to prevent disorder. Lysias was not present when the tumult began. Probably he was the oldest Roman tribune (or colonel) then at Jerusalem. And as such he was the commanding officer of the legion quartered at the castle.

33 *Then the tribune*, having made his way through the multitude, *came near and took him*—How many great ends of providence were answered by this imprisonment! It was not only a means of preserving his life, after suffering severely for worldly prudence, but gave him an opportunity of preaching the gospel safely, in spite of all the tumult; (ch. xxii. 22.) and in those places, to which otherwise he could have had no access. Ver. 40. *Bound with two chains*—As some notorious offender. Thus the prophecy of Agabus was fulfilled, though by the hands of a Roman.

35 *When he came upon the stairs*—The castle Antonia was situate on a rock fifty cubits high, at that corner of the outward temple where the western and northern porticoes joined, to each of which there were stairs descending from it.

37 *As Paul was about to be brought into the castle*—The wisdom of God taught him to make use of that very time and place.

38 *That Egyptian*—Who came into Judea when Felix was governor there. Calling himself a prophet, he drew many people after him, through the wilderness, to mount Olivet, promising that the walls of the city should fall down before them. But Felix marching out of Jerusalem against him, his followers quickly dispersed; many of whom were taken or slain; but he made his escape.

CHAP. XXII.

BRETHREN, and fathers, hear ye now my defence unto you.

2 (And when they heard that he addressed them in the Hebrew tongue, they kept the more silence: and he saith)

3 I am verily a Jew, born at Tarsus in Cilicia, but brought up in this city, at the feet of Gamaliel, accurately instructed in the law of our fathers, and was zealous toward God, as ye are all this day.

4 And I persecuted this way to the death, binding and delivering into prisons both men and women:

5 As likewise the high priest is my witness, and all the estate of the elders: from whom also I received letters to the brethren, and went to Damascus to bring them who were there bound to Jerusalem, to be punished.

6 But as I journeyed and drew near to Damascus, about noon, suddenly there shone from heaven a great light round about me.

7 And I fell to the ground, and heard a voice saying to me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said to me, I am Jesus of Nazareth whom thou persecutest.

9 And they that were with me saw the light, and were terrified; but they did not hear the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said to me, Rise, and go to Damascus, and there it shall be told thee of all things which are appointed thee to do.

11 And as I could not see for the glory of that light, being led by the hand by them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt *there;*

13 Coming to me, stood and said to me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fa-

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40 *In the Hebrew tongue*—That dialect of it, which was then commonly spoken at Jerusalem, the Chaldæo-Syriac.

CHAP. XXII. v. 1, *Hear ye now my defence*—Which they could not hear before for the tumult.

3 *I am verily*—This defence answers all that is objected, ch. xxi. 28. In this ch. mention is made of the person of Paul, so in ver. 3.; of 'the people and the law,' ver. 3, 5, 12.; of 'the temple,' ver. 27.; of 'teaching all men,' ver. 15—21; and of the truth of this doctrine, ver. 6. But he speaks nervously, in few words, as the time was short. *Brought up at the feet of Gamaliel*—The scholars sat on low seats, or upon mats on the floor, at the feet of their masters, whose seats were raised high. *Accurately instructed*—The learning which Paul had received, was once the matter of his boasting and confidence. Unsanctified learning 'made his bonds strong,' and furnished him with arguments against the gospel. Yet when the grace of God had changed his heart, and turned his accomplishments into another channel, he was a fitter instrument to serve God in the propogation and defence of Christianity.

4 *And I persecuted this way*—With the same zeal that you do now. *Binding both men and women*—How much better was his state, now he was bound himself!

5 *The high priest is my witness*—Is able to testify. *The brethren*—Jews. So this title was not peculiar to the Christians.

6 *About noon*—All was done in the face of the sun. *A great light shone*—By whatever method God reveals himself to us, we shall have everlasting cause to recollect it with pleasure. Especially when he has gone in any remarkable manner out of his common way, for his gracious purpose. If so, we should often dwell on circumstances, and be always ready to recount those wonders of power and love, for the encouragement and instruction of others.

9 *They did not hear the voice*—Distinctly; but only a confused noise.

12 *A devout man according to the law*—A truly religious person: and though a believer in Christ, yet a strict observer of the law of Moses.

thers hath chosen thee, to know his will, and see that Just One, and hear the voice of his mouth.

15 For thou shalt be his witness to all men of what thou hast seen and heard.

16 And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17 And when I was returned to Jerusalem, and was praying in the temple, I was in a trance;

18 And saw him saying to me, Make haste and depart quickly out of Jerusalem; for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned, and beat in every synagogue them that believed on thee:

20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting to his death, and kept the garments of them that slew him.

21 But he said to me, Depart; for I will send thee far off to the Gentiles.

22 ¶ And they heard him to this word, and *then* lifted up their voice and said, Away with such a fellow from the earth; for it is not fit that he should live.

23 And as they cried out, and rent their garments, and cast dust into the air,

24 The tribune commanded him to be brought into the castle, and ordered him to be examined by scourging, that he might know for what cause they cried so against him.

25 And as they were binding him with thongs, Paul said to the centurion that stood by, Is it lawful for you to scourge a Roman even uncondemned?

26 The centurion hearing *it*, went and told the tribune, saying, Consider what thou art about to do: for this man is a Roman.

27 Then the tribune came and said to him, Tell me, art thou a Roman? He said, Yea.

28 And the tribune answered, I purchased this freedom with a great

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16 *Be baptized, and wash away thy sins*—Baptism administered to real penitents is both a means and a seal of pardon. Nor did God ordinarily in the primitive church bestow this on any, unless through this means.

17 *When I was returned to Jerusalem*, from Damascus, *and was praying in the temple*—It appears that he still paid the temple its due honour, as the house of prayer. *I was in a trance*—Perhaps he might stand all the time, so that any who were near him would hardly discern it.

18 *And I saw him* (Jesus) *saying to me Depart quickly out of Jerusalem*—Because of the snares laid for thee, and in order to preach where they will hear.

19 *And I said*—It is not easy for a servant of Christ, who is deeply impressed with divine truths, to imagine to what a degree men can harden their hearts against them. He is often ready to think with Paul, it is impossible for any to resist such evidence. But experience makes him wiser, and shows that wilful unbelief is proof against all truth and reason.

20 *When the blood of thy martyr, Stephen was shed, &c.*—A real convert still retains the remembrance of his former sins. He confesseth them, and is humbled for them, all the days of his life.

22 *And they heard him to this word*—Till he began to speak of his mission to the Gentiles, and this too in such a manner as implied that the Jews were in danger of being cast off.

23 *They rent their garments*—In token of indignation and horror at this pretended blasphemy, *and cast dust into the air*—Through rage, and as a sign of contempt, and execration.

25 *And as they*, the soldiers ordered by the tribune, *were binding him with thongs*—A freeman of Rome might be bound with a chain and beaten with a staff; but he might not be scourged, or beaten with rods: *Paul said to the centurion*—The captain who stood by to see the orders of the tribune executed.

26 *Consider what thou art about to do: for this man is a Roman*—Yea, there was a stronger reason to consider: for this man was a servant of God.

28 *But I was free born*—Not barely as being born at Tarsus; for it was not a Roman colony. But probably his father or some of his ancestors had been made freemen of Rome for some military service.

sum of money. And Paul said, But I was *free* born.

29 Then they who were going to examine him, immediately departed from him; and the tribune was afraid, after he knew he was a Roman, because he had bound him.

30 ¶ And on the morrow, desiring to know the certainty, what he was accused of by the Jews, he loosed him from *his* bonds, and commanded the chief priests and all the council to come; and bringing Paul down, set him before them.

CHAP. XXIII.

AND Paul earnestly beholding the council, said, Brethren, I have lived in all good conscience before God till this day.

2 And Ananias the high priest commanded them that stood by to smite him on the mouth.

3 Then said Paul to him, God is about to smite thee, thou whited wall. For sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law?

4 But they that stood by, said, Revilest thou God's high priest?

5 Then said Paul, I was not aware, brethren, that it was the high priest; for it is written, (*a*) Thou shalt not revile the ruler of the people. (*a*) Ex. xxii. 28.

6 But Paul perceiving that the one part were Sadducees, and the other Pharisees, cried out in the council, Brethren, I am a Pharisee, the son of a Pharisee; for the hope of the resurrection of the dead am I called in question.

7 And when he had said this, there arose a contention between the Phari-

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Learn that we are under no obligation as Christians, to give up our civil privileges, [which we are to receive and prize as the gift of God] to every insolvent invader. In a thousand circumstances, gratitude to God, and duty to men, will oblige us to insist upon them, and strive to transmit them improved, rather than impaired, to posterity.

CHAP. XXIII. v. 1. *And Paul earnestly beholding the council*—Professing a clear conscience by his countenance; and also waiting to see if any was minded to ask him any question, *said, I have lived in all good conscience before God till this day*—He speaks of the time since he became a Christian. For none questioned him concerning what he had been before. And even in his unconverted state, though he was in error, yet he had acted from conscience *before God*—Whatever men may think of men.

2 [*Smite him on the mouth*—It is customary in the East, especially in Persia, for magistrates, and others, to order this treatment when the criminal says any thing which does not please them. The blow is inflicted with the heal of a shoe, which often causes blood to flow, and sometimes even breaks the teeth. This is regarded as a grievous and cruel indignity.]

3 *Then said Paul,* (by a sudden prophetic impulse,) *God is about to smite thee, thou whited wall*—Fair without; but filthy within. And he might well be so termed, for perpetrating this outrage, while gravely sitting on the tribunal of justice; and for rapaciously defrauding the priests of their legal subsistence, which caused some of them to perish through want. And God smote him; for about five years after this, his house being reduced to ashes, in a tumult begun by his son, he was besieged in the royal palace: where having hid himself in an aqueduct, he was dragged out and miserably slain.

5 *I was not aware that it was the high priest*—[For he had been long absent from Jerusalem, changes had taken place in the office. Ananias had been dispossessed of his office as high priest, and Jonathan succeeded him. On the death of Jonathan, Ananias again assumed the office but without proper authority; so that really he was not the high priest—Paul knew not who he was, and God's Spirit suddenly led him to denounce the Divine displeasure against him. He conceded that an upright ruler should be respected; but he did not recall his prophetic denunciation in this case, nor make any apology for uttering it.]

6 *I am a Pharisee, the son of a Pharisee; for the hope of the resurrection of the dead am I called in question*—So he was in effect, although not formally or explicitly.

sees and the Sadducees; and the multitude was divided.

8 For the Sadducees say, there is no resurrection, neither angel nor spirit; but the Pharisees confess both.

9 And there was a great clamour: and the Scribes of the Pharisees' side arising, contended, saying, We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And as a great disturbance arose, the tribune, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and pluck him from among them, and bring him into the castle.

11 ¶ And the night following, the Lord standing by him, said, Be of good courage, Paul: for as thou hast testified the things concerning me at Jerusalem, so thou must testify at Rome also.

12 And when it was day, some of the Jews entering into a conspiracy, bound themselves by a curse, saying, that they would neither eat nor drink till they had killed Paul.

13 And there were more than forty, who had made this confederacy.

14 And they came to the chief priests and elders, and said, We have bound ourselves by a solemn curse, not to taste any thing, till we have killed Paul.

15 Now therefore ye with the council signify to the tribune, that he bring him down to you to-morrow, as though ye would more accurately know the things concerning him: and we, before he come near, are ready to kill him.

16 But Paul's sister's son, hearing of their lying in wait, came, and entering into the castle, told Paul.

17 And Paul calling to him one of the centurions, said, Conduct this young man to the tribune; for he hath something to tell him.

18 So he took and brought him to the tribune, and said, Paul the prisoner, calling me to him, desired me to bring this young man to thee, who hath something to tell thee.

19 And the tribune taking him by the hand, and going aside privately, asked, What is it thou hast to tell me?

20 And he said, The Jews have agreed to ask thee to bring down Paul to-morrow, to the council, as if they

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8 *The Pharisees confess both*—Both the resurrection, and the existence of angels and separate spirits.

9 *And the Scribes of the Pharisees' side arising*—Every sect contains both learned and unlearned. The former used to be the mouth of the party. *If a spirit*—St. Paul in his speech from the stairs had affirmed, that Jesus, whom they knew to have been dead, was alive, and that he had 'spoken to him' from heaven, and in a vision. So they add nothing; only they construe it in their own way, putting an angel or spirit for Jesus.

11 *And the night following, the Lord Jesus*—What Paul had before purposed in spirit (ch. xix. 21.) God now in due time confirms. A similar declaration is made by an angel, ch. xxii. 23. And from ch. xxiii., the sum of this book turns on the testimony of Paul to the Romans. How would the defenders of St. Peter's supremacy triumph, could they find but half as much ascribed to him! *Be of good courage, Paul*—As he laboured amid great persecutions, he had extraordinary assurances of Divine assistance. *Thou must testify*—Special promises are usually given when things appear desperate. *At Rome also*—Danger is nothing in the eyes of God: all hinderances further his work. A promise of what is afar off, implies all that necessarily lies between. Paul shall testify at Rome; therefore he shall come to Rome; he shall escape the Jews, the sea, the viper.

12 *Some of the Jews bound themselves*—Such execrable vows were not uncommon among the Jews. And if they were prevented from accomplishing what they had vowed, it was an easy matter to obtain absolution from the Rabbies.

15 *Now therefore ye*—Which they never scrupled at all, as not doubting, but they were doing God service.

17 *And Paul*—Though he had an express promise of it from Christ, was not to neglect any proper means of safety.

19 *And the tribune taking him by the hand*—In a mild, condescending way. Lysias conducted this whole affair with great integrity, humanity, and prudence.

would enquire something concerning him more accurately.

21 But do not yield to them; for there are more than forty of them lie in wait, who have bound themselves with a curse, neither to eat nor drink till they have killed him; and now are they ready, expecting a promise from thee.

22 So the tribune dismissed the young man, having charged *him*, Tell no man that thou hast discovered these things unto me.

23 And having called to him two of the centurions, he said, Prepare two hundred soldiers to go to Cesarea, and seventy horsemen, and two hundred spearmen, by the third hour of the night.

24 And provide beasts to set Paul upon, and conduct *him* safe to Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias to the most excellent governor Felix, greeting.

27 As this man was seized by the Jews, and about to be killed by them, I came with the soldiery and rescued him, having learned that he was a Roman.

28 And desiring to know the crime of which they accused him, I brought him before the council:

29 Whom I found to be accused concerning questions of their law, but to be charged with nothing worthy of death, or of bonds.

30 And when it was shown me that an ambush was about to be laid for the man by the Jews, I immediately sent *him* to thee, commanding his accusers also to say before thee what they have against him. Farewell.

31 ¶ The soldiers therefore taking Paul, as it was commanded them, brought *him* by night to Antipatris.

32 On the morrow they returned to the castle, leaving the horsemen to go with him;

33 Who entering into Cesarea, and delivering the letter to the governor, presented Paul also before him.

34 And having read *it*, he asked of what province he was; and being informed that he was of Cilicia,

35 I will give thee, said he, a thorough hearing, when thy accusers also are come. And he commanded him to be kept in Herod's palace.

CHAP. XXIV.

AND after five days, Ananias the high priest came down with the elders, and a certain orator, *named* Tertullus; who appeared before the governor against Paul.

2 And he being called, Tertullus began to accuse *him*, saying, Seeing we enjoy great peace through thee, and that very worthy deeds are done to this nation by thy prudence always, and in all places;

3 We accept *it*, most excellent Felix, with all thankfulness.

4 But that I may not trouble thee

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24 *Provide beasts*, if a change should be necessary, *to set Paul upon*—So we read of his riding once; but not by choice. [*Felix the governor*—He was the brother of Pallas the favourite of the Roman Emperor, Claudias, and it was through his influence he was made governor of Judea. Felix was one of the worst of men.]

27 *Having learned that he was a Roman*—True; but not before he rescued him. Here he uses art.

31 *Antipatris*—Antipatris was about thirty-eight miles north-west of Jerusalem. Herod the Great rebuilt it, and gave it this name, in honour of his father Antipater. Cesarea was nearly seventy miles from Jerusalem, and about thirty from Antipatris.

35 *In Herod's palace*—This palace and court was built by Herod the Great. Probably a tower belonging to it might be used for a kind of state prison.

CHAP. XXIV. v. 1. *Ananias;* he spared no trouble on the occasion, *with* several of *the elders*—Members of the Sanhedrim.

2 *Tertullus began*—A speech how different from St. Paul's! which is true, modest, and without flattery. Felix was a most infamous character, and a plague to all the provinces over which he presided.

farther, I beseech thee of thy clemency to hear us a few words.

5 For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes:

6 Who hath also attempted to profane the temple; whom we seized, and would have judged according to our law.

7 But Lysias the tribune coming upon us, with great violence took him away out of our hands,

8 Commanding his accusers to come to thee, whereby thou mayest thyself, on examination, take knowledge of all these things of which we accuse him.

9 And the Jews also assented, saying that these things were so.

10 ¶ Then Paul, after the governor had made a sign to him to speak, answered, Knowing thou hast been for several years a judge to this nation, I cheerfully answer for myself:

11 As thou mayest know, that it is but twelve days since I went up to worship at Jerusalem.

12 And they neither found me disputing with any man in the temple, nor making an insurrection among the multitude, either in the synagogues or in the city.

13 Nor can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets;

15 Having hope in God that there shall be a resurrection of the dead, both of the just and of the unjust, which they themselves also expect.

16 And for this cause do I also exercise myself to have always a conscience void of offence towards God and towards men.

17 Now after several years I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from

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4 *But that I may not trouble thee any farther*—By trespassing either on thy patience or modesty. The eloquence of Tertullus was as bad as his cause: a lame introduction, a lame transition, and a lame conclusion! Did not God confound the orator's language?

10 *Knowing for several years thou hast been a judge over this nation*—And so not ignorant of our religious rites and customs, and therefore more capable of understanding and deciding a cause of this nature. There was no flattery in this. It was a plain fact. He governed Judea six or seven years. *I answer for myself*—His answer corresponds with the three articles of Tertullus's charge—sedition, heresy, profanation of the temple. He suggests that he had not been long enough at Jerusalem to form a party and attempt an insurrection: [for it was but twelve days since he came up thither; five of which he had been at Cesarea (ver. 1.) one or two in his journey thither and most of the rest he had been confined at Jerusalem.] And he challenges them to produce any evidence of such practices. Ver. 11—13. As to the second, he confesses himself a Christian; but maintains this to be a religion perfectly agreeable to the law and the prophets, and deserving a fair reception. Ver. 14—16. And as for profaning the temple, he says, that he behaved there in a most peaceful manner, so that his innocence had been manifest even before the Sanhedrim, where the authors of the tumult durst not appear against him.

14 *After the way which they call heresy*—This appellation St. Paul corrects. Not that it was an odious word, but not honourable enough. A party or sect (so the word signifies) is formed by men. This way was prescribed by God. The apostle had now said what was sufficient for his defence; he next makes an ingenuous confession of his faith in this verse, his hope in the next, his love in the 17th. *So worship I the God of my fathers*—This was a very proper plea before a Roman magistrate, as it proved that he was under the protection of the Roman laws, since the Jews were so; whereas, had he introduced the worship of new gods, he would have forfeited that protection. *Believing all things which are written* concerning the Messiah.

15 *Both of the just and of the unjust*—

Asia found me purifying in the temple, neither with multitude nor with tumult;

19 Who ought to have been present before thee, and to accuse *me*, if they had any thing against me.

20 Or let these themselves say what crime they fouud in me, when I stood before the council.

21 Unless *it* be concerning this one word, that I cried, standing among them, Touching the resurrection of the dead, (*b*) I am called in question by you this day. (*b*) Ch. xxiii. 6.

22 ¶ And when Felix heard these things, he put them off, saying, After I have been more accurately informed concerning this way, when Lysias the tribune cometh down, I will take full cognizance of your affair.

23 And he commanded the centurion to keep him, and let *him* have liberty, and to hinder none of his friends from ministering to him.

24 And after some days Felix coming with Drusilla his wife, who was a Jewess, sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned concerning justice, temperance, and the judgment to come, Felix trembled, and answered, Go thy way for this time: when I have a convenient season, I will call for thee.

26 And he hoped also that money would have been given him by Paul; and therefore he sent for him the oftener, and discoursed with him.

27 But after two years Felix was succeeded by Porcius Festus: and

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In a public court, this was peculiarly proper to be observed.

16 *For this cause* (with a view to this) *do I also exercise myself* as well as they.

19 *Who ought to have been present before thee*—But the world never commits greater blunders against its own laws, than when it is persecuting the children of God.

21 *Unless* they think me blameable *for this one word*—Which nevertheless was the real truth.

22 *After I have been more accurately informed*—Which he afterwards was: and he doubtless (as well as Festus and Agrippa) transmitted a full account of these things to Rome.

23 *He commanded the centurion to let him have liberty*—To be only a prisoner at large. Hereby the gospel was spread more and more: not to the satisfaction of the Jews. But they could not hinder it.

24 *And after* Paul had been kept *some days* in this gentle confinement at Cesarea, *Felix*, who had been absent, *coming* thither again, *with Drusilla his wife*—The daughter of Herod Agrippa, one of the finest women of that age. Felix enticed her to forsake her husband, Azzizus, king of Emessa, and to be married to himself, though a heathen. She was afterwards, with a son by Felix, consumed in an eruption of mount Vesuvius. *Concerning the faith in Christ*—That is, the doctrine of Christ.

25 *And as he reasoned of justice, temperance, &c.*—This was the only effectual way of preaching Christ to an unjust, lewd judge. *Felix trembled*—How happily might this conviction have ended, had he been careful to pursue the views which were then opening upon his mind! But, like thousands, he deferred the consideration of these things to *a more convenient season*. A season which, alas! never came. For though he heard again, he was terrified no more.

But we do not find Drusilla, though a Jewess, thus alarmed. She had been used to hear of a future judgment: perhaps too she trusted that she was a daughter of Abraham, or to the expiation of the law, and so was proof against the convictions of her husband, though a heathen. Let us guard against such false dependencies as stifle those convictions produced in us by the faithful preaching of the word of God. Let us repel those messengers of Satan who appear as angels of light, who would teach us to reconcile the hope of salvation with a corrupt heart, and unholy life. *Go thy way for this time*—O how will every lost soul lament his having neglected such a time as this!

26 *He hoped also*—So then, when he heard, his eye was not single. No marvel then that he profited nothing by Paul's discourses. *That money would be given*—By the Christians, for the liberty of so able a minister. Waiting for this, Felix fell short of the treasure of the gospel.

27 *But after two years'* imprisonment

Felix, desiring to gratify the Jews, left Paul bound.

CHAP. XXV.

NOW when Festus was come into the province, after three days he went up from Cesarea to Jerusalem.

2 Then the high priest and the chief of the Jews appeared before him against Paul, and besought him.

3 Begging favour against him, that he would send for him to Jerusalem, lying in wait to kill him by the way.

4 But Festus answered, that Paul was kept at Cesarea, and that he himself would depart *thither* shortly.

5 Therefore let those of you, said he, who are able, go down with me and accuse the man, if there be any *wickedness* in him.

6 And having tarried among them not more than eight or ten days, he went down to Cesarea; and the next day, sitting on the judgment-seat, he commanded Paul to be brought.

7 And when he was come, the Jews who had come down from Jerusalem, stood round about *him*, bringing many and heavy accusations against Paul, which they were not able to prove:

8 While he answered for himself, Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I offended at all.

9 But Festus desiring to gratify the Jews, answered Paul, and said, Art thou willing to go up to Jerusalem, and there be judged before me concerning these things?

10 Then said Paul, I am standing at Cæsar's judgment-seat, where I ought to be judged: I have done no wrong to the Jews, as thou also very well knowest.

11 For if indeed I have done wrong, and have committed any thing worthy of death, I refuse not to die: but if there is nothing of the things whereof these accuse me, no man can give me up to them. I appeal to Cæsar.

12 Then Festus, having conferred with the council, answered, Hast thou appealed to Cæsar? To Cæsar shalt thou go.

13 ¶ And after certain days king Agrippa and Bernice came to Cesarea, to salute Festus.

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of Paul, *Felix left Paul bound*—Thus men of the world, to gratify one another, stretch forth their hands to the things of God! Yet the wisdom of Felix did not profit him, nor satisfy the Jews. Their accusations followed him to Rome, and had ruined him, but for the interest which his brother Pallas had with Nero.

CHAP. XXV. v. 2. *Then the high priest, &c., appeared against Paul*—In so long a time their rage was not cooled. So much louder a call had Paul to the Gentiles.

4 *But Festus answered*—So Festus' care to preserve the imperial privileges was the means of preserving Paul's life. By what invisible springs does God govern the world! With what silence, and yet with what wisdom and energy!

5 *Let those of you who are able*—Who are best able to undertake the journey, and to manage the cause. *If there be any wickedness in him*—So he does not pass sentence before he hears the cause.

6 *Not more than ten days*—A short space for a new governor to stay at such a city as Jerusalem. He could not with any convenience have heard and decided the cause of Paul within that time.

7 *Bringing many accusations*—When many accusations are heaped together, frequently not one of them is true.

8 *While he answered*—To a general charge a general answer was sufficient.

9 *Art thou willing to go up to Jerusalem*—Festus could have ordered this, without asking Paul. But God secretly overruled the whole, that he might have an occasion of appealing to Rome.

11 *I am standing at Cæsar's judgment-seat*—All the courts of the Roman governors were held in the name of the emperor, and by commission from him. *No man can give me up*—He expresses it modestly; Even *thou* canst not. *I appeal to Cæsar.* Which any Roman citizen might do, before sentence was passed.

12 *The council*—It was customary for a considerable number of persons of distinction to attend the Roman governors. These constituted a kind of council, with whom they frequently advised.

13 *Agrippa* (The son of Herod Agrippa,

14 And when they had been there many days, Festus declared the case of Paul to the king, saying, there is a certain man left prisoner by Felix,

15 About whom, when I was at Jerusalem, the chief priests and elders of the Jews appeared before *me*, desiring judgment against him.

16 To whom I answered, It is not the custom of the Romans to give up any man till he that is accused have the accusers face to face, and have liberty to make his defence, touching the crime laid to his charge.

17 When therefore they were come hither, I without any delay sat on the judgment-seat the next day, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought no accusation of such things as I supposed;

19 But had certain questions against him, relating to their own religious worship, and about one Jesus that was dead, whom Paul affirmed to be alive.

20 And as I doubted of such manner of questions, I asked if he would go to Jerusalem, and there be judged concerning these matters?

21 But Paul appealing to be kept for the hearing of Augustus, I commanded him to be kept till I could send him to Cæsar.

22 Then Agrippa said to Festus, I would also hear the man myself. And he said, To-morrow thou shalt hear him.

23 ¶ And on the morrow, when Agrippa was come, and Bernice, with great pomp, and were entered into the place of audience, with the tribunes and principal men of the city, at the command of Festus, Paul was brought forth.

24 And Festus said, King Agrippa, and all ye who are present with us, ye see this man, about whom all the multitude of the Jews have pleaded with me, both at Jerusalem and here, crying out that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and he had himself appealed to the emperor, I determined to send him:

26 Of whom I have nothing certain to write to *my* lord; wherefore I have brought him before you, and especially before thee, O king Agrippa, that after examination taken, I may have somewhat to write.

27 For it seemeth to me unreasonable, to send a prisoner, and not to signify also the crimes *alleged* against him.

CHAP. XXVI.

THEN Agrippa said to Paul, It is permitted thee to speak for thy-

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ch. xii. 1.) *and Bernice*, his sister, with whom he lived in scandalous familiarity. This was the person whom Titus Vespasian so passionately loved that he would have made her empress, but for the murmurs of the Romans.

15 *Desiring judgment against him*—As upon a previous conviction, which they falsely pretended.

16 *It is not the custom of the Romans*—How excellent a rule, to condemn no one unheard! A rule, which, as it is common to all nations (courts of inquisition excepted) so it ought to direct our affairs, in public and private life.

18 *Such things as I supposed*—From their passion and vehemence.

19 *But had certain questions*—How coldly does he mention the things of the greatest importance! *And about one Jesus*—Thus does Festus speak of him to whom every knee shall bow! *Whom Paul affirmed to be alive*—Was this a doubtful question? But why, O Festus, didst thou doubt concerning it? Only because thou didst not search into the evidence of it. Or that evidence might have opened till it had grown into full conviction, and thy illustrious prisoner have led thee into the glorious liberty of the children of God.

23 *With the tribunes and principal men of the city*—The chief officers, both military and civil.

CHAP. XXVI. v. 1. *And Paul stretching forth his hand*—Chained as it was: a decent expression of his own earnestness, and proper to engage the attention of his hearers: *answered for himself*—Not only

self. And Paul stretching forth his hand, made his defence.

2 I think myself happy, king Agrippa, that I am this day to make my defence before thee, concerning all those things whereof I am accused by the Jews,

3 Who art well acquainted with all the customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 ¶ The manner of my life from my youth which was from the beginning among my own nation at Jerusalem, all the Jews know;

5 Who knew me from the first, (if they would testify) that I lived a Pharisee, after the strictest sect of our religion.

6 And now I stand in judgment, for the hope of the promise made by God to our fathers:

7 To which our twelve tribes, worshipping continually, night and day, hope to attain: concerning which hope, king Agrippa, I am accused by the Jews.

8 What! is it judged by you an incredible thing, that God should raise the dead?

9 I indeed thought myself, that I ought to do many things contrary to the name of Jesus of Nazareth:

10 Which also I did in Jerusalem; and having received authority from the chief priests, I shut up many of the saints in prisons, and when they were killed I gave my vote against *them*.

11 And frequently punishing them in all the synagogues, I compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even to foreign cities.

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refuting the accusations of the Jews, but enlarging upon the faith of the gospel.

2 *King Agrippa*—There is a peculiar force in thus addressing a person by name. Agrippa felt this.

3 *Who art well acquainted* (Festus was not) *with the customs*, in particular matters *and questions*. This word, Festus had used in the absence of Paul (ch. xxv. 19.) who by the divine leading repeats and explains it. Agrippa had enjoyed peculiar advantages for an accurate knowledge of Jewish customs and questions, from his education under his father Herod, and his long abode at Jerusalem.

Nothing can be imagined more suitable or more graceful than this oration before Agrippa: in which the seriousness of the Christian, the boldness of the apostle, and the politeness of the gentleman and the scholar, appear in a most beautiful contrast, or most happy union.

4 *From my youth, which was from the beginning*—That is, which was from the beginning of my youth.

5 *If they would testify*--But they would not; for they knew what weight his former life must add to his present testimony.

6 *And now*—This and ver. 7, 8, form a parenthesis, and show that what the Pharisees rightly taught concerning the resurrection, Paul also asserted at this day. The 9th verse is connected with the 5th. For Pharisaism compelled him to persecute. *For the hope of the promise* of the resurrection. So it was in effect. For unless Christ had risen, there could have been no resurrection of the dead. And it was chiefly for testifying the resurrection of Christ, that the Jews still persecuted him.

7 *Our twelve tribes*—For a great part of the ten tribes also had at various times returned from the east to their own country. James i. 1; 1 Pet. i. 1. *Worshipping continually, night and day*—That is, this is what they aim at in all their public and private worship.

8 *Is it judged by you an incredible thing*—It was by Festus, (ch. xxv. 19.) to whom Paul answers, as if he had heard him discourse.

9 *I thought*, when I was a Pharisee, *that I ought to do many things*—Which he now enumerates.

10 *I shut up many of the saints*—Men not only innocent, but good, just, holy. *I gave my vote against them*—That is, I joined with those who condemned them. Perhaps the chief priests did also give him power to vote on these occasions.

11 *I compelled them* (some of them) *to blaspheme*—This is the most dreadful of all. He spake it with sighs, perhaps tears. Repent, ye enemies of the gospel! O dreadful punishment of those who compel, like Saul, but do not repent like him!

13 *O king*—Most seasonably in the

12 (*c*) Whereupon as I was going to Damascus, with authority and commission from the chief priests,

13 At mid-day, O king, I saw in the way, a light from heaven, above the brightness of the sun, shining round me and them that journeyed with me. (*c*) Acts ix. 2.

14 And when we were all fallen down to the earth, I heard a voice saying to me in the Hebrew tongue, Saul, Saul, why persecutest thou me? *It is* hard for thee to kick against the goads.

15 And I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest.

16 But rise and stand upon thy feet; for I have apeared to thee for this purpose, to ordain thee a minister and a witness, both of the things which thou hast seen, and of those in which I will appear to thee,

17 Delivering thee from the people, and the Gentiles, to whom I now send thee.

18 To open their eyes, that they may turn from darkness to light, and from the power of Satan to God; that they may receive through faith which is in me, forgiveness of sins, and an inheritance among them that are sanctified.

19 From that time, O king Agrippa, I was not disobedient to the heavenly vision.

20 But first to them at Damascus and at Jerusalem, and through all the country of Judea, and *then* to the Gentiles, I declared that they should repent and turn to God, doing works worthy of repentance.

21 For these things the Jews seizing me in the temple, attempted to kill me with their own hands.

22 But having obtained help from God, I continue till this day, testifying both to small and great, saying nothing but what both the prophets and Moses have declared should be;

23 That Christ having suffered, and being the first who rose from the dead, should show light to the people and to the Gentiles.

24 And as he was thus making his defence, Festus said with a loud voice,

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height of the narration, does he thus fix the king's attention. *Above the brightness of the sun*—And no marvel: for what is the brightness of this created sun to the Sun of Righteousness, 'the brightness of the Father's glory?'

14 *In the Hebrew tongue*—St. Paul was not now speaking in Hebrew: when he was, ch. xxiii. 7, he did not add, In the Hebrew tongue. Christ used this tongue both on earth and from heaven.

17 *Delivering thee from the people* (the Jews) *and the Gentiles; to whom* (both Jews and Gentiles) *I now send thee*—Paul gives them to know that the liberty he enjoys, even in bonds, was promised to him, as well as his preaching to the Gentiles. *I*, denotes the authority of the sender; *now*, the time whence his mission was dated: for his conversion and apostleship commenced at this moment.

18 *To open*—He opens them who sends Paul; and he does it by Paul who is sent: *their eyes*—Both of the Jews and Gentiles: *that they may turn*—Through the power of the Almighty, from their spiritual darkness to the light of divine knowledge and holiness, *and from the power of Satan*, who now holds them in the power of sin, guilt, and misery, to the love and happy service of God; *that they may receive through faith*--Pardon, holiness, and everlasting glory.

19 *From that time*, having received power to obey, *I was not disobedient*—I did obey, I used that power, Gal. i. 16. So that even this grace, whereby St. Paul was influenced, was not irresistible.

20 *I declared*, from that hour to this, both to Jew and Gentile, *that they should repent*—This repentance is previous both to inward and outward holiness.

21 *For these things*—The apostle now applies all that he had said.

22 *Having obtained help from God*—When all other help failed, God sent the Romans from the castle, and so fulfilled the promise he had made, ver. 17.

24 *Festus said, Paul, thou art beside thyself*—To talk of men's rising from the dead, and of a Jew's enlightening his own nation, and the polite and learned Greeks and Romans! Nay, Festus, it is thou that art beside thyself; that strikest quite wide of the mark. And no wonder; the grace that acted in him he did not see:

Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most excellent Festus, but utter the words of truth and sobriety.

26 For the king knoweth of these things; to whom also I speak with freedom: for I am persuaded none of these things are hidden from him: for this was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God that not only thou, but likewise all that hear me, were this day both almost and altogether such as I am, except these bonds.

30 ¶ And as he said this, the king rose up, and the governor, and Bernice, and they that sat with them.

31 And as they were going away, they spake one to another, saying, This man doth nothing worthy of death or of bonds.

32 And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

CHAP. XXVII.

AND when it was determined to sail into Italy, they delivered Paul, and certain other prisoners, to a centurion named Julius, of the Augustan cohort.

2 And going aboard a ship of Adramyttium, that was to sail by the coasts of Asia, we set sail; Aristar-

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and therefore he took all this ardour which animated the apostle for a mere fit of learned frenzy.

25 *I am not mad, most excellent Festus*—The style of a Roman proprætor. How inexpressibly beautiful is this reply! How strong! yet, how decent and respectful! Madmen seldom call men by their names, and titles of honour. Thus also St. Paul refutes the charge. *But utter the words of truth and sobriety*—The very reverse of madness. And both these remain, even when the men of God act with the utmost vehemence.

26 *For the king knoweth of these things*—St. Paul having refuted Festus, pursues his purpose; returning naturally step by step, from Festus to Agrippa. *To whom I speak with freedom*—This freedom was probably one circumstance which Festus accounted madness.

27 *King Agrippa, believest thou the prophets*—He that believes these, believes Paul, yea, and Christ. The apostle comes close to his heart. What did Agrippa feel when he heard this? *I know that thou believest*---Here Paul lays so fast hold on the king, that he can scarcely make any resistance.

28 *Almost thou persuadest me to be a Christian*---See here, Festus altogether a heathen, Paul altogether a Christian, Agrippa halting between both. Poor Agrippa! But almost persuaded? So near the mark, and yet fall short? Another step, and thou art within the veil. Reader, stop not with Agrippa, but go on with Paul.

29 *I would to God*---Agrippa had spoken of being a Christian as a thing wholly in his own power. Paul intimates by his prayer that it is the work of God. *That all that hear me*---It was modesty in St. Paul, not to apply directly to them all: yet he looks upon them and observes them. *Were such as I am*---Christians indeed; full of righteousness, peace, and joy in the Holy Ghost. He speaks from a full sense of his own happiness, and an overflowing love to all.

30 *And as he said this, the king rose up*---An unspeakably precious moment to Agrippa. Whether he duly improved it or not, we shall see in that day.

31 *This man doth nothing worthy of death or of bonds*---They speak of his whole life, not of one action only. And could ye learn nothing more than this from that discourse? A favourable judgment of such a preacher, is not all that God requires.

32 [*If he had not appealed nnto Cæsar*---After having done so a subordinate judge could neither condemn nor acquit.]

CHAP. XXVII. v. 1. *When it was determined to sail*—As being a shorter and less expensive passage to Rome.

2 *Adramyttium* was a sea-port of Mysia. Aristarchus and Luke went with Paul

chus; a Macedonian of Thessalonica, being with us.

3 And the next day we reached Sidon. And Julius treating Paul courteously, permitted *him* to go to *his* friends, to take refreshment.

4 And setting sail from thence, we sailed under Cyprus, because the winds were contrary.

5 And having sailed through the sea of Cilicia, and Pamphylia, we came to Myra, *a city* of Lycia.

6 And the centurion finding a ship of Alexandria there, bound for Italy, put us on board of it.

7 And when we had sailed slowly many days, and were scarcely come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone;

8 And passing it with difficulty, we came to a certain place called the Fair Havens, near which was the city of Lasea.

9 And as much time was spent, and sailing was now dangerous, because the fast was already past, Paul exhorted *them*,

10 Saying to them, Sirs, I perceive that this voyage will be with injury and much damage, not only to the lading and the ship, but also to our lives.

11 But the centurion regarded the master and the owner of the vessel more than the things which were spoken by Paul.

12 And as the haven was not convenient to winter in, the greater part advised to set sail from thence also, if by any means they might reach Phenice, to winter *there, which is* an haven of Crete, looking to the South-west and North-west.

13 ¶ And as the South wind blew gently, supposing they had obtained their purpose, they weighed anchor, and sailed on close by Crete.

14 But not long after there arose against it a tempestuous wind named Euroclydon.

15 And the ship being caught, and not able to bear up against the wind, we let *her* drive.

16 And running under a certain island called Clauda, we were hardly able to get masters of the boat:

17 Which being taken up, they used helps, under-girding the ship, and fearing lest they should fall into the quicksands, they struck sail, and so were driven.

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by choice, not being ashamed of his bonds.

3 *Julius treating Paul courteously*—Perhaps he had heard him make his defence.

4 *We sailed under Cyprus*—An island in the Mediterranean Sea.

6 [*Alexandria*—A chief city of Egypt, built by Alexander the Great. It had a very capacious port.]

7 *Cnidus* was a cape and city of Caria, famous for the marble statue of Venus, made by Praxiteles.

8 *The Fair Havens* still retain the name. But the city of Lasea is utterly lost, together with many of the hundred cities for which Crete was once renowned.

9 *The fast*, or day of atonement, was kept on the tenth of Tisri, or the 25th, of September. This was to them an ill time for sailing; because winter was approaching, and because of the sudden storms, which are common in the Mediterranean at that time of the year. *Paul exhorted them* not to leave Crete. Even in external things faith exerts itself with the greatest presence of mind and readiness of advice.

10 *Saying to them*—To the centurion and other officers.

11 *The centurion regarded the master*—It is a general rule—believe an artificer in his own art. Yet when there is the greatest need, a real Christian will often advise even better than he.

12 *Which is an haven*—Having a double opening, one to the South-west, the other to the North-west.

14 *There arose against it* (the South wind) *a tempestuous wind called*, in those parts, *Euroclydon;* a kind of hurricane, not carrying them any one way, but tossing them backward and forward. These furious winds are now called Levanters, and blow in all directions from the North-east to the South-east.

16 *Hardly able to get masters of the boat*—To prevent its being staved.

18 *They lightened the ship*—Casting the heavy goods into the sea.

18 And as we were in an exceeding great storm, the next day they lightened the ship.

19 And the third day we cast out with our own hands, the tackling of the ship.

20 And as neither sun nor stars appeared for many days, and no small tempest lay on us, all hope of our being saved was now taken away.

21 ¶ But after long abstinence, Paul standing in the midst of them, said, Sirs, ye should have hearkened to me, and not have loosed from Crete, and *so* have avoided this injury and loss.

22 Yet now I exhort you to be of good courage; for there shall be no loss of *any* life among you, but of the ship *only*.

23 For there stood by me this night an angel of the God whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be presented before Cæsar, and lo, God hath given thee all them that sail with thee.

25 Wherefore, Sirs, take courage: for I trust in God, that it shall be even as it hath been spoken to me.

26 But we must be cast on a certain island.

27 And when the fourteenth night was come, as we were driven up and down in the Adriatic sea, about midnight the sailors suspected that they drew nigh some land.

28 And sounding, they found twenty fathoms; and having gone a little farther, sounding again, they found fifteen fathoms.

29 And fearing lest we should fall upon rough places, they cast four anchors out of the stern, and wished for the day.

30 But when the sailors were attempting to flee out of the ship, and had let down the boat into the sea, under pretence that they were going to carry the anchors out of the foreship;

31 Paul said to the centurion and the soldiers, Unless these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let it fall off.

33 And while the day was coming

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19 *We cast out the tackling of the ship*—Cutting away even those masts that were not absolutely necessary.

20 *Neither sun nor stars appeared for many days*—Which they could the less spare before the compass was found out.

21 *This loss*—Which is before your eyes.

23 *The God whose I am, and whom I serve*—How short a compendium of religion! Yet how full! Comprehending faith, hope, and love.

24 *God hath given*—Paul hath prayed for them; and God gave him their lives: perhaps their souls also: and the centurion, subserving the providence of God, gave to Paul the lives of the prisoners. How wonderfully does his providence reign in the most contingent things! And rather will many bad men be preserved with a few good, (so it often happens) than one good man perish with many bad. So it was in this ship; 276 souls saved for the sake of one man! *All the souls*—Not only all the prisoners, as Julius afterwards did. Ver. 43. Ask for souls—they shall be given thee; yea, more than thou hopest for: *that sail with thee*—Paul in the sight of God was the master and pilot of the ship.

27 *The fourteenth night*—Since they left Crete. Ver. 18, 19. *In the Adriatic Sea*—So the ancients called all that part of the Mediterranean which lay south of Italy.

30 *The sailors were attempting to flee out of the ship*—Supposing the boat would go more safely over the shallows.

31 *Unless these* mariners *abide in the ship* (without them ye know not how to manage her) *ye cannot be saved*—The soldiers were not careful for the lives of the prisoners; nor was Paul careful for his own.

Learn hence to use the most proper means for security and success, even while we depend on divine providence, and wait for the accomplishment of God's own promise. He never designed any promise should encourage rational creatures to act in an irrational manner, or to remain inactive, when he has given them natural capacities of doing good. To expect the accomplishment of any promise, without exerting these, is at best dangerous presumption.

on, Paul exhorted them all to take food saying, This day is the fourteenth that ye have tarried and continued fasting, having taken nothing.

34 Therefore I exhort you to take food: for this is for your preservation; for there shall not an hair fall from the head of any of you.

35 And having spoken thus, he took bread, and gave thanks to God before them all: and having broken *it*, he began to eat.

36 Then were they all encouraged, and he also took meat.

37 And we were in the ship, in all two hundred and seventy-six souls.

38 And when they were satisfied with food they lightened the ship, casting out the wheat into the sea.

39 And when it was day they did not know the land; but they observed a certain creek, having a shore, into which they were minded, if possible, to thrust the ship.

40 And having taken up the anchors, they committed *it* to the sea, at the same time loosing the rudder-bands, and hoisting up the stay-sail to the wind, they made for the shore.

41 But falling into a place where two seas met, they ran the ship aground; and the fore part sticking fast, remained immoveable, but the hinder part was broken by the force of the waves.

42 And the counsel of the soldiers was to kill the prisoners, lest any one should swim away and escape.

43 But the centurion being desirious to save Paul, hindered them from their purpose, and commanded those that could swim, throwing themselves *into the sea*, first to get away to land.

44 And the rest, some on boards, and some on *broken pieces* of the ship; and so it came to pass, that they all escaped safe to land.

CHAP. XXVIII.

AND being escaped, we then knew that the island was called Melita.

2 And the barbarians showed us uncommon kindness; for, having kin-

33 *Ye continued fasting*—No regular meal; through a deep sense of their extreme danger. Let us not wonder, then, if men who have a deep sense of the extreme danger of everlasting death, for a time forget even to eat or attend to their worldly affairs. Much less let us censure that as madness which may be the beginning of true wisdom.

34 *This is for your preservation*—That ye may be the better able to swim ashore.

36 *Then they were all encouraged*—By his example, as well as words.

38 *Casting out the wheat*—So firmly did they now depend on what St. Paul had said.

39 *They did not know the land*, which they saw near them; *having a* level *shore.*

40 *Loosing the rudder-bands* — Their ships had frequently two rudders, one on each side. These were fastened while they let the ship drive; but were now loosened, when they had need of them to steer her into the creek.

41 *A place where two seas met*—Probably by reason of a sand-bank running parallel with the shore.

42 *The counsel* — Cruel, unjust, ungrateful.

44 *They all escaped safe to land*—And some of them doubtless received the apostle as a Divine teacher. These would find their deliverance from the fury of the sea but an earnest of an infinitely greater deliverance; and they are now lodged with him in a more peaceful harbour than Malta, or any that earth can afford.

CHAP. XXVIII. v. 1. *Melita*, or *Malta*, is about 12 miles broad, 20 long, and 60 distant from Sicily to the South. It yields abundance of honey, (hence its name), with much cotton, and is very fruitful, though it has only three feet deep of earth above the solid rock. The emperor Charles the fifth gave it in 1530 to the knights of Rhodes, driven out of Rhodes by the Turks. They are a thousand in number, of whom five hundred always reside on the island.

2 *And the barbarians*—So the Romans and Greeks termed all nations but their own. But the generosity of these uncultivated inhabitants of Malta, was more valuable than all the varnish which the politest education could give, where it taught not humanity and compassion.

dled a fire, they brought us all to *it*, because of the present rain, and because of the cold.

3 Now as Paul was gathering a bundle of sticks, and laying them on the fire, a viper coming from the heat, fastened upon his hand.

4 And when the barbarians saw the venomous animal hanging on his hand, they said one to another, Doubtless this man is a murderer, whom, though he hath escaped the sea, vengeance hath not suffered to live.

5 But having shaken off the venomous animal into the fire, he suffered no harm.

6 However, they expected that he would have swollen, or suddenly fallen down dead: but after having waited a considerable time, seeing no mischief befall him, they changed their minds, and said, he was a god.

7 ¶ And near that place was the estate of the chief man of the island, named Publius, who, receiving us into his house, entertained us courteously three days.

8 Now the Father of Publius lay sick of a fever and bloody flux: to whom Paul went in; and having prayed, laid his hands on him and healed him.

9 And when this was done, the rest also in the island who had disorders came and were healed.

10 Who likewise honoured us with many honours, and when we departed put on board such things as were necessary.

11 ¶ And after three months we sailed in a ship of Alexandria, which had wintered in the island, whose sign was Castor and Pollux.

12 And arriving at Syracuse, we tarried *there* three days.

13 Whence, casting round, we came to Rhegium; and the south wind rising after one day, we came the next to Puteoli;

14 Where, finding brethren, we were entreated to tarry with them seven days, and so we went towards Rome.

15 And the brethren having heard

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4 *And when the barbarians saw—they said* (seeing his chains, *Doubtless this man is a murderer* (such rarely go unpunished, even in this life,) *whom vengeance hath not suffered to live*—They looked upon him as a dead man already.

We trace among these barbarians the force of conscience, and the belief of a particular providence; which people of more learning have stupidly thought it philosophy to despise. But they erred in imagining that calamities must always be interpreted as judgments. Let us guard against this, lest, like them, we condemn not only the innocent, but 'the excellent of the earth.'

5 *Having shaken off the venomous animal, he suffered no harm*—The words of an eminent modern historian are, "No venomous kind of serpent now breeds in Malta, neither hurts if it be brought thither from another place: Children are seen there handling and playing even with scorpions: I have seen one eating them." If this be so, it seems to be fixed by the wisdom of God as an eternal memorial of what he once wrought there.

6 *They said he was a god*—Such is the instability of human reason! A little before he was a murderer; and presently he is a god;—just as the people of Lystra; one hour sacrificing, and the next stoning. Nay, but there is a medium. He is neither a murderer nor a god, but a man of God. But natural men never run into greater mistakes than in judging of the children of God.

7 *The chief man of the island*—In wealth, if not in power also. *Three days*—The first three days of our stay in the island.

11 *Whose sign was*—It was the custom of the ancients to have images on the head of their ships, from which they took their names. *Castor and Pollux*—Two Heathen gods, who were thought favourable to mariners.

15 *The brethren* (that is, the Christians) *came out thence to meet us*—It is remarkable that there is no certain account by whom Christianity was planted at Rome. Probably some inhabitants of that city were at Jerusalem on the day of Pentecost (Acts ii. 10.,) and being then converted themselves, carried the gospel thither at their return. *Appii Forum* was a town fifty-one miles from Rome; *the Three Taverns* about thirty. *He took courage—*

of us, came out thence to meet us, *some* as far as Appii Forum, and *others* to the Three Taverns, whom, when Paul saw, he thanked God and took courage.

16 ¶ And when we were come to Rome the centurion delivered the prisoners to the captain of the guard: But Paul was suffered to dwell by himself, with the soldier that kept him.

17 And after three days he called the chief of the Jews together. And when they were come together, he said to them, Brethren, though I have done nothing against the people, or the customs of our fathers, yet have I been delivered a prisoner from Jerusalem into the hands of the Romans:

18 Who having examined me, were willing to have released *me*, because there was no cause of death in me.

19 But when the Jews opposed *it*, I was constrained to appeal to Cæsar; not that I had any thing to accuse my nation of.

20 For this cause therefore have I entreated to see and speak with you; for *it is* on account of the hope of Israel *that* I am bound with this chain.

21 And they said to him, We have neither received letters from Judea concerning thee, nor hath any of the brethren coming hither related or spoke any evil of thee.

22 But we desire to hear of thee what thou thinkest; for concerning this sect, we know that it is every where spoken against.

23 ¶ And having appointed him a day, many came to him at his lodging, to whom he expounded, the kingdom of God, testifying and persuading them concerning Jesus, both from the law of Moses and the prophets, from morning till evening.

24 And some believed the things that were spoken, and some believed not,

25 And not agreeing with each other, they brake up the assembly, after Paul had spoken one word, Well spake the Holy Ghost by the prophet Isaiah to your fathers,

26 Saying, (*d*) Go to this people and say, Hearing ye shall hear, and shall

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He saw Christ was at Rome also, and now forgot all the troubles of his journey.

16 *With the soldier*—To whom he was chained, as the Roman custom was.

17 *And after three days* given to rest and prayer, *Paul calleth the chief of the Jews together*—He always sought the Jews first; but being now bound, he could not so conveniently go round to them. *Though I have done nothing*—Seeing him chained, they might have suspected he had. Therefore he first obviates this suspicion.

19 *When the Jews opposed it*—He speaks tenderly of them, not mentioning their repeated attempts to murder him. *Not that I had any thing to accuse my nation of*—Not that I had any design to accuse others, but merely to defend myself.

20 *The hope of Israel*—What Israel hopes for, namely, the Messiah, his sacrifice, and resurrection.

21 *We have neither received letters concerning thee* (there was a particular providence in this,) *nor has any of the brethren* (the Jews) *related* (professedly, in a set discourse) *or spoke* (occasionally in conversation) *any evil of thee*—How must the bridle then have been in their mouth!

22 *This sect we know is every where spoken against*—This is no proof at all of a bad cause, but a very probable mark of a good one.

23 *To whom he expounded, and persuading them concerning Jesus*—These were his two grand topics; 1. That the kingdom of the Messiah was of a spiritual, not temporal nature: 2. That Jesus of Nazareth was the very person foretold, as the Lord of that kingdom. On this head, he had as much need to persuade as to convince, their will making as strong a resistance as their understanding.

24 *And some believed the things spoken*—With the heart as well as understanding.

25 *Well spake the Holy Ghost to your fathers*—Which is equally applicable to you.

26 *Hearing ye shall hear*—That is, ye shall most surely hear, *and shall not understand*—The words denote a judicial blindness, the effect of a wilful and obstinate resistance of the truth. First,

not understand? and seeing ye shall see, and shall not perceive.

(*d*) Isa. vi. 9, &c. Matt. xiii. 14. John xii. 40.

27 For the heart of this people is waxed gross, and with their ears they hear heavily, and their eyes have they closed; lest they should see with *their* eyes, hear with *their* ears, and understand with *their* hearts, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent to the Gentiles, and they will hear.

29 And when he had said these things, the Jews departed, having great debating with each other.

30 ¶ And he continued two whole years in his own hired house, and received all that came to him;

31 Preaching the kingdom of God, and teaching the things that relate to the Lord Jesus Christ, with all freedom of speech; no man forbidding him.

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they *would* not, afterwards they *could* not believe.

28 *The salvation of God is sent to the Gentiles*—Namely, from this time. Before this, no apostle had been at Rome. St. Paul was the first.

30 *And Paul continued two whole years*—After which this book was written, long before St. Paul's death, and was published with his approbation by St. Luke, who continued with him to the last. 2 Tim. iv. 11. *And received all that came to him*—Whether Jews or Gentiles. These two years completed twenty-five years after our Saviour's passion. Such progress had the gospel made by that time, in the parts west of Jerusalem, by the ministry of St. Paul among the Gentiles. How far eastward the other apostles had carried it in the same time, history does not inform us.

31 *No man forbidding him*—Such was the victory of the word of God. Whilst Paul was preaching at Rome, the gospel shone with its highest lustre. Here the "Acts of the Apostles" end; and end with great advantage. Otherwise St. Luke could easily have continued his narrative to the apostle's death.

THE EPISTLE TO THE ROMANS.

The Contents, Design, and Nature of the Epistle.

St. Paul writes in a different manner to those churches which he had planted himself, and to those "who had not seen his face in the flesh." In his letters to the former, a loving or sharp familiarity appears, as their behaviour was more or less suitable to the gospel. To the latter, he proposes the pure, unmixed gospel, in a more general manner.

That St. Paul wrote this Epistle from Corinth we may learn, from his commending to the Romans, Phebe, a servant of the church of Cenchrea, ch. xvi. 1, a port of Corinth, and from his mentioning the salutations of Gaius and Erastus, ch. xvi. 23, who were both Corinthians. Those to whom he wrote, seem to have been chiefly foreigners, both Jews and Gentiles, whom business drew from other provinces; as appears both by his writing in Greek, and by his salutations of several former acquaintances.

His chief design is to show, 1. That neither the Gentiles by the law of nature, nor the Jews by the law of Moses, could obtain justification before God: and therefore it was necessary for both to seek it from the free mercy of God by faith. 2. That God has an absolute right to show mercy on what terms he pleases, and

to withhold it from those who will not accept it on his own terms. The Epistle consists of five parts—

I. The Introduction, ch. i. 1—15 II. The proposition briefly proved. 1. Concerning faith and justification. 2. Concerning salvation. 3. Concerning the equality of believers, Jews, or Gentiles. The first is treated of ch. i. 18; iv. The second, ch. v—viii. The third, not only the treatise, but also the exhortation, answers in the same order.

III. The treatise; ch. ix—xi. Justification, which is not by works; ch. i. 18; for the Gentiles, ch. ii. 1—10: for the Jews, ch. ii. 11—29; both are under sin; iii. 1—20. We are justified by faith—proved by the example of Abraham, and testimony of David; iv. 1—25 Salvation; v. 8. The equal privileges of believers, Jew or Gentile, xviii. 1—10.

IV. The exhortation; xii. 1—2. Concerning faith and its fruits, love and practical holiness; xii. 3—21. Salvation, 11—14. Of the conjunction of Jews and Gentiles; xiv. 1; xv. 13. The conclusion; xv. 14; xvi. 25.

The apostle labours in this epistle to produce in those to whom he writes, a deep sense of the excellency of the gospel, and to engage them to act suitably to it. For this purpose, after a general salutation, (ch. i. 1—7.) and profession of his affection for them, (ver. 8—15.) he declares he shall not be ashamed openly to maintain the gospel at Rome, seeing the powerful instrument of salvation, both to the Jews and Gentiles, by means of faith. Ver. 16, 17. To prove this, he shows,

1. That the world needed such a dispensation, the Gentiles being in a most abandoned state (ver. 18—32.); and the Jews being no better (ch. ii. 1—29.); as their own scriptures testify, 9—19. So that all were to seek justification by this method; 20—31. 2. That Abraham and David sought justification by faith, and not by works. Ch. iv. 1—25. 3. That all who believe are brought into so happy a state as turns the greatest afflictions into matter of joy. Ch. v. 1—11. 4. That the evils brought on mankind by Adam are abundantly recompensed to all that believe in Christ. 12—21 5. That far from dissolving the obligations to practical holiness, the gospel increases them by peculiar obligations. Ch. vi. 1—23. ——In order to convince them of these things the more deeply, and to remove their fondness for the Mosaic law, he shows how unable the law was to produce that holiness which believers obtain by faith; (ch. vii. 7—25; viii. 1, 2.) and then gives a more particular view of those things which rendered the gospel effectual to this great end. Ver. 3—39.

That even the Gentiles, if they believed, should share in these blessings; and that the Jews, if they believed not, should be excluded from them; being a point of great importance, the apostle bestows the 9th, 10th, and 11th chapters in settling it; and then shows,

1. That God's rejecting great part of the seed of Abraham, and of Isaac, was an undeniable fact. 6—13. 2. That God had not chosen them to such privileges for any goodness either in them or their fathers. 14—24. 3. That his accepting the Gentiles, and rejecting many of the Jews, had been foretold by Hosea and Isaiah. Ver. 25—33. 4. That God had offered salvation to Jews and Gentiles on the same terms, though the Jews had rejected it. Ch. x. 1. 21. 5. That though the rejection of Israel for their obstinacy was general, yet it was not total; there being a remnant who did embrace the gospel. Ch. xi. 1—10. 6. That the rejection of the rest was not final, but in the end all Israel should be saved. Ver. 11—31. 7. That mean time even their obstinacy and rejection served to display the unsearchable wisdom and love of God. Ver. 32—36.

Besides, the apostle urges, 1. An entire consecration of themselves to God, and to glorify him by the improvement of their talents. Ch. xii. 1—11. 2. Devotion, patience, hospitality, mutual sympathy, humility, &c. Ver. 12—21. Obedience to magistrates, justice in all its branches, love, the fulfilling of the law, and universal holiness. Ch. xiii. 1—14. Mutual candour between those who differed in judgment, touching the observance of the Mosaic law, [ch. xiv. 1—23; xv. 1—17.] in enforcing which, he mentions the extent of his own labours, and his purpose of visiting the Romans; commending himself to their prayers. Ver. 18—33. And after many salutations [ch. xvi. 1—16.] and a caution against those who caused divisions, he concludes with a suitable blessing and doxology. Ver. 17—27.

CHAP. I.

PAUL, a servant of Jesus Christ, called *to be* an apostle, separated to the gospel of God,

2 (e) Which he had promised before, by his prophets in the holy scriptures ;

(e) Deut. xviii. 18. Isa. ix. 6, 7 ; liii. and lxi. Jer. xxii. 15.

3 Concerning his Son Jesus Christ, our Lord, who was of the seed of David, according to the flesh ;

4 *But* declared the Son of God with power, according to the spirit of holiness, by the resurrection from the dead ;

5 By whom we have received grace and apostleship, for obedience to the faith in all nations for his name.

6 Among whom are ye also, the called of Jesus Christ :

7 To all that are in Rome, *who are* beloved of God, called *and* holy, Grace to you and peace from God our Father, and the Lord Jesus Christ.

8 ¶ First, I thank my God, through Jesus Christ, for you all, that your faith is spoken of through the whole world.

9 For God, whom I serve with my spirit in the gospel of his Son, is my

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CHAP. I. v. 1. *Paul a servant of Jesus Christ*---With this introduction the conclusion agrees; ch. xv. 15, &c. *Called to be an apostle*--And made an apostle by that calling. While God calls he makes what he calls. As the judaizing teachers disputed his claim to the apostolical office, with great propriety he asserts it in this letter, wherein their principles are overthrown. And various other important thoughts are suggested in the introduction: specially the prophecies concerning the gospel, the descent of Jesus from David, the doctrines of his godhead, resurrection, sending the gospel to the Gentiles, privileges of Christians, and the obedience and holiness to which they were obliged, in virtue of their profession. *Separated*---By God, not only from other men, from other Jews, from other disciples, but even from other Christian teachers, to be a peculiar instrument of God in spreading the gospel.

2 *Which he promised before*—Of old time, frequently, solemnly. And the promise and fulfilment confirm each other.

3 *Of the seed of David, according to the flesh*---As to his human nature. Both the natures of our Saviour are mentioned: but the human is mentioned first, because the divine was not manifested in its full evidence till after his resurrection.

4 *But* powerfully *declared the Son of God, according to the spirit of holiness*, (according to his divine nature,) *by the resurrection from the dead*---For this is the foundation and object of our faith: and the preaching of the apostles was the consequence of Christ's resurrection.

5 *By whom we have received*, (I and the other apostles,) *grace and apostleship*—The favour to be an apostle, and qualifications for it. *For obedience to the faith in all nations*, (that is, that all nations may embrace the faith of Christ,) *for his name*---For his sake, out of regard to him.

6 *Among whom*, (the nations brought to the obedience of faith,) *are ye also*—But St. Paul gives them no pre-eminence above others.

7 *To all that are in Rome*---Most of these were heathens by birth, ver. 13; and Jews were mixed among them. They were scattered up and down in that large city, and not yet formed into a church. Some of them in the house of Aquila and Priscilla. *Beloved of God*---And from his free love, not from any merit of yours, called by his word and Spirit to believe in him, and now through faith, are holy. *Grace*, (the peculiar favour of God,) *and peace*, (blessings, temporal, spiritual, and eternal:) this is a Christian salutation and an apostolic benediction. *From God our Father, and the Lord Jesus Christ*—The usual way in which the apostles speak, 'God the Father, God our Father.' In speaking of him, they seldom use the word Lord, as it implies the proper name of God, Jehovah. In the Old Testament, holy men said, 'The Lord our God: for they were then servants, but now they are sons: and sons so well know their father, that they need not often mention his proper name. It is one and the same peace, and grace, which come from God and from Jesus Christ.

8 *I thank*---In the beginning of this epistle, are the traces of all spiritual affections; but of thankfulness especially: with the expression of which almost all St. Paul's epistles begin. He thanks

witness, how incessantly I make mention of you :

10 Always requesting in my prayers to come unto you, if by any means now at length I may have a prosperous journey by the will of God.

11 For I long to see you, that I may impart to you some spiritual gift, that ye may be established ;

12 That is, to be comforted together with you, by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that I have often purposed to come to you, (though I have been hindered hitherto) that I might have some fruit among you also, even as among the other Gentiles.

14 I am a debtor both to the Greeks and the barbarians, both to the wise and to the unwise.

15 Therefore, as much as in me is, I am ready to preach the gospel to you also who are at Rome.

16 For I am not ashamed of the gospel ; for it is the power of God

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God, that what otherwise himself should have done, was done at Rome already. *My God*, (this word expresses faith, hope, love, and all true religion,) *through Jesus Christ*, (the gifts of God pass through Christ to us: and all our petitions pass through Christ to God, *that your faith is spoken of*---In such congratulations St. Paul describes the whole of Christianity, as Col. i. 3. &c., or some part of it, as 1 Cor. i. 5. Accordingly he mentions the faith of the Romans, suitably to his design. ver. 12. 17. *Through the whole world*---This joyful news spreading everywhere, that there were Christians in the imperial city. And the goodness and wisdom of God established faith also in the chief cities ; in Jerusalem and Rome particularly, that from thence it might be diffused to all nations.

9 *God whom I serve*, as an apostle, *with my spirit*, (not only with my body, but with my soul,) *in the gospel*, by preaching it.

10 *Always*—In my solemn addresses to God. *If by any means now at length* ---This accumulation of particles declares the strength of his desire.

11 *That I may impart to you*, by laying on of hands, prayer, preaching the gospel, private conversation,) *some spiritual gift*---With such gifts the Corinthians, who had enjoyed the presence of St. Paul, abounded ; 1 Cor. i. 7. xii. 1. xiv. 1. So did the Galatians also ; Gal. iii. 5. And all those churches visited by the apostles, had peculiar advantages of this kind, from the laying on of their hands ; Acts xix. 6 ; viii. 17, &c. 2 Tim. i. 6. But as yet the Romans were much inferior to them in this respect, for which reason the apostle in ch. xii. says little of their spiritual gifts. He therefore desires to impart some, that they might be established ; for by these was the testimony of Christ confirmed among them. That St. Peter had no more been at Rome than St. Paul, at the time when this epistle was written, appears from its general tenor, and from this verse. For otherwise what St. Paul wished to impart to the Romans, would have been imparted already by St. Peter.

12 *That is*, I long *to be comforted---by the mutual faith both of you and me*---He not only associates the Romans with, but even prefers them before himself.

13 *Brethren*---A holy, simple, sweet, yet grand appellation. The apostles rarely address persons by their names, as, O ye Corinthians, O Timotheus. St. Paul generally calls the saints, brethren ; sometimes in exhortation, My beloved ; or My beloved brethren. St. James, Brethren, My brethren, My beloved brethren ; St. Peter and Jude always, Beloved. St. John frequently, Beloved ; once, Brethren ; more than once, My little children. *Though I have been hindered*---Either by business, ch. xv. 22 ; or by persecution, 1 Thess. ii. 2 ; or the spirit, Acts xvi. 7. *That I might have some fruit*---Of my ministerial labours ; even as I have already had from many churches I have planted and watered among the Gentiles.

14 *To the Greeks and the barbarians*—He calls the Romans Greeks ; so that this division comprises all nations. *Both to the wise and unwise*---For there were unwise among the Greeks, and wise among the barbarians. *I am a debtor to all*---I am bound by my divine mission to preach the gospel to them.

16 *For I am not ashamed of the gospel* —To the world it appears folly and weakness ; 1 Cor. i. 18. Therefore in the judgment of the world he ought to be ashamed of it ; especially at Rome, the

unto salvation to every one that believeth, both to the Jew and to the Gentile.

17 For the righteousness of God is revealed therein from faith to faith, as it is written, (*f*) The just shall live by faith. (*f*) Hab. ii. 4.

18 ¶ For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who detain the truth in unrighteousness.

19 For what is to be known of God is manifest in them; for God hath showed *it* to them.

20 For those things of him which are invisible, both his eternal power and Godhead, are clearly seen from the creation of the world, being understood by the things which are made, so that they are without excuse:

21 Because knowing God, they did not glorify *him* as God, neither were thankful, but became vain in their

head and theatre of the world. But Paul is not ashamed, knowing *it is the power of God unto salvation*---The gloriously powerful means of saving all who accept salvation in God's own way. St. Paul comprises the sum of the gospel in this epistle, and the sum of the epistle in this and ver. 17. *Both to the Jew and to the Gentile*---There is a noble frankness, as well as a comprehensive sense in these words, by which he shows the Jews their absolute need of the gospel, and tells the politest and greatest nation in the world that their salvation depended on receiving it, and that the first offers of it were in every place to be made to the despised Jews.

17 *The righteousness of God*--God's eternal essential righteousness, which includes both justice and mercy, and is eminently shown in condemning sin, and justifying the sinner. Sometimes it means, that righteousness by which a man, through the gift of God, is made righteous, by receiving Christ through faith, and by a conformity to the essential righteousness of God. St. Paul, when treating of justification, means the righteousness of faith; therefore called the *righteousness of God*, because God found out and prepared, reveals and gives, approves and crowns it. In this verse it means the whole benefit of God through Christ for the salvation of a sinner. *Is revealed*—A two-fold revelation of wrath and of righteousness is mentioned; the former, little known to nature, is revealed by the law; the latter, unknown to nature, by the gospel; ver. 17, 18. That goes before and prepares the way; this follows: each, the apostle says, is revealed, at the present time, in opposition to the times of ignorance. *From faith to faith*---By a gradual series of still clearer promises. *As it is written*--St. Paul had just laid down three propositions: 1. Righteousness is by faith; ver. 17. 2. Salvation is by righteousness; ver. 16: 3. Both to the Jews and to the Gentiles; ver. 16. All these are fully confirmed by this single sentence; *The just shall live by faith*: referring primarily to those who preserved their lives, when the Chaldeans beseiged Jerusalem, by believing the declarations of God. Here it means, he shall obtain the favour of God, and continue therein by believing.

18 *For*—There is no other way of obtaining life and salvation. To prove it, the apostle argues, that the law condemns all men, as being under sin; therefore a man is not justified by the works of the law. This is treated of ch. iii. 20. Hence he infers, Therefore justification is by faith. *The wrath of God is revealed*—Not only by frequent signal interpositions of divine providence, but also in the sacred oracles, and by us, his messengers. *From heaven*—This speaks the majesty of the Divine Lawgiver, his all-seeing eye, and the extent of his wrath; whatever is under heaven, is under the effects of his wrath, believers excepted. *Against all ungodliness and unrighteousness* (see ver. 23, &c.) *of men* (he is speaking chiefly of the wisest of the Gentiles) *who detain the truth* (for it struggles against their wickedness) *in unrighteousness*—It includes ungodliness also.

19 *For what is to be known of God*—Those great principles which are indispensably necessary to be known; *is manifest in them, for God hath showed it to them*—By the light which enlightens every man that cometh into the world.

20 *For those things of him which are invisible, are seen* by the mind's eye, *being understood*—They are seen by them only, who use their understanding.

21 *Because knowing God*—For the wiser heathens did know that there was one

reasonings, and their foolish heart was darkened.

22 Professing to be wise, they became fools;

23 And changed the glory of the incorruptible God into an image in the likeness of corruptible man, and of birds, and of fourfooted creatures and reptiles.

24 Wherefore God also gave them up to uncleanness through the desires of their hearts, to dishonour their bodies among themselves;

25 Who changed the truth of God into a lie, and worshipped and served the creature above the Creator, who is blessed for ever! Amen.

26 Therefore God gave them up to vile affections; for even their women changed their natural use to that which is against nature:

27 And likewise also men, leaving the natural use of the woman, burned in their lust toward each other, men with men working filthiness, and receiving in themselves the just recompense of their error.

28 And as they did not like to retain God in *their* knowledge, God gave them up to an undiscerning mind, to do the things which were not expedient:

29 Filled with all injustice, fornication, maliciousness, covetousness, wickedness; full of envy, murder, contention, deceit, malignity; whisperers,

30 Backbiters; haters of God, violent, proud; boasters, inventors of evil things: disobedient to parents,

31 Without understanding, covenant-breakers, without natural affection, implacable, unmerciful;

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supreme God; yet from low and base considerations they conformed to the idolatry of the vulgar. *They did not glorify him as God, neither were thankful*—They neither thanked him for his benefits, nor glorified him for his divine perfections; *but became vain*—Like the idols they worshipped, *in their reasonings*—Uncertain, foolish. What a terrible instance have we of this in the writings of Lucretius! What vain reasonings, what a dark heart, amidst pompous professions of wisdom!

23 *And changed*--With the utmost folly! Here are three degrees of ungodliness and of punishment. The first described ver. 21—24. The second, ver. 25—27. The third, the 28th and the following verses. The punishment in each case is expressed by, 'God gave them up.' If a man will not worship God as God, he is so left to himself, that he throws away his very manhood. *Reptiles*—Or creeping things, as beetles, and various serpents.

24 *Wherefore*—One punishment of sin is from the nature of it, as ver. 27. Another, as here, is from vindictive justice. *Uncleanness*---Ungodliness and uncleanness are frequently joined; 1 Thess. iv. 5, as are the knowledge of God and purity. *God gave them up*---By withdrawing his restraining grace.

24 *Who changed the truth* (the true worship of God) *into a lie* (false abominable idolators), *and worshipped* inwardly, *and served* outwardly.

26 *Therefore God gave them up to vile affections*---To which the heathen Romans were then abandoned to the last degree; even the emperors themselves.

27 *Receiving the just recompense of their error*—Their idolatry: being punished with that unnatural lust, which was as horrible a dishonour of the body, as their idolatry was to God.

28 *God gave them up to an undiscerning mind* (treated of, ver. 32,) *to do things not expedient*—Even the vilest abominations: treated of, ver. 29—31.

29 *Filled with all injustice*—Every vice contrary to justice. *Fornication* includes here every species of uncleanness. *Maliciousness*—The Greek word implies a temper which delights in hurting another, even without any advantage to itself.

30 *Whisperers*—Such as secretly defame others. *Backbiters*—Such as speak against others when absent. *Haters of God*—That is, rebels against him; deniers of his providence, or accusers of his justice in their adversities. Yea, having an inward heart-enmity to his justice and holiness. *Inventors of evil things*—Of new pleasures, new ways of gain, new arts of destroying in war.

31 *Covenant-breakers*—The Romans, as a nation, from the beginning of their common-wealth, never made any scruple of violating the most solemn engagement, if they did not like it, though made by their supreme magistrate, in the name of

32 Who knowing the righteous judgment of God, that they who practise such things are worthy of death, not only do the same, but have pleasure in those that practise them.

CHAP. II.

THEREFORE, thou art inexcusable, O man, whosoever thou art that judgest: for in that thou judgest the other, thou condemnest thyself; for thou that judgest, practisest the same things.

2 For we know that the judgment of God is according to truth, against them who practise such things.

3 And thinkest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness and impenitent heart treasurest up to thyself wrath against the day of wrath, and revelation, and righteous judgment of God?

6 Who will (*g*) render to every one according to his works: (*g*) Prov. xxiv. 12.

7 To them that by patient continuance in well doing seek for glory, and honour, and immortality, eternal life:

8 But to them that are contentious, and do not obey the truth, but obey

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the people. *Without natural affection*—The custom of exposing their own newborn children to perish by cold, hunger, or wild beasts, which so generally prevailed among the Greeks and Romans, was an amazing instance of this; as is also that of killing their aged and helpless parents, now common among the Hindoos, &c.

32 *But have pleasure in those that practise them*—This is the greatest wickedness. A man may be hurried by his passions to do the thing he hates. But he that has pleasure in those that do evil, loves wickedness for wickedness' sake; and hereby he encourages them in sin, and heaps the guilt of others upon his own head.

CHAP. II. v. 1. *Therefore*---The apostle now refers to the Jews, till at ver. 6, he comprises both. *Thou art inexcusable*—Seeing knowledge without practice only increases guilt. *O man*—Having before spoken of the Gentile in the third person, he addresses the Jew in the second person, by a common appellation, as not acknowledging him to be a Jew. See ver. 17, 28. *Whosoever thou art that judgest*, (condemnest,) *for in that thou judgest the other* (the heathen) *thou condemnest thyself; for thou doest the same things* in effect, in many instances.

2 *For we know* (without thy teaching,) *that the judgment of God*, (not thine, who exceptest thyself from its sentence,) *is according to truth*---Is just, making no exception, (ver. 5, 6, 11.) and reaches the heart, as well as the life. Ver. 16.

3 *That thou shalt escape*, rather than the Gentile?

4 *Or despisest thou*—Dost thou go farther still, from hoping to escape his wrath, to the abuse of his love? *The riches*, the abundance, *of his goodness, forbearance, and long-suffering*—Seeing thou both hast sinned, dost sin, and wilt sin. All these are afterwards comprised in the single word *goodness: leadeth thee*---Is designed to induce thee to it.

5 *Treasurest up wrath*---Although thou thinkest thou art treasuring up all good things. O what a treasure may man lay up either way, in this short day of life! *To thyself* (not to him whom thou judgest,) *in the day of wrath, and revelation, and righteous judgment of God*---When God shall be 'revealed,' then shall also be 'revealed' the secrets of men's hearts. Ver. 16. 'Forbearance' and 'revelation' respect God, and are opposed to each other: 'long-suffering' and 'righteous judgment' respect the sinner: 'goodness' and 'wrath' are words of a more general import.

7 *To them that seek for glory*---For pure love does not exclude faith, hope, desire. 1 Cor. xv. 58.

8 *But to them that are contentious*---Like thee, O thou Jew, who thus fightest against God. The character of a false Jew is disobedience, stubbornness, impatience. *Indignation and wrath*, &c.---Ps. lxxviii. 49. 'He cast upon them, (the Egyptians,) the fierceness of his anger, wrath, and indignation, and trouble;' by the dreadful plagues which God sent, intimating, that the Jews would in the day of vengeance be

unrighteousness, *shall be* indignation and wrath, tribulation and anguish;

9 *Even* upon every soul of man who worketh evil, of the Jew first, and also of the Gentile;

10 But glory, and honour, and peace *shall be* to every one who worketh good, to the Jew first, and also to the Gentile.

11 ¶ For there is no respect of persons with God.

12 For as many as have sinned without the law, shall also perish without the law; and as many as have sinned under the law, shall be judged by the law:

13 For not the hearers of the law *are* just with God, but the doers of the law shall be justified.

14 For when the Gentiles, who have not the law, do by nature the things contained in the law, these not having the law, are a law to themselves;

15 Who show the work of the law written upon their hearts, their conscience also bearing witness, and their thoughts among themselves accusing or even defending *them;*

16 In the day when God will judge the secrets of men by Christ Jesus, according to my gospel.

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more severely punished than the Egyptians were.

9 *Of the Jew first*---This is the first express mention of the Jews in this chapter. It is introduced with great propriety. Their having been trained up in the true religion, and having had Christ and his apostles first sent to them, will place them in the foremost rank of the criminals that obey not the truth.

10 *But glory*, (just opposite to wrath,) from the divine approbation; *honour*, (opposite to 'indignation,') by the divine appointment; *and peace* now and for ever, opposed to 'tribulation and anguish.'

11 *For there is no respect of persons with God*---He will reward every one according to his works, without partiality, and fully consistent with his distributing advantages, and opportunities of improvement, according to his own good pleasure.

12 *For as many as have sinned*, speaking of the time past, for all time will be past at the day of judgment,) *without the law*, (without having any written law,) *shall also perish without the law*---Without regard had to any outward law; being condemned by the law written in their hearts. The word *also* shows how the manner of sinning agrees with the manner of suffering. *Perish*---He could not so properly say, Shall be judged without the law.

13 *For not the hearers of the law are* (even now) *just before God, but the doers of the law shall be justified*—Finally acquitted and rewarded. A most important truth; which respects the Gentiles also, though chiefly the Jews. St. Paul speaks of the former, ver. 14, &c., of the latter, ver. 17, &c. Here is no parenthesis; for the 16th verse also depends on the 15th, not on the 12th.

14 *For when the Gentiles*—Any of them. St. Paul having refuted the perverse judgment of the Jews concerning the heathens, shows the just judgment of God against them. He now speaks of the heathens, in order to convince the heathens. Yet the concession he makes to these serves more strongly to convince the Jews. *Do by nature*—That is, without an outward rule; though this also, strictly speaking, is by preventing grace. *The things contained in the law*—The ten commandments being only the substance of the law of nature. *These not having the* written *law, are a law unto themselves*—That is, what the law is to the Jews they are (by the grace of God) to themselves; namely a rule of life.

15 *Who show*, [to themselves, to other men, and in a sense to God himself] *the work of the law*, (the substance though not the letter of it,) *written upon their hearts*, by the same hand which wrote the commandments on the tables of stone: *Their conscience*—There is none of all its faculties which the soul has less in its power than this: *bearing witness*—In a trial there are the plaintive, the defendant, and the witnesses. Conscience and sin are witnesses against the heathens. *Their thoughts*, sometimes excuse, sometimes condemn them. *Among themselves*, (alternately, like plaintiff and defendant,) *accusing or even defending them*—The language shows that they have far more room to accuse than to defend.

16 *In the day*—Every thing will then be shown to be what it really is. In that day will appear the law written in their

17 ¶ But if thou art called a Jew, and restest in the law, and gloriest in God.

18 And knowest *his* will, and discernest the things that differ, being instructed out of the law:

19 And art confident that thyself art a guide to the blind, a light of them that are in darkness,

20 An instructor of the ignorant, a teacher of babes, having the form of knowledge and truth in the law;

21 Thou that teachest another, dost not thou teach thyself? thou that proclaimest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege:

23 Thou that gloriest in the law, by transgressing the law, dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, (*h*) as it is written: (*h*) Isaiah lii. 5.

25 Circumcision indeed profiteth, if thou keepest the law; but if thou art a transgressor of the law, thy circumcision is become uncircumcision.

26 Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 Yea, the uncircumcision that is by nature, fulfilling the law, shall judge thee, who by the letter and circumcision transgressest the law.

28 For he is not a Jew, who is an outward Jew, neither is *that* circum-

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hearts, as it often does in the present life; *when God shall judge the secrets of men*—On secret circumstances depends the real quality of actions, often unknown to the actors themselves. Ver. 29. Men generally form their judgments even of themselves merely from that which is apparent. *According to my gospel*—According to the tenor of that gospel which is committed to my care. The gospel also is a law.

17 *But if thou art called a Jew*—This highest point of Jewish glorying [after a farther description of it interposed, ver. 17—20, and refuted ver. 21—24.] is itself refuted, ver. 25, &c. The description consists of twice five articles: of which the former five, [ver. 17, 18.] show what he boasts of in himself; the other five, [ver. 19, 20,] what he glories in, with respect to others. The first particular of the former five, answers to the first of the latter; the second to the second, and so on. *And restest in the law*—Dependest on it, though it can only condemn thee; *and gloriest in God*—As thy God: and that, too, to the exclusion of others.

19 *Blind—in darkness—ignorant—babes*—These were the titles which the Jews generally gave the Gentiles.

20 *Having the form of knowledge and truth*—That is, the most accurate knowledge of truth.

21, 22 *Dost not thou teach thyself*—He does not teach himself who does not practise what he teaches. *Dost thou steal—commit adultery—commit sacrilege*—Sin grievously against thy neighbour, thyself, and God. Paul had shown the Gentiles, first their sins against God, against themselves, and against their neighbours. He now inverts the order. For sins against God are the most glaring in a heathen; but not in a Jew. *Thou that abhorrest idols*, (which all the Jews did, from the Babylonish captivity,) dost thou *commit sacrilege*---Doest what is still worse, robbing him, 'who is God over all,' of the glory which is due to him.

None of these charges were rashly advanced against the Jews of that age. For, [as their own historian relates] some priests lived by rapine, and others in gross uncleanness. And as for sacrilegiously robbing God, and his altar, it had been complained of ever since Malachi.

25 *Circumcision indeed profiteth*—He does not say justifies. How far it profited is shown in the 3rd and 4th chapters. *Thy circumcision is become uncircumcision*—Is so already in effect. Thou wilt have no more benefit by it than if thou hadst never received it. The very same observation holds with regard to baptism.

26 *If the uncircumcision*, [a person uncircumcised,] *keep the law*, [walk agreeably to it, *shall not his uncircumcision be counted for circumcision*, in God's sight?

27 *Yea, the uncircumcision by nature* (those who are uncircumcised,) *fulfilling the law*, (as to the substance of it,) *shall judge thee*, [shall condemn thee in that day; *who by the letter and circumcision*,

cision which is apparent in the flesh.

29 But he *is* a Jew, who is one inwardly; and circumcision *is that* of the heart, in the spirit, not in the letter; whose praise is not from men, but from God.

CHAP. III.

WHAT then *is* the advantage of the Jew, or what the profit of the circumcision?

2 Much every way; chiefly in that they were entrusted with the oracles of God.

3 For what if some believed not, shall their unbelief disannul the faithfulness of God?

4 God forbid: let God be true, and every man a liar; as it is written, (*i*) That thou mightest be justified in thy saying, and mightest overcome when thou art judged. (*i*) Ps. li. 4.

5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* not God unjust, who taketh vengeance: (I speak as a man.)

6 God forbid: otherwise how should God judge the world?

7 But if the truth of God hath abounded to his glory through my lie, why am I still judged as a sinner?

8 And why may we not (as we are slandered, and as some affirm us to say) do evil, that good may come? whose condemnation is just.

9 ¶ What then? are we better *than they?* In no wise: for we have before proved all, both Jews and Gentiles, to be under sin;

10 As it is written, (*k*) There is none righteous, no not one.

(*k*) Ps. xiv. 1, &c.

11 There is none that understand-

[who having the bare, literal, external circumcision,] *transgressest the law.*

28 *For he is not a Jew*, that is, not one of God's beloved people,] *who is one in outward show* only; *neither is that*, the true acceptable, *circumcision which is apparent in the flesh.*

29 *But he is a Jew*, [one of God's people,] *who is one inwardly*, [in the secret recesses of his soul;] *and* the acceptable *circumcision is that of the heart*, [Deut. xxx. 6.] the putting away all inward impurity. This is seated *in the spirit*, [the soul renewed by the Spirit] *and not in the letter*, [not in the external ceremony:] *whose praise is not from men but from God*, the Searcher of the heart.

CHAP. III. v. 1. *What then*, [may some say,] *is the advantage of the Jew* or *of the circumcision?*—That is, those that are circumcised, above the Gentiles.

2 *Chiefly in that they are entrusted with the oracles of God*—The scriptures, in which are so great and precious promises. Other prerogatives will follow. Ch. ix. 4, 5. St. Paul here singles out this, by which, after removing the objection, he will convict them so much the more.

3 *Shall their unbelief disannul the faithfulness of God?*—Will he not still make good his promises to them that do believe.

5 *But if our unrighteousness* be subservient to God's glory, is it not unjust in God to punish us for it? *I speak as a man*—As human weakness is apt to speak.

6 *God forbid*—By no means. If it were unjust to punish the unrighteousness which is subservient to his own glory, *how should God judge the world?*—Since all the unrighteousness in the world will then *commend the righteousness of God.*

7 *But* (may the objector reply) *if the truth of God hath abounded* (has been more abundantly shown) *through my lie* (if my lie, that is, practice contrary to truth, conduces to the glory of God, by making his truth shine with superior advantage) *why am I still judged as a sinner?*—Can this be said to be any sin at all? Ought I not to do what would otherwise be evil, that so much *good may come?*—To this the apostle does not deign to give a direct answer, but cuts the objector short with a severe reproof.

8 *Whose condemnation is just*—The condemnation is of all who either speak or act in this manner. So the apostle absolutely denies this lawfulness of *doing evil* (any evil) *that good may come.*

9 *What then*—Here he resumes what he said, ver. 1. *Under sin*—Under the guilt and power of it: the Jews by transgressing the written law; the Gentiles by transgressing the law of nature.

10 *As it is written*—That all men are under sin, appears from the vices which have raged in all ages. St. Paul there-

eth ; there is none that seeketh after God.

12 They have all turned aside, they are altogether become unprofitable : there is none that doeth good, no not one.

13 (*l*) Their throat *is* an open sepulchre ; with their tongues they have used deceit ; the (*m*) poison of asps *is* under their lips :

(*l*) Ps. v. 9. (*m*) Ps. cxl. 3.

14 (*n*) Whose mouth is full of cursing and bitterness. (*n*) Ps. x. 7.

15 (*o*) Their feet *are* swift to shed blood : (*o*) Isaiah lix. 7, 8.

16 Destruction and misery are in their way ;

17 And they have not known the way of peace :

18 (*p*) The fear of God is not before their eyes. (*p*) Ps. xxxvi. 1.

19 Now we know that whatsoever the law saith, it saith to them that are under the law : that every mouth may be stopped, and all the world become guilty before God.

20 Therefore no flesh shall be justified in his sight by the works of the law, for by the law is the knowledge of sin.

21 ¶ But now the righteousness of God is manifested without the law, being attested by the law and the prophets ;

22 Even the righteousness of God, by the faith of Jesus Christ, to all and upon all that believe ; for there is no difference :

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fore rightly cites David and Isaiah, though they spoke primarily of their own age, and expressed what manner of men God sees when he 'looks down from heaven,' not what he makes them by his grace. *There is none righteous*—This is the general proposition. The particulars follow :

11 *There is none that understandeth*, the things of God,

12 *They have all turned aside* from the good way. *They are become unprofitable*—Helpless, impotent, unable to profit either themselves or others.

13 *Their throat* is noisome and dangerous *as an open sepulchre*. Mark the progress of evil discourse, proceeding out of the heart, through the throat, tongue, lips, till the mouth is filled. *The poison of asps* (infectious, deadly, backbiting, tale-bearing, evil speaking) *is under* (and not honey) *is on their lips*. An *asp* is a venomous kind of serpent.

14 *Cursing* against God. *Bitterness* against their neighbour.

17 *Of peace*—Which can only spring from righteousness.

18 *The fear of God is not before their eyes*—Much less is the love of God in their heart. Many of them are Atheists.

19 *Whatsoever the law* [the Old Testament] *saith, it saith to them that are under the law*—To those who own its authority : to the Jews, and not the Gentiles. He quoted no scripture against them, but pleaded with them only from the light of nature. *Every mouth* full of bitterness [ver. 14.] and yet of boasting ver. 27, *may become guilty*—May be fully convicted, and apparently liable to most just condemnation. These things were quoted by St. Paul not *to make* men criminal, but to *prove* them so.

20 *No flesh shall be justified*—None shall be forgiven and accepted of God, *by the works of the law*—On this ground, that he hath kept the law. St. Paul means chiefly, the moral part of it, (ver. 9 19, ch. ii. 21, &c. 26) which alone is not abolished, ver. 31. And it is not without reason that he so often mentions *the works of the law*, whether ceremonial or moral. For it was on these only the Jews relied, being wholly ignorant of those that spring from faith. *For by the law is* only *the knowledge of sin*—But no deliverance either from the guilt or power of it.

21 *But now the righteousness of God*—That is, the manner of becoming righteous, which God hath appointed, *without the law*—Without that previous obedience which the law requires ; without reference to the law, or dependence on it : *is manifested* in the gospel, *being attested by the law* itself, *and* by *the prophets*—By all the promises in the Old Testament.

22 *To all* the Jews *and upon all* the Gentiles *that believe ; for there is no difference* either as to the need of justification, or the manner of it.

23 *For all have sinned*, in Adam, and *personally ;* by a sinful nature, sinful tempers, and sinful actions ; *and are fallen short of the glory of God*—The supreme

23 For all have sinned and are fallen short of the glory of God:

24 And are justified freely by his grace, through the redemption which is in Christ Jesus:

25 Whom God hath set forth a propitiation, through faith in his blood, for a demonstration of his righteousness by the remission of past sins, through the forbearance of God;

26 For a demonstration, *I say*, of his righteousness in this present time, that he might be just, and yet the justifier of him that believeth in Jesus.

27 ¶ Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith.

28 We conclude, then, that a man is justified by faith, without the works of the law.

29 *Is* God *the God* of the Jews only, and not also of the Gentiles? Surely of the Gentiles also:

30 Seeing *it is* one God who will justify the circumcision by faith, and the uncircumcision through *the same* faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

CHAP. IV.

WHAT shall we say then? That our father Abraham found justification according to the flesh?

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end of man; short of his image on earth, and the enjoyment of him in heaven.

24 *And are justified*, (pardoned and accepted,) *freely*, [without any merit of their own,] *by his grace*, [not their own works,] *through the redemption*, the price Christ has paid. *Freely by his grace*—One expression might have conveyed the apostle's meaning: but he *doubles* his assertion, to give us the fullest conviction of the truth, and to impress us with its vast *importance*. It is not possible to find words that should more *absolutely* exclude all merit in our works and obedience; or more emphatically ascribe the whole of our justification to free, unmerited goodness.

25 *Whom God hath set forth*, before angels and men, *a propitiation*—To appease an offended God. But if, as some teach, God never was offended, there was no need of this propitiation, and Christ died in vain, *To declare his righteousness*—To demonstrate not only his clemency, but his vindictive justice, whose essential character and principal office is, to punish sin: *by the remission of past sins*—All the sins antecedent to their believing.

26 *For a demonstration of his righteousness*, (both of his justice and mercy,) *that he might be just*, (showing his justice on his own Son,) *and yet the* merciful *justifier of* every one *that believeth in Jesus. That he might be just*—Might prove himself to be inviolably righteous in the administration of his government, even while he is the merciful *justifier of* the sinner *that believeth in Jesus*. The attribute of justice must be preserved inviolate. And inviolate it is preserved by a real infliction of punishment on our Saviour. On this plan all the attributes harmonize; every attribute is glorified, and not one superseded.

27 *Where is* the *boasting then* of the Jew against the Gentile? *It is excluded. By what law? Of works? Nay*, (this would have left room for boasting,) *but by the law of faith:* Since this requires all, without distinction, to apply, as guilty helpless sinners, to the free mercy of God in Christ. *The law of faith* is that divine constitution which makes faith, not works, the condition of acceptance.

28 *We conclude then that a man is justified by faith*—And even by this, not as it is ■ work, but as it receives Christ, and consequently has something essentially different from all our works.

29 *Surely of the Gentiles also*—As both nature and the scriptures show.

30 *Seeing it is one God who* shows mercy to both, and by the very same means.

31 *We establish the law*—Both the authority, purity, and the end of it; by defending that which the law attests; by pointing out Christ, the end of it, and by showing how it may be fulfilled in its purity.

CHAP. IV. Having proved it by argument, he now proves it by such example as must have greater weight with the Jews than any other. 1. That justification is by faith. 2. That it is free for the Gentiles.

1 *That our father Abraham found* ac-

2 If Abraham was justified by works, he hath whereof to glory: but *he hath* not in the sight of God.

3 For what saith the scripture? (*q*) Abraham believed God, and it was imputed to him for righteousness.

(*q*) Gen. xv. 6.

4 Now to him that worketh, the reward is not imputed of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is imputed to him for righteousness.

6 So David also affirmeth the happiness of the man, to whom God imputeth righteousness without works:

7 (*r*) Happy *are* they whose iniquities are forgiven, and whose sins are covered;

(*r*) Ps. xxxii. 1, 2.

8 Happy *is* the man to whom the Lord will not impute sin.

9 *Cometh* this happiness then on the circumcision *only*, or on the uncircumcision also? For we say that faith was imputed to Abraham for righteousness.

10 How was it then imputed?

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ceptance with God, *according to the flesh*—That is, by works.

The meaning is, If Abraham had been justified by works, he would have had room to glory. But he had not; therefore he was not justified by works.

3 *Abraham believed God*, (that promise concerning the multitude of his seed, Gen. xv. 5, 7; and the promise concerning Christ, Gen. xii. 5, through whom all nations should be blessed, *and it was imputed to him for righteousness*—God accepted him, as if he had been altogether righteous.

4 *Now to him that worketh*—All that the law requires, the reward is no favour, but an absolute debt. These two examples are selected and applied with the utmost judgment and propriety. Abraham was the most illustrious pattern of piety among the Jewish patriarchs. David was the most eminent of their kings. If neither of these were justified by his own obedience; if they both obtained acceptance with God, not as upright beings who might claim it, but as sinful creatures, who must implore it, the consequence is glaring, so as to strike every attentive understanding, and affect every heart.

5 *But to him that worketh not*, (it is impossible without faith,) *but believeth—his faith is imputed to him for righteousness*—Therefore, God's affirming of Abraham, that "*faith was imputed to him for righteousness*," plainly shows that he *worked not*; or that he was not justified by works, but by faith only. Hence we see the folly of saying that *holiness* or *sanctification* is previous to our *justification*. For the sinner being first convinced of his sin and danger by the Spirit of God stands trembling before the awful tribunal of divine justice; and has nothing to plead but the merits of a Mediator. Christ here interposes; justice is satisfied; the sin is remitted, and pardon is applied to the soul, by a divine faith, wrought by the Holy Spirit, who then begins the great work of inward *sanctification*. Thus God *justifies the ungodly*; and yet remains *just*, and true to all his attributes. Let not any presume to *continue in sin*. For to the impenitent *God is a consuming fire*. *On him that justifieth the ungodly*—If a man could possibly be made holy before he was justified, it would entirely set his justification aside; seeing he could not be *justified*, if he were not at that very time ungodly.

6 *So David also*, (David is fitly introduced after Abraham, because he also received and delivered down the promise) *affirmeth*, a man is justified by faith alone, and not by works. *Without works*—That is, without regard to any former good works supposed to have been done by him.

7 *Happy are they whose sins are covered*—With the veil of divine mercy. If there is happiness on earth, it is the portion of that man *whose iniquities are forgiven*, and who enjoys pardon and peace. God has nothing against him, and he can truly say, God is my sure portion. Well may he endure all the afflictions of life with cheerfulness, and smile at death.

9 *Cometh this happiness on the circumcision*—Those that are circumcised only. *Faith was imputed to him for righteousness*—This is fully consistent with our being justified, that is, pardoned and accepted by God upon our believing, for the sake of what Christ hath done and suffered. For though this, and this alone, be the meritorious cause of our acceptance with God, yet faith may be said to be *imputed to us for righteousness*, as it is the

When he was in circumcision, or in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith, which *he had* in uncircumcision, that he might be the father of all who believe in uncircumcision, that righteousness may be imputed to them also;

12 And the father of the circumcision to them who not only are of the circumcision, but also walk in the footsteps of that faith of our father Abraham, which he had in uncircumcision.

13 For the promise that he should be the heir of the world, *was* not to Abraham or his seed by the law, but by the righteousness of faith.

14 For if they who are of the law *are* heirs, faith is made void, and the promise of no effect.

15 Because the law worketh wrath: for where no law is, *there is* no transgression.

16 Therefore *it is* of faith, that *it might* be of grace, that the promise might be firm to all the seed; not only to that which is of the law, but to that also which is of the faith of Abraham, who is the father of us all;

17 (As it is written, (*s*) I have appointed thee a father of many nations) before God, in whom he believed, as quickening the dead, and calling the things that are not, as though they were:

(*s*) Gen. xvii. 5.

18 Who against hope believed in hope, that he should be the father of many nations, according to that which was spoken, (*t*) So shall thy seed be.

(*t*) Gen. xv. 5.

19 And not being weak in faith, he

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sole condition of our acceptance. Observe, "forgiveness," "not imputing sin," and "imputing righteousness," are all one.

10 *Not in circumcision*—Not after he was circumcised: for he was justified before Ishmael was born. Gen. xv. But he was not circumcised till Ishmael was thirteen years old. Gen. xvii. 25.

11 *And* after he was justified, *he received the sign of circumcision*—Circumcision, which was a sign or token of his being in covenant with God. *A seal*—An assurance on God's part, that he accounted him righteous upon his believing, before he was circumcised. *Who believe in uncircumcision*—That is, though they are not circumcised.

12 *And the father of the circumcision*—Of those who are circumcised and believe as Abraham did. To those who believe not, Abraham is not a father, neither are they his seed.

13 *The promise that he should be the heir of the world*, is the same as, that he should be 'the father of all nations;' or of those in all nations who receive the blessing. All the world was promised to him and them conjointly. Christ is the heir of the world and of all things; and so are all Abraham's seed, all that believe in him with the faith of Abraham.

14 *If they* only *who are of the law*, who have kept the whole law, *are heirs, faith is made void* [no blessing can be obtained by it,] *and* so *the promise* is *of no effect.*

15 *Because the law*, considered apart from that grace [which, though it was in fact mingled with it, yet is no part of the legal dispensation,] is so difficult, and we so weak and sinful, that instead of bringing us a blessing, it only *worketh wrath:* it becomes to us an occasion of wrath, and exposes us to punishment as transgressors. *Where there is no law* in force, there can be *no transgression* of it.

16 *Therefore it* [the blessing] *is of faith that it might be of grace*—That it might appear to flow from the free love of God, and *that the promise might be firm*, sure, and effectual *to all the* spiritual *seed of Abraham*—Not only Jews, but Gentiles also, if they follow his faith.

17 *Before God*—Though before men nothing of this appeared, those nations being then unborn. *As quickening the dead*—The dead are not dead to him. And even the things that are not, are *before God. And calling the things that are not*—Summoning them to rise into being, and appear before him. The seed of Abraham did not then exist. Yet God said, 'So shall thy seed be.' A man can say to his servant actually existing, 'Do this;' and he doeth it. But God saith to the light while it does not exist, 'Go forth;' and it goeth.

18—21 The apostle shows the power and excellence of that faith, to which he ascribes justification. *Who against hope*, against all probability, *believed* and hoped

considered not his own body now dead, being about an hundred years old, nor the deadness of Sarah's womb.

20 He staggered not at the promise of God through unbelief, but was strengthened in faith, giving glory to God;

21 And being fully assured that what he had promised he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written on his account only, that it was imputed unto him;

24 But on ours also, to whom it will be imputed, if we believe on him who raised up Jesus our Lord from the dead:

25 Who was delivered for our offences, and was raised again for our justification.

CHAP. V.

THEREFORE, being justified by faith, we have peace with God, through our Lord Jesus Christ.

2 By whom also we have had access through faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only *so*, but we glory in tribulations also, knowing that tribulation worketh patience,

4 And patience experience, and experience hope;

5 And hope shameth us not; because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us.

6 For when we were yet without

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in the promise. The same thing is apprehended both by faith and hope: by faith, as a thing which God has spoken; by hope, as a good thing which God has promised to us. *So shall thy seed be*—Both natural and spiritual, as the stars of heaven for multitude.

20 *Giving God* the *glory* of his truth and power.

23 *On his account only*—To do personal honour to him.

24 *But on ours also*—To establish us in seeking justification by faith, and not by works. This is the only plan by which God will save both Jews and Gentiles; all have sinned; Christ has died to atone; faith in him will save, for ever; if the sinner will not believe, he must perish. *If we believe on him who raised up Jesus*—God the Father, (and Christ in him,) is the proper object of justifying faith. It is observable that St. Paul, speaking of our faith and that of Abraham, puts a part for the whole. And he mentions that part with regard to Abraham, which would naturally affect the Jews most.

25 *Who was delivered* to death *for our offences* (as an atonement for them), *and raised for our justification*—To empower us to receive that atonement by faith.

CHAP. V. v. 1. *Being justified by faith*, (the sum of the preceding chapters) *we have peace with God*—Being enemies to God no longer, ver. 10; neither fearing his wrath; ver. 9. We have peace, hope, love, and power over sin, the sum of the 5th to the 8th chapter. These are the fruits of justifying faith. Where these are not, there is no faith.

2 [*Access*—Alluding to the usage of Eastern courts, where an official conducts strangers into the presence of the king. Christ is our conductor.] *Into this grace*—This state of favour.

3 *We glory in tribulations also*--Which we regard not as a mark of God's displeasure; we receive them as tokens of his fatherly love, by which we are prepared for a more exalted happiness. The Jews objected to the persecuted state of the Christians, as inconsistent with the people of the Messiah; therefore, the apostle, with great propriety, often mentions the blessings arising from this very thing.

4 *And patience* works more *experience* of the sincerity of our grace, and of God's power and faithfulness.

5 *Hope shameth us not*—That is, gives us cause for the highest glorying. We glory in our hope, *because the love of God is shed abroad in our hearts*—The divine conviction of God's love to us, and that love to God which is the earnest and the beginning of heaven. *By the Holy Ghost*—The efficient cause of all spiritual blessings, and the earnest of those to come.

6 How can we now doubt of God's love? *For when we were without strength*--Either to think, will, or do any thing good; *in*

strength, in due time, Christ died for the ungodly.

7 Now one will scarce die for a just man; yet perhaps for the good man one would even dare to die.

8 But God recommendeth his love towards us, in that, while we were yet sinners, Christ died for us.

9 Much more, then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, being enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved through his life.

11 And not only *so*, but we also glory in God, through our Lord Jesus Christ, by whom we have now received the reconciliation.

12 ¶ Therefore as by one man sin entered into the world, and death by sin, even so death passed upon all men, in that all sinned.

13 For until the law, sin was in the world; but sin is not imputed where there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the likeness of

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due time—neither too soon nor too late; but in that very point of time which the wisdom of God knew to be fitter than any other; *Christ died for the ungodly*—Not only to set them a pattern, but to procure them power to follow it. This expression of dying for any one has no other signification than that of saving the life of another by laying down our own.

7 *A just man*—One who gives to all what is strictly their due. *The good man*—One who is eminently holy, full of love, of compassion, kindness, and of heavenly and amiable temper; the former would injure no one; but the latter would, in addition to acting justly, do all the good he could to others. *Perhaps—one—would—even—dare to die*—Every word increases the strangeness of the thing, and declares this to be something great and unusual.

8 *But God recommendeth*—A most elegant expression. [Hath set off to the utmost advantage "his love to us." It appears from considering—the dignity of the Sufferer—his descent from heaven, his incarnation—his unparalleled sufferings and death, and the effects of his death; even all spiritual blessings, and heaven for ever. This is recommended to our consideration.] *While we were sinners*—So far from being good, that we were not even just.

9 *By his blood* (by his blood-shedding) *we shall be saved from wrath through him*—From all the effects of the wrath of God. Is there wrath in God? Is not wrath a human passion? And how can this human passion be in God? We answer by asking, Is not love a human passion? And how can this human passion be in God? But to answer directly. Wrath in man, and so love in man, is a human passion. But wrath in God is not a human passion; nor is love, as it is in God. Therefore the inspired writers ascribe both the one and the other to God only in an analogical sense.

10 *If*—As sure as. So the word often signifies; particularly in this and the 8th chapter. *We shall be saved*, sanctified and glorified, *through his life*—Who 'ever liveth to make intercession for us.'

11 *And not only so, but we also glory*—From the 3rd to the 11th verse, may be taken together, thus: we not only 'rejoice in hope of the glory of God; *but also*, in the midst of tribulations, *we glory in* God himself, *through our Lord Jesus Christ, by whom we have now received the reconciliation.*

12 *Therefore*, (this refers to all the preceding discourse; from which the apostle infers what follows:) *as by one man*—Adam; who is mentioned, and not Eve, as being the representative of mankind: *sin entered into the world*—Actual sin, and its consequences, a sinful nature; *and death*—With all its attendants. It entered into the world when it entered into being; or till then it did not exist: *by sin*—Therefore it could not enter before sin. *Even so*, (namely, by one man,) *in that*, (so the word is used also, 2 Cor. v. 4.) *all sinned*—In Adam. These words assign the reason why death came upon *all men*. Infants themselves not excepted, *in that all sinned.*

13 *For until the law, sin was in the world—All* I say *had sinned, for sin was in the world* long before the written law; *but* I grant, *sin is not* so much *imputed*, nor so severely punished by God *where there is no* express *law* to convince men of it. Yet all had sinned; for all died.

Adam's transgression, who is the figure of him that was to come.

15 Yet not as the offence, so also *is* the free gift. For if by the offence of one many died, much more the grace of God, and the gift by grace, that of one man, Jesus Christ, hath abounded unto many.

16 And not as *the loss* by one that sinned, *so is* the gift; for the sentence *was* by one *offence* to condemnation: but the free gift *is* of many offences unto justification.

17 For if through one man's offence death reigned by one, they who receive the abundance of grace, and of the gift of righteousness, shall much more reign in life, by one, *even* Jesus Christ.

18 As therefore by one offence *the sentence of death came* upon all men to condemnation, so also by the righteousness of one *the free gift came* upon all men to justification of life.

19 For as by the disobedience of one man, many were constituted sinners, so by the obedience of one, many shall be constituted righteous.

20 But the law came in between, that the offence might abound: yet where sin abounded, grace did much more abound.

21 That as sin had reigned through death, so grace also might reign through

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14 *Death reigned*—And how vast is his kingdom! O death, universal and supreme is thy power! None can resist thy attacks, however mighty! *After the likeness of Adam's transgression*—Even over infants who had never sinned as Adam did, in their own persons: and over others who had not, like him, sinned against an express law. *Who is the figure of him that was to come*—Each of them being a public person, and a federal head of mankind. The one the fountain of sin and death to mankind by his offence; the other of righteousness and life by his free gift.

This is the comparison;—As by one man sin entered into the world, and death by sin: so by one man righteousness entered into the world, and life by righteousness. As death passed upon all men, in that all had sinned: so life passed upon all men (who believe in the second Adam,) in that all are justified. And as death, through the sin of the first Adam, reigned 'even over them who had not sinned after the likeness of Adam's transgression;' so through the righteousness of Christ, even those who have not obeyed after the likeness of his obedience, shall reign in life. As the sin of Adam, without the sins which we afterwards committed, brought us death; so the righteousness of Christ, without the good works which we afterwards perform, brings us life.

15 *Yet not*—Paul describes the difference between Adam and Christ. The fall and the free gift differ, 1. In amplitude; ver. 15. He from whom sin came, and he from whom the free gift came, (termed *the gift of righteousness*) differ in power; ver. 16. The reason of both is subjoined; ver. 17. The offence and the free gift are compared, with regard to their effect; ver. 18; and their cause, ver. 19.

16 *The sentence was by one offence to Adam's condemnation*: causing the sentence of death to pass upon him, which overwhelmed his posterity: *but the free gift is of many offences unto justification*—Purchasing it for all men, with their many offences.

17 There is a difference between *grace* and the *gift*. *Grace* is opposed to the *offence*, the *gift* to *death*, being the *gift of life*.

18 *Justification of life* is that sentence of God, by which a sinner under sentence of death is adjudged to life.

19 *As by the disobedience of one man many* (all men) *were constituted sinners*, being then in the loins of their first parent, *so by the obedience of one* (by his obedience unto death; by his dying for us) *many* (all that believe) *shall be constituted righteous*—Justified, pardoned.

20 *The law came in between* the offence and the free gift, *that the offence might abound*—That is, the consequence, not the design, of the law's coming in, was not the taking away of sin, but the increase of it; *yet where sin abounded, grace did much more abound*—Not only in the remission of that sin which Adam brought on us, but of all our own; not only in remission of sins, but the infusion of holiness: not only in deliverance from death, but admission to everlasting life: a more noble and excellent life than that which we lost by Adam's fall.

21 *That as sin had reigned--so grace also*

righteousness to eternal life, by Jesus Christ our Lord.

CHAP. VI.

WHAT shall we say then? We will continue in sin, that grace may abound?

2 God forbid. How shall we who are dead to sin live any longer therein?

3 Know ye not, that as many of us as have been baptized into Jesus Christ, have been baptized into his death?

4 Therefore we are buried with him through baptism into death, that as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection:

6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that we might no longer serve sin.

7 For he that is dead is freed from sin.

8 And we believe, that if we are dead with Christ, we shall also live with him:

9 Knowing that Christ, being raised from the dead, dieth no more: death no more hath dominion over him.

10 For in that he died, he died to sin once for all; but in that he liveth, he liveth unto God.

11 So reckon ye yourselves to be dead indeed to sin, but alive to God, through Jesus Christ our Lord.

12 Therefore let not sin reign in your mortal body, to obey it in the desires thereof.

13 Neither present your members

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might reign [which could not reign before the fall; before man had sinned] *through righteousness to eternal life, through Jesus Christ our Lord*—Here is pointed out the *source* of all our blessings--the rich and *free grace* of God; the *meritorious cause*—not any works or righteousness of man, but the alone merits *of our Lord Jesus Christ*.

CHAP. VI. v. 1. The apostle here vindicates his doctrine from the charge, stated ch. iii. 7, 8. He then in strong terms denied it. Here he removes the foundation thereof.

2 *Dead to sin*—Free both from the guilt and from the power of it.

3 *Have been baptized into his death*—In baptism we, through faith, are ingrafted into Christ. And we draw new spiritual life from this new root, through his spirit, who fashions us like unto him, and particularly with regard to his death and resurrection.

4 *We are buried with him*—Alluding to the ancient manner of baptizing by immersion; *that as Christ was raised from the dead by the glory* (glorious power) *of the Father, so we also* by the same power should rise again: and as he lives a new life in heaven, so we *should walk in newness of life*. This our very baptism represents to us.

5 *Planted*—[When the seed or plant is put into the ground, it obtains from the ground all its support, and means of development and growth. The death of Jesus is the cause of his fruitfulness in the gifts of salvation to mankind; and believers in him are *planted in his death*, and grow out of it; they derive their growth, beauty, vigour, and fruitfulness from it. Believers will also know the power of his resurrection at the last day.]

6 *Our old man*—Coeval with our being, and as old as the fall; our evil nature; a striking expression for our depravity, prevalent through our whole nature, and influencing our actions. This in a believer is *crucified with Christ* (mortified, gradually killed, by virtue of our union with him) *that the body of sin*, all evil tempers, words, and actions, which are the *members of the old man*, (Col. iii. 5.) *might be destroyed*.

7 *For he that is dead* with Christ *is freed from* the guilt of past, and from the power of present *sin*, as dead men from the commands of their former masters.

8 *Dead with Christ*—Conformed to his death, by dying to sin.

10 *He died to sin*—To atone for and abolish it. *He liveth unto God*—A glorious eternal life, such as we shall live also.

12 *Let not sin reign* even *in your mortal body*—It must be subject to death, but it need not be subject to sin.

13 *Neither present your members to sin* (to corrupt nature, a mere tyrant), *but to God* your lawful king.

to sin, *as* instruments of unrighteousness; but present yourselves to God, as alive from the dead, and your members to God, *as* instruments of righteousness.

14 For sin shall not have dominion over you; for ye are not under the law, but under grace.

15 ¶ What then? Shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye present yourselves servants to obey, his servants ye are whom ye obey? Whether of sin unto death, or of obedience unto righteousness?

17 But thanks *be* to God, that, whereas ye were the servants of sin, ye have *now* obeyed from the heart the form of doctrine into which ye have been delivered.

18 Being then set free from sin, ye are become the servants of righteousness.

19 I speak after the manner of men; because of the weakness of your flesh. As ye have presented your members servants to uncleanness, and iniquity unto iniquity, so now present your members servants of righteousness unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then from those things whereof ye are now ashamed? For the end of those things *is* death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For death is the wages of sin; but eternal life *is* the gift of God through Jesus Christ our Lord.

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14 *Sin shall not have dominion over you*—It has neither right nor power; *for ye are not under the law* (a dispensation of terror and bondage, which only shows sin, not enabling you to conquer it,) *but under grace*—Under the mercy of the gospel, which brings perfect victory over it, to every one who is under the powerful influences of the Spirit of Christ.

17 *The form of doctrine into which ye have been delivered*—literally, (*The mould into which ye have been delivered*:) a beautiful allusion, which conveys a very instructive admonition; intimating that our minds, pliant and ductile, should be conformed to the gospel precepts, as liquid metals take the figure of the mould into which they are cast.

18 *Being then set free from sin*—Observe the apostle's method, thus far at one view: 1. Bondage to sin, ch. iii. 9: 2. Knowledge of sin by the law—sense of God's wrath—inward death; ch. iii. 20; 3. The revelation of the righteousness of God in Christ; ch. iii. 21: 4. The centre of all, Faith embracing that righteousness: ch. iii. 22: 5. Justification—God forgives all past sin, and freely accepts the sinner; ch. iii. 24: 6. The gift of the Holy Spirit—a sense of God's love, &c.; ch. v. 5; vi. 4: 7. The free service of righteousness; ch. vi. 12.

19 *I speak after the manner of men*—Thus the scripture accommodates itself to the language of men,) *because of the weakness of your flesh*—Slowness of understanding flows from the weakness of the flesh: that is, of human nature. *As ye have presented your members servants to uncleanness, and iniquity, present your members servants of righteousness Iniquity*, whereof *uncleanness* in an eminent part, is opposed to *righteousness*. And *unto iniquity* is the opposite of *unto holiness*. *Righteousness* here is a conformity to the divine will; *holiness* to the whole divine nature. The *servants of righteousness*, go on to *holiness;* but the servants to iniquity get no farther. Righteousness is *service*, because we live according to the will of another, but *liberty*, because of our inclination to it, and delight in it.

20 *When the servants of sin, ye were free from righteousness*—In all reason therefore ye ought now to be free from unrighteousness; to be as uniformly zealous in serving God, as ye were in serving Satan.

21 *Those things*—He speaks of them as afar off.

23 *Death*, temporal, spiritual, and eternal, *is the* due *wages of sin, but eternal life is the gift of God*—The difference is great. Evil works *merit* the reward they receive; good works do not. The former demand wages, the latter accept a free gift.

CHAP. VII.

KNOW ye not, brethren, (for I speak to them that know the law) that the law hath dominion over a man, as long as he liveth?

2 For the married woman is bound to *her* husband while he is alive: but if *her* husband be dead, she is freed from the law of her husband.

3 Therefore if she marry another man while her husband liveth, she will be called an adulteress: but if her husband be dead, she is free from that law, so as to be no adulteress, though she marry another man.

4 Therefore ye also, my brethren, are become dead to the law by the body of Christ; that ye might be married to another, *even* to him who was raised from the dead, that we may bring forth fruit to God.

5 For when we were in the flesh, the motions of sins, which were by the law, wrought in our members, so as to bring forth fruit unto death.

6 But now we are freed from the law, being dead unto that whereby we were held, so that we serve in newness of spirit, and not in the oldness of the letter.

7 ¶ What shall we say then? That the law is sin? God forbid. Yea, I should not have known sin, but for the law. I had not known lust, unless the law had said, Thou shalt not covet.

8 But sin taking occasion by the commandment, wrought in me all manner of desire; for without the law sin *was* dead.

9 And I was once alive without the law; but when the commandment came, sin revived, and I died.

CHAP. VII. v. 1. The apostle continues the comparison between the former and the present state of a believer, and endeavours to wean the Jewish believers from their fondness for the Mosiac law. *I speak to them that know the law*—To the Jews chiefly here. *As long as he liveth*—The law is here spoken of (by a common figure) as a person, to which, as to a husband, life and death are ascribed. But he speaks indifferently of the law being 'dead to us,' or we to it, the sense being the same.

2 *She is freed from the law of her husband*—From the law which gave him a peculiar property in her.

4 *Therefore ye also* are now as free from the Mosaic law, as a husband is, when his wife is dead. *By the body of Christ*, offered up; that is, by the merits of his death, that law expiring with him.

5 *When we were in the flesh*—Carnally minded, in a state of nature; before we believed in Christ. *Our sins which were by the law*, accidentally caused, or irritated thereby, *wrought in our members*—Spread themselves over the whole man.

6 *Being dead to that whereby we were held* to our old husband, the law, *that we might serve in newness of Spirit*, (in a new, spiritual manner,) *and not in the oldness of the letter*—Not in a bare, literal, external way, as we did before.

7 *What shall we say then*—This is a digression to ch. viii. 1, &c., wherein the apostle, to show most vividly the weakness and inefficacy of the law, changes the person, and speaks as of himself, concerning the misery of one under the law. This St. Paul often does, when not speaking of his own person, but only assuming another character. Rom. iii. 6. 1 Cor. x. 30. ch. iv. 6. The character assumed, is that of a man; first, ignorant of the law, then under it, and sincerely, but ineffectually striving to serve God. To have spoken this of himself, or any true believer, would have been foreign to the scope of his discourse; nay, utterly contrary thereto: and to what is expressly asserted, viii. 2. *Is the law sin*—Sinful in itself, or a promoter of sin? *I had not known lust*—Evil desire. I had not known it to be a sin. Perhaps I should not have known that such desire was in me. It did not appear till it was excited by the prohibition.

8 *But sin*, (my inherent depravity,) *taking occasion by the commandment*—Forbidding but not subduing it, was only irritated, and *wrought in me* more *of* evil *desire*. *For* while I was *without the* knowledge of the *law*, *sin*, *was dead*; neither so apparent nor so active; nor was I under the least fear of any danger from it.

9 *Alive without the law*—Without the close application of it. I had much life, wisdom, virtue, strength. So I thought.

10 And the commandment which *was intended* for life, this I found unto death.

11 For sin taking occasion by the commandment, deceived me, and by it slew me.

12 So that the law is holy, and the commandment holy, and just, and good.

13 ¶ Was then that which is good, made death to me? God forbid: but sin, that it might appear sin, working death in me by that which is good, so that sin might by the commandment become exceeding sinful.

14 We know that the law is spiritual; but I am carnal, sold under sin.

15 For that which I do, I approve not; for I do not practise what I would, but what I hate, that I do.

16 If then I do what I would not, I consent to the law, that *it is* good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but *how* to perform what is good I find not.

19 For the good that I would, I do not; but the evil which I would not, that I do.

20 Now, if I do that which I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man.

23 But I see another law in my members, warring against the law of

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But when the commandment) that is, the law—a part put for the whole: but this expression specially intimates its force, to restrain, enjoin, urge, forbid, threaten, when it *came* in its spiritual meaning to my heart, with the power of God, *sin revived and I died*—My inbred sin took fire, and all my virtue and strength died away. And I then saw myself to be dead in sin, and liable to death eternal.

10 *The commandment which was intended for life*—Doubtless it was originally intended by God, as a grand means of preserving and increasing spiritual life, and leading to life everlasting.

11 *Deceived me*—While I expected life by the law, sin came upon me unawares, and slew all my hopes.

12 *The commandment* (that is, every branch of the law) *is holy, just, and good*—It springs from and partakes of the holy nature of God: it is just and right in itself: and designed wholly for the good of man.

13 *Was then that which is good made* the cause of evil *to me?*—Yea, of death, which is the greatest of evils? Not so. But it was *sin* which was made death to me, inasmuch as it *wrought death in me* even *by that which is good* (the good law) *so that sin by the commandment became exceedingly sinful*—Inbred sin, thus driving furiously in spite of the commandment, became exceeding sinful; the guilt thereof being greatly aggravated.

14 *I am carnal*—St. Paul having compared together the past and present state of believers, that 'in the flesh,' ver. 5., and that 'in the spirit,' ver. 6., in answering two objections, ('Is then the law sin?' ver. 7., and, 'Is the law death?' ver. 13,) interweaves the whole process of a man reasoning, groaning, striving, and escaping from the legal to the evangelical state. This he does from ver. 7, to the end of this chapter. *Sold under sin*—Totally enslaved. Slaves bought with money were absolutely at their master's disposal.

16 *It is good*—This single word implies all the three that were used before (ver. 12,) 'Holy, just, and good.'

17 *It is no more I that* can properly be said to *do it, but* rather *sin that dwelleth in me*—That makes, as it were, another person, and tyrannizes over me.

18 *In my flesh*—The flesh here signifies the whole man, as he is by nature.

21 *I find the law*—An inward, constraining power, flowing from the dictate of corrupt nature.

22 *For I delight in the law of God*—This is more than I consent to, ver. 16. The day of liberty draws near. *The inward man*—Called 'the mind.' Ver. 23, 25.

23 *But I see another law in my members* (another inward constraining power of evil inclinations and bodily appetites) *warring against the law of my mind* (the dictate of my mind, which delights in the law of God) *and captivating me*, in spite of all my resistance.

24 *O wretched man that I am!*—The

my mind, and captivating me to the law of sin, which is in my members.

24 O wretched man that I am! who shall deliver me from the body of this death?

25 I thank God, through Jesus Christ our Lord. So then I myself with my mind serve the law of God, but with my flesh the law of sin.

CHAP. VIII.

THEREFORE *there is* now no condemnation to those that are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life in Christ Jesus, hath freed me from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God *hath done:* sending his own Son in the likeness of sinful flesh, *to be a sacrifice* for sin, he hath condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 They that are after the flesh, mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.

6 Now, to be carnally-minded *is*

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struggle now is at the height; and the man finding there is no help in himself, begins unawares to pray. Who shall deliver me? He then seeks and looks for deliverance, till God in Christ appears to answer his question. The word deliver, implies force. Without this there can be no deliverance. *The body of this death*—That is, this body of death; this mass of sin, leading to death eternal, and cleaving as closely to me, as my body to my soul. [The allusion is to a criminal, having a dead body fastened to him; and he being compelled to drag the offensive and cumbrous load about with him; his depravity was similarly offensive, disgusting, and impeding.]

25 *I thank God through Jesus Christ our Lord*—That is, God will deliver me through Christ. But the apostle (as his frequent manner is) beautifully interweaves his assertion with thanksgiving: the hymn of praise answering in a manner to the voice of sorrow, 'O wretched man that I am!' *So then*—He here sums up the whole, and concludes what he began, ver. 7; *I myself*—Or rather, that *I* (the person whom I am personating) till this deliverance is wrought, *serve the law of God with my mind*—My reason and conscience declare for God. *But with my flesh the law of sin*—But my corrupt passions and appetites still rebel.

CHAP. VIII. v. 1. *There is therefore now no condemnation*—Either for things present or past. The apostle here resumes the thread of his discourse, which was interrupted, ch. vii. 7.

2 *The law of the Spirit* (that is, the gospel) *hath freed me from the law of sin and death*—That is, the Mosaic dispensation.

3 *For what the law* of Moses *could not do, in that it was weak through the flesh*—Incapable of conquering our evil nature: if it could, God needed not to have sent *his own Son in the likeness of sinful flesh*—God did: sending his own Son, though pure from sin, he condemned the sin in our flesh,—and condemned sin to be destroyed, and the believer delivered from it.

4 *That the righteousness of the law* (the holiness it required, ver. 5—11.) *might be fulfilled in us, who walk not after the flesh but after the Spirit*—Who are guided in all our thoughts, words, and actions, not by corrupt nature, but by the Spirit. From this place Paul describes primarily the state of believers and that of unbelievers, only to illustrate this.

5 *They that are after the flesh*,(who are under the guidance of corrupt nature,) *mind the things of the flesh*—Have their thoughts and affections fixed on things visible and temporal; on things of the earth, on pleasure, (of sense or imagination,) praise or riches. *But they who are after the Spirit* (who are under his guidance,) mind *the things of the Spirit*—Think of, relish, love things invisible, eternal; the things which the Spirit hath revealed, which he works in us, moves us to, and promises to give us.

6 *For to be carnally-minded*—To mind the things of the flesh—*is death*—The sure mark of spiritual death, and the way to death eternal: *but to be spiritually-minded*—That is, to mind the things of the Spirit—*is life*—A sure mark of spirit-

death; but to be spiritually minded *is* life and peace;

7 Because the carnal mind *is* enmity against God; for it is not subject to the law of God, neither indeed can be.

8 So then they who are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if the Spirit of God dwell in you. And if any man have not the Spirit of Christ, he is none of his.

10 Now if Christ *be* in you, the body indeed *is* dead because of sin, but the Spirit *is* life because of righteousness.

11 And if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, will also quicken your mortal bodies by his Spirit that dwelleth in you.

12 ¶ Therefore, brethren, we are not debtors to the flesh, to live after the flesh;

13 For if ye live after the flesh, ye shall die; but if ye through the Spirit mortify the deeds of the flesh, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God;

15 For ye have not received the spirit of bondage again unto fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father.

16 The same Spirit beareth witness with our spirits, that we are the children of God.

17 And if children, then heirs, heirs of God, and joint heirs with Christ: if we suffer with *him*, that we may also be glorified with *him*.

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ual life, and the way to life everlasting; *and* attended with *peace*—The peace of God, which is sweetly enjoyed here; this is the foretaste of life everlasting;

7 *Enmity against God*---His existence, power, and providence.

8 *They who are in the flesh*—Under the government of it.

9 *In the Spirit*---Under his government. *If any man have not the Spirit of Christ* dwelling and ruling in him, *he is none of his*---He is not a Christian: not in a state of salvation. A plain, express declaration, which admits of no exception.

10 *If Christ be in you*, (if the Spirit of Christ is there, so is Christ,) *the body is dead*, (devoted to death,) *because of sin*, (before committed,) *but the Spirit is life*, (already truly alive,) *because of righteousness*---Now attained. From ver. 13. Paul having finished what he began, ch. vi. 1., describes purely the state of believers.

12 *We are not debtors to the flesh*—We ought not to follow it.

13 *The deeds of the flesh*—Not only evil actions, but evil desires, tempers, thoughts. *If ye mortify*, (kill, destroy these) *ye shall live*—The life of faith more abundantly here, and hereafter the life of glory.

14 *For as many as are led by the Spirit of God*, (in the ways of righteousness,) *they are the sons of God*—St. Paul describes those blessings, which he comprises [ver. 30.] in the word glorified: though he does not describe mere glory, but that which is still mingled with the cross. The sum is, through sufferings to glory.

15 *For ye*, (real Christians,) *have not received the Spirit of bondage*—The Holy Ghost was not a spirit of bondage, even in Old Testament times. Yet there was some bondage remaining, even in those who then had received the Spirit. *Again*—As the Jews did before; *We* (all believers) *cry*---The word denotes a vehement speaking, with desire, confidence, and constancy. *Abba, Father*—The latter word explains the former. By using both the Syriac and the Greek word, St. Paul points out the joint cry both of Jewish and Gentile believers. *The Spirit of bondage* means, those operations of the Holy Spirit, by which the soul, on its first conviction, feels itself in bondage to sin, to the world, to Satan, and to the wrath of God. This and *the Spirit of adoption* are one and the same Spirit, manifesting itself in various operations, according to the circumstances of the persons.

16 *The same Spirit beareth witness with our spirit*—With the spirit of every true believer, by a testimony distinct from that of his own spirit, or the testimony of a good conscience. Happy they who enjoy this, clear and constant.

17 *Joint heirs*—That we may know it is a great inheritance which God will give us; for he hath given a great one to his Son. *If we suffer with him*—Willingly and cheerfully, for righteousness' sake,

18 For I reckon that the sufferings of the present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

19 For the earnest expectation of the creation waiteth for the revelation of the sons of God.

20 For the creation was made subject to vanity, not willingly, but by him who subjected *it* in hope,

21 That the creation itself shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth together and travaileth together until now.

23 And not only *they*, but even we ourselves, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body.

24 For we are saved by hope, but hope that is seen is not hope: for what a man seeth, how doth he yet hope for?

25 But if we hope for what we see not, we patiently wait for it.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings which cannot be uttered.

27 But he who searcheth the hearts, knoweth what *is* the mind of the

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This is a new proposition, referring to what follows.

18 *For I reckon*—This verse gives the reason why he but now mentioned sufferings and glory. When that glory shall be revealed in us, then the sons of God will be revealed also.

19 *For the earnest expectation*, (the word denotes a lively hope of something drawing near, as a friend, a vessel at sea, and earnest longing after it,) *The creation*—Of all visible creatures. Each kind, as it is capable. All these have been sufferers through sin. And to all these, (the finally impenitent excepted,) shall refreshment redound from the glory of the children of God. Upright Heathens are not to be excluded from this earnest expectation: perhaps something of it may sometimes be found in the vainest of men, who (although in the hurry of life they mistake vanity for liberty, and partly stifle their groans) yet, in their sober, afflicted hours, pour forth many sighs in the ear of God.

20 *The creation was made subject to vanity*, (misery, and corruption) *by him who subjected it*—Namely, God. Gen. iii. 17. Adam only made it liable to the sentence which God pronounced; yet not without hope.

21 *The creation itself shall be delivered*—Destruction is not deliverance. Therefore whatsoever is destroyed, is not delivered at all. Will then any part of the creation be destroyed? No; God designs to rescue it from this confused state,—from being "held in bondage" to man's depravity, that it may partake of *the glorious liberty*--The excellent state wherein they were created.

22 *For the whole creation groaneth together*—With joint groans, as it were with one voice. *And travaileth*---Literally, as in the pains of child-birth, to be delivered from the burden of the curse, *until now*—From this hour, till the time of deliverance.

23 *Even we, who have the first fruits of the Spirit*—That is, the Spirit who is the first fruits of our inheritance. *The adoption*—Persons who had been privately adopted among the Romans, were often brought into the Forum, and publicly owned as their sons by those who adopted them. So at the general resurrection, when the body is redeemed from death, the sons of God shall be publicly owned by him in the great assembly of men and angels. *The redemption of our body*---From corruption to glorious immortality.

24 *For we are saved by hope*—Our salvation is now only in hope. We do not yet possess this full salvation.

26 *Likewise the Spirit*---Nay, not only the universe, not only the saints, but the Spirit of God, as it were, groaneth, while he helpeth our infirmities. Our understandings are weak in the things of God; our desires are weak; our prayers are weak. *We know not*, many times, *what we should pray for;* much less are we able to pray for it *as we ought: but the Spirit maketh intercession for us* in our hearts, even as Christ does in heaven, *with groanings*---The matter of which is from ourselves; but the Spirit forms them:

Spirit: for he maketh intercession for the saints according to *the will of* God.

28 ¶ And we know that all things work together for good to them that love God, to them that are called according to *his* purpose.

29 For whom he foreknew he also predestinated, conformable to the image of his Son, that he might be the firstborn among many brethren.

30 And whom he predestinated, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

31 What shall we say then to these

and they are frequently inexpressible, even by believers themselves.

27 *But he who searcheth the hearts*, wherein the Spirit dwells and intercedes, *knoweth*, though man cannot utter it, *what is the mind of the Spirit: for he maketh intercession for the saints*, who are near to God, *according* to the will of God.

28 *And we know* this in general, though we do not always know particularly what to pray for, *that all things*---the ease or pain, the poverty or riches, of this life *work together for good* (strongly and sweetly for spiritual and eternal good) *to them that are called according to his purpose*---His gracious design of saving a lost world by the death of his Son. This is a new proposition. St. Paul being about to recapitulate the whole blessing contained in justification (termed glorification, ver. 30,) first goes back to the purpose of God, which is often mentioned in holy writ.

But to explain:—When a man has a work of importance before him, he deliberates, and contrives; and when he has laid a plan, decrees to proceed accordingly. Having observed this in ourselves, we apply it to God also; and he, in condescension to us, has applied it to himself.

The works of providence and redemption are stupendous, and therefore we conceive of God as deliberating on them, and then decreeing to act according to the counsels of his own will. As if, long before the world was made, he had been concerting measures, as to the making and governing of it, and had then written down his immutable decrees. But to take this consulting and decreeing in a literal sense, would be as absurd as to ascribe a real human body and passions to the ever-blessed God.

This is only a popular representation of his infallible knowledge, and wisdom; that is, he does all things *similarly*, but infinitely better than a man can possibly do, after the deepest consultation, and course of action as one can have who has previously devised his scheme. But then, though the effects be such as would argue consultation and consequent decrees in men, yet what need of a moment's consultation in Him who sees all things at one view?

Nor had God any more cause to pause and deliberate, and lay down rules for his own conduct, from all eternity, than he has now. Was there any fear of his mistaking afterwards, if he had not before-hand prepared decrees to direct him what he was to do? Can any say he was wiser before the creation than since? Or had he then more leisure, that he should make rules for himself, from which he was never to vary?

He has the same wisdom and all other perfections now, which he had from eternity; and is now as capable of making decrees, or rather has no more cause for them now than formerly, his understanding, and his wisdom, being always equally infallible.

29 *Whom he foreknew, he also predestinated, conformable to the image of his Son*—Here the apostle declares who those are whom he foreknew and predestinated to glory; namely those who are *conformable to the image of his Son*—This is the mark of those who are foreknown and will be glorified. 2 Tim. ii. 19.; Phil. iii. 10, 21.

30 *Them he* in due time *called* by his gospel and his Spirit: *and whom he called*, when obedient to the heavenly calling, (Acts xxvi. 9.,) *he also justified*—Forgave and accepted. *And whom he justified*, provided they continued in his goodness (ch. xi. 22.,) *he* in the end *glorified*—St. Paul does not affirm, either here or any where else, that precisely the same number of men are called, justified, and glorified. He does not deny that a believer may fall away between his special calling and his glorification. Ch. xi. 22. Neither does he deny that many are called, who never are justified. He only affirms that this is the method whereby God leads us step by step towards heaven. *He glorified*—He speaks as one looking back from the goal upon the race of faith. Indeed, grace, as it is glory begun, is both an

things? If God *be* for us, who *can be* against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

34 Who *is* he that condemneth? *It is* Christ that died, yea, rather, that is risen again, who is also at the right hand of God, who likewise maketh intercession for us.

35 Who shall separate us from the love of Christ? Shall affliction, or distress, or persecution, or hunger, or nakedness, or peril, or sword?

36 (As it is written, (*q*) For thy sake we are killed all the day long, we are accounted as sheep for the slaughter.) (*q*) Psalm lxiv. 22.

37 Nay, in all these things we more than conquer, through him who hath loved us.

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earnest and a foretaste of eternal glory.

31 *What shall we say then to these things*---which are stated in ch. iii, v, and viii? As if he had said, We cannot go, think, or wish any thing farther. *If God be for us*---Here follow four questions challenging all opponents. To all which, "I am persuaded, &c." is a general answer. The general period is, *If God be for us who can be against us?* The first particular period relating to the past time is, "He that spared not his own Son, how shall he not freely give us all things?" The second, relating to the present is, "It is God that justifieth: who is he that condemneth?" The third, relating to the future is, "It is Christ that died: who shall separate us from the love of Christ?"

32 *He that*—This period contains four sentences. He spared not his own Son, therefore he will freely give us all things. He delivered him up for us; therefore, none can lay any thing to our charge. *Freely*—All that follows justification is a free gift also. *All things*—Needful or profitable for us.

33 *God's elect*—God's believing and accepted people. Long before the coming of Christ, the Heathens revolted from the true God, and were therefore reprobated or rejected. But the Jewish nation were chosen to be the people of God, and were styled, 'the children,' or 'sons of God,' Deut. xiv. 1.; 'holy people,' ch. vii. 6. xiv. 2.; 'a chosen seed,' Deut. iv. 37.; 'the elect,' Isa. lxi. 8, 9; lxiii. 20.; 'the called of God.' These titles were given to all the nation of Israel, including both good and bad.

Now the gospel having the strictest connexion with the books of the Old Testament, where these phrases occur; and our Lord and his apostles being native Jews, and preaching in the land of Israel, their language would abound with the phrases of the Jewish nation. Hence it is easy to see why such of them as would not receive him were styled reprobated. For they no longer continued to be the people of God: but all Jewish believers were termed elect, chosen, &c. And the same appellations once confined to the Jewish nation were now given to the Gentile Christians also; and they were invested with all the privileges of the chosen people of God; and nothing could cut them off from these, but their own wilful apostacy.

It does not appear that even good men were ever termed God's elect, till two thousand years from the creation. God electing or choosing the nation of Israel, and separating them from the other nations, who were sunk in idolatry, first caused this sort of language. And as the separating the Christians from the Jews was a like event, it was expressed by like words and phrases; only with this difference; the term elect was of old applied to all the members of the visible church; whereas in the New Testament it is applied only to the members of the invisible.

34 *Yea, rather, that is risen*—Our faith should not stop at his death; but be exercised farther on his resurrection, kingdom, and second coming. *Who maketh intercession for us*—Presenting there his obedience, his sufferings, his prayers, and our prayers sanctified through him.

35 *Who shall separate us from the love of Christ* towards us? *Shall affliction or distress*—He proceeds in order, from less troubles to greater: can any of these separate us from his protection in it; and (if he sees good) deliverance from it?

36 *All the day* (that is, every day continually) *we are accounted*—By our enemies; by ourselves.

37 *We more than conquer*—We are not

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come;

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

CHAP. IX.

I SAY the truth in Christ, I lie not; my conscience also bearing me witness in the Holy Ghost.

2 That I have great sorrow and continual anguish in my heart.

3 For I could wish that I myself

only no losers, but abundant gainers by all these trials. This period seems to describe the full assurance of hope.

38 *I am persuaded*—This is inferred from the 34th verse, in an admirable order.

Neither death shall hurt us;	For *Christ is dead:*
Nor life;	„ *is risen*:
Nor angels, nor principalities, nor powers, nor things present, nor things to come;	*Our life is hid with Christ at the right hand of God.*
Nor height, nor depth, nor any other creature.	*And he ever liveth to make intercession for us.*

Neither death, terrible as it is to nature; a violent death in particular, ver. 36., *nor life*, with all its attendant distress, ver. 35.: or a long easy life; or all living men: *nor angels*, bad angels with all their wisdom and strength: *nor principalities nor powers* (not even those of the highest rank, or the most eminent power;) *nor things present* (which may befall us, during our pilgrimage, or the whole world, till it passeth away;) *nor things to come* (which may occur, when our time on earth is past, or when time itself is at an end, as the final judgment, the general conflagration, the ever-lasting fire; *nor height nor depth*—The former sentence respected the differences of times; this, the differences of places. *The height*, in St. Paul's sublime style, is put from heaven; *the depth*, for the abyss; that is, neither the heights, I will not say of walls, mountains, seas, but of heaven, itself, can move us; nor the abyss itself, the very thought of which might astonish the boldest creature; *nor any creature*—Nothing beneath the Almighty; visible enemies he does not even deign to name: *shall be able*, either by force, ver. 35, or by any legal claim, ver. 33, &c. *to separate us from the love of God in Christ*, which will surely save, protect, and deliver all his people.

CHAP. IX. In this chapter St. Paul, after declaring his love and esteem for them, proceeds to answer the objection of his countrymen, that the rejection of the Jews, and the reception of the Gentiles, was contrary to the word of God. That he had not here the least reference to personal election or reprobation, is manifest, 1. Because it lay quite wide of his design, viz:—To show that God's rejecting the Jews, and the receiving the Gentiles, was consistent with his word; 2. Because such a doctrine would not only have had no tendency to convince, but would have hardened the Jews; 3. When he sums up his argument in the close of the chapter, he has not the least intimation about it.

1 *In Christ*—This seems to imply an appeal to him. *In the Holy Ghost*—Through his grace.

2 *I have great sorrow*—A high degree of spiritual sorrow and of spiritual joy may consist together, ch. viii. 39. By declaring his sorrow for the unbelieving Jews, who excluded themselves from all the blessings he had enumerated, he shows, that what he was now about to write, he did not write from prejudice to them.

3 *I could wish*—Human words cannot describe the motions of the souls that are influenced by the love of God. As if he had said, [I am so far from taking pleasure in the rejection of the Jews, that it gives me continual anguish, so that I could even wish that the exclusion from the visible church, which will fall on the Jewish nation, might be my lot, if they might be saved from that exclusion, To this my natural affection disposes me, for the Jews are my dear brethren and kindred. *Apou Christou.* The preposition apou, translated *from* may be translated *after the manner of Christ.* "Whom I serve *from* or *after* the example of my forefathers;" 2 Tim. 3—5.]

4 *Whose is the adoption*—He enumerates six prerogatives, of which the first pair respect God the Father; the second, Christ; the third, the Holy Ghost. *The adoption and the glory*—That is, Israel is the first-born child of God, and the God of glory is their God. Deut. iv. 7. Ps. cvi. 20. These are relative to each other.

were accursed from Christ, for my brethren, my kinsmen after the flesh;

4 Who are Israelites, whose *is* the adoption, and the glory, and the covenants, and the giving of the law, and the worship *of God*, and the promises:

5 Whose *are* the fathers, and from whom, according to the flesh, Christ *came*, who is over all, God, blessed for ever.

6 Not as if the word of God had fallen to the ground; for all *are* not Israel, who are of Israel:

7 Neither because they are the seed of Abraham, *are they* all children, but (*r*) in Isaac shall thy seed be called:

(*r*) Gen. xxi. 12,

8 That is, not the children of the flesh are the children of God, but the children of promise are counted for the seed.

9 For this *is* the word of the promise, (*s*) At this time I will come, and Sarah shall have a son.

(*s*) Gen. xviii. 10.

10 And not only *this*, but when Rebecca also had conceived by one man, our father Isaac;

11 *The children* being not yet born, neither having done any good or evil,

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At once God is the Father of Israel, and Israel are the people of God. He speaks not here of the ark, or any corporeal thing. God himself is "the glory of his people Israel." *And the covenants, and the giving of the law*—The covenant was given long before the law. It is termed covenants because there were two dispositions of it (Gal. iv. 24.) often called two covenants; the one promising, the other exhibiting the promise. *And the worship, and the promises*—The true way of worshipping God, and all the promises made to the fathers.

5 *Whose are the fathers*—The patriarchs and holy men of old; yea, the Messiah himself, *who is, over all, God, blessed for ever*—The original words imply, the self-existent, and independent Being, who was, is, and is to come. *Over all*—The Supreme, as being God, and consequently *blessed for ever*. No words can more clearly express his divine, supreme majesty, and his gracious sovereignty over all.

6 *Not as if*—The Jews imagined that the word of God must fail, if all the Jews were not saved. This Paul refutes, and proves that prophecy had foretold their falling away. *The word of God*—The promises of God to Israel, *had fallen to the ground*—This could not be. Even now, says the apostle, some enjoy the promises; and hereafter all Israel shall be saved. This is the sum of ch. ix—xi. *For* (here he adduces proof) *all are not Israel who are of Israel*—The Jews persistently maintained the contrary; that all who were born Israelites, and they only, were the people of God. The former part of this assertion is refuted here; the latter, ver. 24, &c. The sum is, God accepts all believers, and them only: and this is not contrary to his word. Nay, he hath declared, both by types and testimonies, that believers are accepted as the 'children of the promise,' while unbelievers are rejected, though they are 'children after the flesh.'

7 *Neither because they are* lineally *the seed of Abraham* will it follow, that *they are all children of God*. This did not hold in Abraham's own family; much less in his remote descendants. *But* God said, *In Isaac shall thy seed be called*—That is, Isaac, not Ishmael, shall be called thy seed; that seed to which the promise is made.

8 *That is, not the children*—That is, This is a clear type of things to come; showing us that in all future generations, *not the children of the flesh* (lineal descendants of Abraham) *but the children of the promise*—They to whom the promise is made, that is, believers, 'are the children of God.'

9 *For this promise*—By the power of which Isaac was convinced, and not by the power of nature. Not whosoever is born of thee shall be blessed, but *at this time* which I now appoint, *I will come, and Sarah shall have a son*—to inherit the blessing.

10 *And* that God's blessing belongs not to all the descendants of Abraham, appears by *this* instance, and by that of Esau and Jacob, as not chosen to inherit the blessing, before either of them had done *good or evil*. The apostle shows by this that their ancestors were not accepted through any merit of their own. *That the purpose of God according to election might stand*, whose purpose was to elect

(that the purpose of God according to election might stand, not of works, but of him that called;)

12 It was said to her, (*t*) The elder shall serve the younger. (*t*) Gen. xxv. 23.

13 As it is written, (*u*) I have loved Jacob and hated Esau. (*u*) Mal. i. 2, 3.

14 ¶ What shall we say then? *Is there* injustice with God? God forbid.

15 For he saith to Moses, (*x*) I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

(*x*) Ex. xxxiii. 19.

16 *It is* not therefore of him that willeth, nor of him that runneth, but of God that showeth mercy,

17 Moreover the scripture saith to Pharaoh, (*y*) For this very thing have I raised thee up, that I may show my

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or choose the promised seed, *not of works*, not for any preceding merit in him he chose; *but of him that called*—Of his own good pleasure who called to that privilege whom he saw good.

12 *The elder* (Esau) *shall serve the younger*—Not in person (for he never did); but in his posterity. Accordingly the Edomites were often brought into subjection by the Israelites.

13 *As it is written*—With this passage in Genesis, that of Malachi agrees. *I have loved Jacob* with a peculiar love; that is, the Israelites, posterity of Jacob; *and I have* comparatively *hated Esau;* that is, the Edomites, the posterity of Esau, Observe, 1. This does not relate to the person of Jacob or Esau. 2. Nor does it relate to the eternal state either of them or their posterity. Thus far the apostle has been proving his proposition; namely, that the exclusion of a great part of the seed of Abraham, and of Isaac, from the special promises of God, was so far from being impossible, that according to the scriptures it had actually happened.

14 *Is there injustice with God*—Is it unjust in God to give Jacob the blessing rather than Esau? or to accept believers, and them only? *God forbid*—In no wise, this is well consistent with justice.

15 *For* he has a right to fix the terms on which he will show mercy; according to his declaration to Moses, petitioning for all the people, after they had committed idolatry with the golden calf, *I will have mercy on whom I will have mercy*, according to the terms I myself have fixed; *and I will have compassion on whom I will have compassion*—Namely on those only who submit to my terms, who accept of it in the way that I have appointed.

16 *It* (the blessing) *therefore is not of him that willeth, nor of him that runneth*—It is not the effect either of the will or the works of men, but of the grace and power of God. The *will* of man is here opposed to the grace of God, and man's *running* to the divine operation. This general declaration respects not only Isaac and Jacob, and the Israelites in the time of Moses, but all the spiritual children of Abraham, even to the end of the world.

17 *Moreover*—God has an indisputable right to reject those who will not accept the blessings on his own terms. This he exercised in the case of Pharaoh; to whom after many instances of stubbornness and rebellion, he said (as recorded in scripture) *For this very thing have I raised thee up*—That is, unless thou repent, this will surely be the consequence of my raising thee up, making thee a great and a glorious king, that *my power* will be *shown upon thee* [as indeed it was, by overwhelming him and his army in the sea] *and my name declared through all the earth*—As it is at this day. God resolved to show his power over the river, the insects, other animals, (with the natural causes of their health, diseases, life and death) over the meteors, the air, the sun (which were worshipped by the Egyptians, from whom other nations learned their idolatry), and over all their gods, by that terrible stroke of slaying all their priests and their choicest victims, the first-born of man and beast; and all this with a design not only to deliver Israel (for which a single act of omnipotence would have sufficed,) but to convince the Egyptians, that the objects of their worship were but the creatures of Jehovah, and entirely in his power; and to draw them and those who should hear of these wonders, from their idolatry, to worship the one God. For the execution of this design (and to display the divine power over the various objects of their worship) God raised to the throne of an absolute monarchy, a man, not whom he had made wicked on purpose, but whom he found so, the proudest, the most daring, and obstinate of all the Egyptian princes; and who

power to thee, and that my name may be declared through all the earth. (y) Ex. xi. 19.

18 So then he hath mercy on whom he willeth, and whom he willeth he hardeneth.

19 But thou wilt say to me, Why doth he still find fault: For who hath resisted his will?

20 Nay, but who art thou, O man, that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 (z) Hath not the potter power over the clay, out of the same mass to make one vessel to honour, and another to dishonour? (z) Jer. xviii. 6, 7.

22 What if God, being willing to show *his* wrath, and to make his power known, *yet* endured with much long-suffering the vessels of wrath fitted for destruction?

23 And that he might make known the riches of his glory on the vessels of mercy, whom he had before prepared for glory?

24 Even us whom he hath called, not only of the Jews, but also of the Gentiles:

25 As he saith also in Hosea, (a) I

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being incorrigible, deserved to be set in the place where the divine judgments fell the heaviest.

18 *So then*—That is, accordingly, he does show *mercy* on his own terms; namely, on them that believe: *and whom he willeth:* namely, them that believe not, *he hardeneth*—Leaves to the hardness of their hearts.

19 *Why doth he still find fault*—The particle *still* is very expressive of the objector's sour, morose murmuring. *For who hath resisted his will*—The word *his* also expresses his aversion to God, whom he does not even deign to name.

20 *But who art thou*, O little, impotent, ignorant *man, that repliest against God*—Accusing God of injustice for fixing the terms on which *he will show mercy! Shall the thing formed say to him that formed it, Why hast thou made me thus*—Why hast thou made me capable of honour and immortality, only by believing?

21 *Hath not the potter power over the clay*—[And much more hath not God power over his creatures?] to appoint *one vessel*, [namely, the believer] *to honour, and another* [the unbeliever] *to dishonour?*

God, as sovereign Lord and proprietor of all, dispenses his favours to his creatures with perfect wisdom, but by no rules of procedure that we are acquainted with. The time when we shall exist—the country where we shall live—our parents—our constitution of body, and turn of mind,—these and many other circumstances are doubtless ordered with perfect wisdom.

But God's methods of dealing with us, as our Governor and Judge, are clearly revealed, namely, that he will finally reward every man according to his works: He that believeth shall be saved, and he that believeth not shall be damned.

Therefore, though 'he hath mercy on whom he willeth, and whom he willeth he hardeneth,' [suffers to be hardened by their obstinate wickedness,] yet this is not the will of a capricious, or tyrannical being. He wills nothing but what is infinitely wise and good: and therefore his will is a most proper rule of judgment. He will show mercy to none but true believers, nor harden any but such as obstinately refuse his mercy.

22 *What if God, being willing*—(Referring to ver. 18, 19.) That is, although it was now his will, because of their obstinate unbelief, *to show his wrath*, which necessarily presupposes sin, *and to make his power known*, [this is repeated from the 17th verse] *yet endured*, as he did Pharaoh, *with much long-suffering* [which should have led them to repentance] *the vessels of wrath*—Those who had moved his wrath, by still rejecting his mercy? *fitted for destruction*—By their own wilful and final impenitence. Is there any injustice in this?

23 *That he might make known*—What if by showing such long-suffering to the vessels of wrath, he did the more abundantly show the greatness of his goodness, wisdom, and power, 'on the vessels of mercy;' on those *whom he had*, by his grace, *prepared for glory*. Is this any injustice?

24 *Even us*—Here the apostle comes to the other proposition of grace free for all, whether *Jew or Gentile. Of the Jews*—This he treats of, ver. 25. *Of the Gentiles*—Treated of in the same verse.

25 *Beloved* [as a spouse] *who* once *was not beloved*—Consequently not uncondi-

will call them my people who were not my people, and her beloved who was not beloved :

(a) Hosea ii. 23.

26 (b) And it shall come to pass, in the place where it was said to them, Ye *are* not my people, there shall they be called the sons of the living God.

(b) Ch. i. 10.

27 But Isaiah crieth concerning Israel, (c) Though the number of the children of Israel be as the sand of the sea, the remnant *only* shall be saved.

(c) Isaiah x. 22, 23.

28 For he is finishing and cutting short *his* account in righteousness : for the Lord will make a short account upon the earth.

29 And as Isaiah had said before, Unless the Lord of hosts had left us a seed, we had been as Sodom, and had been made like Gomorrah.

30 What shall we say then? That the Gentiles who followed not after righteousness have attained to righteousness, even the righteousness which is by faith.

31 But Israel following after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because they *sought it* not by faith, but as it were by works : for they stumbled at that stumbling-stone :

33 As it is written, (d) Behold I lay in Sion a stone of stumbling and a rock of offence : and (e) every one that believeth on him shall not be ashamed.

(d) Isaiah viii. 14. (e) Ch. xxviii. 16.

CHAP. X.

BRETHREN, the desire of my heart, and my prayer to God for Israel is, that they may be saved.

2 For I bear them record, that they have a zeal for God, but not according to knowledge.

3 For they being ignorant of the

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tionally elected. This relates directly to the final restoration of the Jews.

26 *There shall they be called the sons of God*—So that they need not leave their own country and come to Judea.

27 *But Isaiah* testifies that, as many Gentiles will be accepted, so many Jews will be rejected : that out of all the thousands of Israel, 'a remnant only shall be saved.' Alluding to the few that were saved from the ravages of Sennacherib's army.

28 *For he is finishing and cutting short his account* in rigorous justice, and will leave but a small remnant. There will be so general a destruction, that but a small number will escape.

29 *As Isaiah had said before*—In ch. i. 9, concerning those who were besieged in Jerusalem by Rezin and Pekah. *Unless the Lord had left us a seed*—Which denotes, 1. The present paucity; 2. The future abundance : *we had been as Sodom*—So that it is no new thing for the main body of the Jewish nation to revolt from God, and perish in their sin.

30 *What shall we say then*—This is the conclusion,—*That the Gentiles who followed not after righteousness*—Who once had no knowledge of, no care or thought about it; *have attained to righteousness* or justification, *even the righteousness which is by faith.* This is the first conclusion we may draw from the preceding observations. The second is, that Israel [the Jews] although *following after the law of righteousness* (the law which, duly used, would have led them to faith, and to righteousness) *have not attained unto the law of righteousness* or justification, which is one great end of the law.

32 And *wherefore* have they not? Is it because God eternally decreed they should not? There is nothing like this to be met with : but agreeably to his argument, the apostle gives us this good reason for it : *Because they sought it not by faith*, whereby alone it could be attained : *but as it were*, in effect, if not professedly, *by works. For they stumbled at that stumbling-stone* —Christ crucified.

33 *As it is written*—Foretold by their own prophet, *Behold I lay in Sion*—I exhibit in my church, what, though he is in truth the only true foundation of happiness, will be a *stumbling-stone and rock of offence*—A cause of ruin to many, through their obstinate unbelief.

CHAP. X. v. 1, *My prayer to God is that they may be saved*—He would not have prayed for this, had they been absolutely reprobated.

2 *They have a zeal, but not according to*

righteousness of God, and seeking to establish their own righteousness, have not submitted to the righteousness of God.

4 For Christ *is* the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is by the law, (*f*) The man who doeth these things shall live by them. (*f*) Lev. xviii. 5.

6 But the righteousness which is by faith speaketh thus: (*g*) Say not in thy heart, who shall ascend into heaven? (that is, to bring Christ down:) (*g*) Deut. xxx. 14.

7 Or who shall descend into the abyss? (that is, to bring Christ again from the dead.)

8 But what saith he? The word is nigh thee, *even* in thy mouth, and in thy heart; that is, the word of faith, which we preach:

9 That if thou confess with thy mouth the Lord Jesus, and believe in thy heart that God raised him from the dead, thou shalt be saved.

10 For with the heart man believeth to righteousness, and with the mouth confession is made to salvation.

11 ¶ For the scripture saith (*h*) Every one that believeth on him shall not be ashamed. (*h*) Isa. xxviii. 16.

12 For there is no difference between the Jew and the Greek: for the same Lord of all is rich to all that call upon him.

13 For (*i*) whosoever shall call upon the name of the Lord, shall be saved. (*i*) Joel ii. 32.

14 But how shall they call on him in whom they have not believed?

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knowledge—They have a zeal without knowledge. We have knowledge without zeal.

3 *For they being ignorant of the righteousness of God*—Of the method God has established for the justification of a sinner; *seeking to establish their own righteousness*—Their own plan of acceptance with God, *have not submitted to the righteousness of God*, or his plan of justification.

4 *Christ is the end of the law*—The aim of it. It is the design of the law, to bring men to believe in Christ for justification and salvation. And he alone gives that pardon and life which the law shows the want of, but cannot give. *To every one*—Whether Jew or Gentile; treated of ver. 11, &c.; *that believeth*—Ver. 5, &c.

5 *For Moses describeth the* only *righteousness* which is attainable *by the law*, when he saith, *The man who doeth these things shall live by them*—That is, he that perfectly keeps all these precepts in every point, he alone may claim life and salvation by them. But this way of justification is impossible to any who have transgressed any one law in any point.

6 *But the righteousness which is by faith*—The method of becoming righteous by believing, *speaketh* a different language, and expresses itself *thus*, to accommodate to our present subject the words which Moses spake touching the plainness of the law, *Say not in thy heart, Who shall ascend into heaven*, as if it were *to bring Christ down: or who shall descend into the grave*, as if it were *to bring him again from the dead*—Do not imagine that these things are to be done now, in order to procure thy pardon and salvation.

8 *But what saith he* [Moses]?—Even these words so remarkably applicable to the subject before us. All is done ready to thy hand: *The word is nigh thee*—Within thy reach; easy to be understood, remembered, practised. This is eminently true of the *word of faith*—The gospel *which we preach:* the sum of which is, If thy heart believe in Christ, and thy life confess him, "thou shalt be saved."

9 *If thou confess with thy mouth*—Even in time of persecution, when such a confession may send thee to the lions.

10 *For with the heart*, not the understanding only, *man believeth to righteousness*—So as to obtain justification. *And with the mouth confession is made* to obtain final salvation. *Confession* implies the whole of outward, as *believing* does the root of all inward religion.

12 *The same Lord of all is rich*—So that his blessings are never to be exhausted, nor is he ever constrained to hold his hand. The great truth proposed in the 11th verse is so repeated here, and in the 13th, and confirmed, ver. 14, 15, as not only to imply that 'whosoever calleth upon him shall be saved;" but also that the will of God is, that all should savingly call upon him.

15 *But how shall they preach unless*

And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?

15 But how shall they preach unless they be sent? As it is written, (*k*) How beautiful *are* the feet of them who bring the glad tidings of peace, who bring the glad tidings of good things! (*k*) Isa. lii. 7.

16 But all have not obeyed the gospel. For Isaiah saith, (*l*) Lord, who hath believed our report? (*l*) Isa. liii. 1.

17 Faith then *cometh* by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes, verily: (*m*) their voice is gone into all the earth, and their words to the ends of the world. (*m*) Psalm xix. 4.

19 But I say, Hath not Israel known? First Moses saith, (*n*) I will provoke you to jealousy by *them that are* not a nation; by a foolish nation I will anger you. (*n*) Deut. xxxii. 21.

20 But Isaiah is very bold and saith, (*o*) I was found by them that seek me not: I was made manifest to them that asked not after me. (*o*) Isa. lxv. 1, 2.

21 Whereas, with regard to Israel, he saith, All the day have I stretched forth my hands to an unbelieving and gainsaying people.

CHAP. XI.

I SAY then, Hath God rejected his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not rejected his people, whom he foreknew. Know ye not what the Scripture saith of Elijah? How he pleadeth with God against Israel;

3 (*p*) Lord, they have killed thy prophets, and digged down thy altars; and I am left alone, and they seek my life. (*p*) 1 Kings xix. 10.

4 But what saith the answer of God to him? I have reserved to myself seven thousand men who have not bowed the knee to Baal.

5 And so likewise at the present time, there is a remnant, according to the election of grace.

6 But if by grace, then *it is* no

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they be sent—Thus by a chain of reasoning from God's will that the Gentiles also should 'call upon him,' St. Paul infers, that the apostles were sent by God to preach to the Gentiles also. *The feet*—Their very footsteps, their coming.

17 *Faith* indeed ordinarily *cometh by hearing*, even by *hearing the word of God.*

18 *But* their unbelief was not owing to the want of hearing. For they *have heard. Yes, verily*—So many nations have already heard the preachers of the gospel, that I may in some sense say of them as David did of the lights of heaven. See Ps. xix.

19 *But hath not Israel known*—They might have known, from Moses and Isaiah, that many of the Gentiles would be received, and many of the Jews rejected. *I will provoke you to jealousy by them that are not a nation*—As they followed gods that were not gods, so he accepted in their stead a nation that was not in covenant with God. *A foolish nation*—Such are all which know not God.

20 *But Isaiah is very bold*—And speaks plainly what Moses but intimated.

21 *An unbelieving and gainsaying people*—Just opposite to those who believed with their hearts, and made confession with their mouths.

CHAP. XI. v. 1. *Hath God rejected his* whole *people?*—All Israel? In no wise. Now there is 'a remnant' who believe; ver. 5, 26; and hereafter, 'all Israel will be saved.'

2 *God hath not rejected* that part of *his people whom he foreknew*—Speaking after the manner of men. For knowing and foreknowing are the same thing with God, who knows or sees all things at once, from everlasting to everlasting. *Know ye not* that in a parallel case, amidst a general apostacy, when Elijah thought the whole nation was fallen into idolatry, God knew there was a remnant of true worshippers?

4 *To Baal*—Nor to the golden calves.

5 *According to the election of grace*—According to that gracious purpose of God, 'He that believeth shall be saved.'

6 *And if by grace, then it is no more of works*, whether ceremonial or moral, *else grace is no longer grace*—The very nature of grace is lost. *And if it be of works,*

more of works: else grace is no longer grace. And if *it be* of works, then it is no more grace; else work is no longer work.

7 What then? Israel hath not obtained that which he seeketh, but the election hath obtained, and the rest were blinded:

8 According as it is written, (*q*) God hath given them a spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day. (*q*) Isa. xxix. 10.

9 And David saith, (*r*) Let there table become a snare, and a trap, and a stumbling-block, and a recompense to them. (*r*) Psalm lxix. 22, 23.

10 Let their eyes be darkened that they may not see, and bow down their back alway.

11 I say then, Have they stumbled so as to fall? God forbid. But by their fall salvation *is* come to the Gentiles, to provoke them to jealousy.

12 But if their fall *be* the riches of the world, and their loss the riches of the Gentiles, how much more their fulness?

13 For I speak to you, Gentiles, as I am the apostle of the Gentiles; I magnify my office.

14 If by any means I may provoke to jealousy *those who are* my flesh, and save some of them.

15 For if the casting away of them *be* the reconciling of the world, what *will* the receiving *of them be*, but life from the dead?

16 For if the first-fruits *be* holy, so *is* the lump: and if the root *be* holy, so *are* the branches.

17 And if some of the branches

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then it is no more grace; else work is no longer work, the very nature of it is destroyed. There is something so absolutely inconsistent, between being justified by grace, and being justified by works, that if you suppose either, you of necessity exclude the other. For what is given to works is the payment of a debt; whereas grace implies an unmerited favour: so that the same benefit cannot, in the very nature of things, be derived from both.

7 *What then?*—What is the inference from the whole? It is, *that Israel* in general *hath not attained* justification; *but* only those who believe; *and the rest were blinded* by their own wilful prejudice.

8 *God hath* at length withdrawn his Spirit, and so *given them* up to *a spirit of slumber;* which is fulfilled *unto this day.*

9 *And David saith*—In that prophetic imprecation which is applicable to them, as well as to Judas. *A recompense* of their preceding wickedness. So sin is punished by sin. And thus the gospel, which should have fed and nourished their souls, is become a means of destroying them.

11 *Have they stumbled so as to fall* totally and finally? No; but *by their fall*, or slip (it is a very soft word in the original), *salvation is come to the Gentiles* (See Acts xiii. 46,) *to provoke them* (the Jews themselves) *to jealousy.*

12 The first part of this verse is treated of, ver. 13, &c.; the latter, *how much more their fulness* (that is, their full conversion), ver. 23, &c. So many prophecies refer to this grand event, that it is surprising any Christian can doubt of it. And these are confirmed by the wonderful preservation of the Jews as a distinct people to this day. When it is accomplished it will be so strong a demonstration, both of the Old and New Testament revelation, as will doubtless convince infidels in countries nominally Christian; of whom there will of course be multitudes among merely nominal Christians. And this will swiftly propagate the gospel among Mahometans and Pagans, who would probably have received it long ago, had they conversed only with real Christians.

13 *I magnify my office*—Far from being ashamed of ministering to the Gentiles, I glory in it; as it may be a means of provoking my brethren to jealousy.

14 *My flesh*—My kinsmen.

15 *Life from the dead*—Overflowing life to the world, which was dead.

16 This will surely come to pass. *For if the first-fruits be holy, so is the lump*—The consecration of them was esteemed the consecration of all. And so the conversion of a few Jews is an earnest of the conversion of all the rest. *And if the root be holy*—The patriarchs; from whom they spring,—surely God will yet make their descendants also holy.

were broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree;

18 Boast not against the branches; but if thou boast, thou bearest not the root, but the root thee.

19 Wilt thou say then, The branches were broken off, that I might be grafted in;

20 Well; they were broken off for unbelief, and thou standest by faith. Be not high-minded, but fear.

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God! towards them that fell severity; but towards thee goodness, if thou continue in *his* goodness: else shalt thou also be cut off.

23 And they, if they do not continue in unbelief, shall be grafted in; for God is able to graft them in again.

24 For if thou wert cut off from the natural wild olive-tree, and grafted, contrary to nature, into a good olive-tree; how much more shall these, who are natural *branches*, be grafted into their own olive-tree?

25 Brethren, I would not that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that hardness is in part happened to Israel, till the fulness of the Gentiles be come in;

26 And so all Israel shall be saved, as it is written, The deliverer shall come out of Sion, and shall turn away iniquity from Jacob.

27 And this *is* my covenant with them, when I shall take away their sins.

28 With regard to the gospel, *they are* enemies for your sake; but as for the election, *they are* beloved for the sake of their fathers.

29 For the gifts and the calling of God *are* without repentance.

30 As then ye were once disobedient to God, but have now obtained mercy through their disobedience;

31 So these also have now been disobedient, that through your mercy they may likewise find mercy.

32 For God hath shut up all to-

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17 *Thou*, O Gentile, *being a wild olive-tree*—Had the graft been nobler than the stock, yet its dependance on it for life would leave it no room to boast against it; how much less when, contrary to what is practised among men, the wild olive-tree is ingrafted on the good?

18 *Boast not against the branches*—Do not they do this who despise the Jews, or deny their future conversion?

20 *They were broken off for unbelief, and thou standest by faith*—Both conditionally; not absolutely: if absolutely, there might have been room to boast. *By faith*—The free gift of God, which therefore ought to humble thee.

21 *Be not high-minded, but fear*—We may observe, this fear is not opposed to trust, but to pride and security.

22 *Else shalt thou* who now *standest by faith*, be totally and finally *cut off*.

24 *Contrary to nature*—For according to nature, we graft the fruitful branch into the wild stock; but here the wild branch is grafted into the fruitful stock.

25 St Paul calls any truth known but to a few, 'a mystery.' Such had been the calling of the Gentiles; such was now the conversion of the Jews. *Lest ye should be wise in your own conceits*—Puffed up with your present advantages; dreaming that ye are the only church, or that the church of Rome cannot fail. *Hardness is in part happened to Israel, till* (Israel therefore is not *totally* or *finally* rejected) *the fulness of the Gentiles be come in*—Till there be a vast harvest amongst the heathens.

26 *All Israel shall be saved*—Being convinced by the coming of the Gentiles. But there will be a still larger harvest among the Gentiles, when all Israel is come in. *The deliverer shall come*—Lo! He is come; but not the full fruit of his coming.

28 *They are* now *enemies* to the gospel, to God, and to themselves, which God permits *for your sake: but as for the election* (that part of them who believe) *they are beloved*.

29 *For the gifts and calling of God are without repentance*—God does not repent of his gifts to the Jews, or his *calling* of the Gentiles.

32 *For God hath shut up altogether in disobedience*—Suffering each in their turn

gether in disobedience, that he might have mercy upon all.

33 O the depth of the riches, and wisdom, and knowledge of God! How unsearchable *are* his judgments, and his ways past tracing out!

34 For who hath known the mind of the Lord? Or who hath been his counsellor?

35 Who hath first given to him? and it shall be repaid him again.

36 For of him, and through him, and to him *are* all things: to him *be* glory for ever! Amen.

CHAP. XII.

I EXHORT you therefore, brethren, by the tender mercies of God, to present your bodies unto God, a living sacrifice, holy, acceptable, *which* is your reasonable service.

2 And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God.

3 And I say, through the grace which is given to me, to every one

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to revolt from him. First, God suffered the Gentiles in the early age to revolt, and took the family of Abraham as a peculiar seed to himself. Afterwards they fell through unbelief, and he accepted the believing Gentiles. And he did this to provoke the Jews to jealousy, and so bring them in the end to faith. This was truly a mystery in the divine conduct, which the apostle adores with such holy astonishment.

33 *O the depth of the riches, and wisdom, and knowledge of God*—In ch. ix. Paul sailed in but a narrow sea: now he is in the ocean. The *depth of the riches* is described ver. 35.; the *depth of wisdom*, ver. 34.; the *depth of knowledge*, in the latter part of this verse. *Wisdom* directs all things to the best end; *knowledge* sees that end. *How unsearchable are his judgments* with regard to unbelievers, *his ways* with regard to believers! *His ways* are more upon a level; *his judgments, a great deep*. But his ways we cannot *trace*.

34 *Who hath known the mind of the Lord*—Before or farther than he has revealed it.

35 *Given to him*—Either wisdom or power.

36 *Of him*, as the Creator; *through him*, as the Preserver; *to him*, as the ultimate end, are all things. *To him be* the *glory* of his riches, wisdom, knowledge. *Amen*—A concluding word, in which the affection of the apostle, when it is come to the height, shuts up all.

CHAP. XII. v. 1. *I exhort you*—The apostle adapts his exhortations to the doctrines he has delivered. So here the general use from the whole is contained in ver. 1 and 2. The particular uses follow, from ver. 3. to the end of the epistle.

By the tender mercies of God—The sentiment is derived from ch. i.—v. The expression is opposed to *the wrath of God*, ch. i. 18. It here refers to the entire gospel, the whole economy of grace or mercy, delivering us from *the wrath of God*, and exciting us to all duty. *To present*—(So ch. vi. 13. xvi. 19.) Now actually to exhibit before God, *your bodies*—That is, yourselves: a part is put for the whole: the rather, as in the ancient sacrifices of beasts, the body was the whole. These are specially named, in opposition to that vile abuse of their bodies, mentioned, ch. i. 24. *A Sacrifice*—Dead to sin, and *living* by that life which is mentioned, ch. i. 17. ch. vi. 4, &c. [The bodies of animals that died naturally were not to be offered in sacrifice, but such only as were *living*, which the offerers presented to the Lord, and brought them to the priest to put to death; Lev. xvi. 5.; 2 Chron. xxix. 21, 22.] *Holy*—Such as the holy law requires, ch. vii. 12. *Acceptable* (ch. viii. 8.) *which is your reasonable service*—The worship of the Heathens was utterly unreasonable (ch. i. 18, &c.); so was the glorying of the Jews. Ch. iii. 3, &c. But a Christian acts in all things by the highest reason, from the mercy of God inferring his duty.

2 *And be not conformed*, neither in judgment, spirit, nor actions, *to this world*, which neglecting the will of God, follows its own; *that ye may prove* (know by sure trial) *what is that good, and acceptable, and perfect will of God*—The will of God is here to be understood of all the preceptive part of Christianity, which is so supremely *good*, so *acceptable* to God, and so *perfective* of our natures.

3 *And I say*—He now shows what that will of God is: *through the grace which is*

that is among you, not to think *of himself* above what he ought to think; but to think soberly, according as God hath distributed to every one the measure of faith.

4 For as in one body we have many members, and all members have not the same office;

5 So we being many, are one body in Christ, and every one members of each other.

6 Having then gifts differing according to the grace that is given us, whether *it be* prophecy, *let us prophesy* according to the analogy of faith.

7 Or ministry, *let us wait* on our ministering; or he that teacheth, on teaching; or he that exhorteth on exhortation.

8 He that imparteth, *let him do it* with simplicity; he that presideth, with diligence; he that showeth mercy, with cheerfulness.

9 ¶ *Let* love *be* without dissimulation: Abhor that which is evil; cleave to that which is good.

10 In brotherly love be full of tender affection towards each other, in honour preferring one another;

11 Not slothful in business, fervent in spirit, serving the Lord:

12 Rejoice in hope, be patient in tribulation, continue instant in prayer.

13 Communicate to the necessities of the saints, pursue hospitality.

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given to me—He modestly adds this, lest he should seem to forget his own direction: *to every one that is among you*—Believers at Rome. Happy, had they always remembered this! *The measure of faith*—[Faith means the Christian religion; and measure of faith, the degree of knowledge and experience of it, and the influence of both in making useful.]

5 *So we* (all believers) *are one body*, closely connected together *in Christ*, and we ought to be helpful to each other.

6 *Having then gifts differing according to the grace given to us*—Gifts are various: grace is one: *whether it be prophecy*—This extraordinary gift, is that whereby heavenly mysteries are declared to men, or things to come foretold. But it seems here to mean the ordinary gift of expounding scripture: *Let us prophesy according to analogy of faith*—St. Peter expresses it, 'As the oracles of God'—according to their general tenor; according to that grand scheme of doctrine delivered therein, touching original sin, justification by faith, &c. There is a wonderful analogy between all these: and a close connexion between the chief heads of that 'faith which was once delivered to the saints'; [or consistent scheme of doctrines delivered in the scriptures, where every doctrine, precept, and promise, bears its due relation and proportion to another. Thus the death of Christ is commensurate in its merits to the evils produced by Adam's fall; and the doctrine of justification by faith bears the strictest relation or analogy to the grace of Christ, and the ruined state of man &c.]

7 Ministering, as deacons. *He that teaches* or explains Scripture. *He that exhorteth*—Whose peculiar business it was to urge Christians to duty, and to comfort them in trials.

8 *He that presideth*—That hath the care of a flock. *He that showeth mercy*, in any instance, *with cheerfulness*, rejoicing that he hath such an opportunity.

9 The Apostle now treats of *love*. Ver. 9—11 refer to ch. vii.; Ver. 12 to ch. viii.; the 13th verse, of *communicating to the saints*, whether Jews or Gentiles, to ch. ix. &c. Part of the 16th verse is repeated from ch. xi. 25. *Abhor that which is evil; cleave to that which is good*, both inwardly and outwardly, whatever ill-will or danger may follow.

10 *In honour preferring one another*—Which you will do, if you habitually consider what is good in others, and what is evil in yourselves.

11 Whatsoever ye do, do it with your might; *in* every *business* diligently and fervently *serving the Lord*—Doing all to God, not to man.

12 *Rejoicing in hope* of perfect holiness and everlasting happiness. Hitherto of faith and love; now of hope also. See ch. v, and viii. Afterward of duties towards others; saints, ver. 13.; persecutors, ver. 14.; friends, strangers, enemies, verse 15, &c.

13 *Communicate to the necessities of the saints*—Relieve all Christians in want. It is remarkable that the apostle, treating expressly of the duties flowing from the communion of saints, yet never says one word about the dead. *Pursue hospitality*

14 Bless them that persecute you: bless and curse not.

15 Rejoice with them that rejoice, and weep with them that weep.

16 Agree in the same affection towards each other. Mind not high, but condescend to low things. Be not wise in your own conceit.

17 Render to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, revenge not yourselves, but rather give place unto wrath; for it is written, (*u*) Vengeance is mine; I will repay saith the Lord.

(*u*) Deut. xxxii. 35.

20 Therefore, if (*x*) thy enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire upon his head.

(*x*) Prov. xxv. 21, &c.

21 Be not overcome with evil, but overcome evil with good.

CHAP. XIII.

LET every soul be subject to the supreme powers; for there is no power but from God; the powers that be, are appointed by God.

2 Whosoever therefore resisteth the power, resisteth the appointment of God; and they that resist shall receive to themselves condemnation.

3 For rulers are not a terror to good works, but to evil. Wouldest thou then not be afraid of the power? Do that which is good, and thou shalt have praise from it; for he is the servant of God to thee for good.

4 But if thou doest that which is evil, be afraid: for he beareth not the sword in vain; for he is the servant of God, an avenger for wrath against him that doeth evil.

—Not only embracing those that offer, but seeking opportunities to exercise it.

14 *Curse not*—No, not in your heart.

15 *Rejoice*—The direct opposite to *weeping* is laughter; but this does not so well suit a Christian.

16 *Mind not high things*—Desire not riches, honour, or the company of the great.

17 *Provide*—Think before-hand; contrive to give as little offence as may be to any.

19 *Dearly beloved* (so he softens the rugged spirit), *revenge not yourselves, but* leave that to God. Perhaps it might more properly be rendered, *leave room for wrath*—That is, the wrath of God, to whom vengeance properly belongs.

20 *Feed him*, with your own hand; if it be needful, even put bread into his mouth. *Heap coals of fire upon his head*—That part which is most sensible:

"So artists melt the sullen ore of lead,
By heaping coals of fire upon its head:
In the kind warmth the metal learns to glow,
And pure from dross the silver runs below."

21 And if you see no present fruit, yet persevere. *Be not overcome with evil*, as all are who avenge themselves, *but overcome evil with good*—Conquer your enemies by kindness and patience.

CHAP. XIII. v. 1. *Let every soul be subject to the supreme powers*—An admonition very needful for the Jews. *Power*, in the singular number is, the supreme authority; *powers* are they who are invested with it. *That* is more readily acknowledged to be from heaven than *these*. The apostle affirms it of both. They are all from God, who constituted all in general, and permits each in particular, by his providence. *The powers that be are appointed by God*—It might be rendered, *are subordinate to, or orderly disposed under*, God: implying that they are God's deputies or vicegerents; and therefore, their authority, being, in effect, his, demands our conscientious obedience.

2 *Whosoever resisteth the power*, in any other way than the laws of the community direct, *shall receive condemnation*—From the magistrate, and from God also.

3 *For rulers are*, nothwithstanding some particular exceptions, *a terror to evil works* only. *Wouldest thou then not be afraid?*—There is one fear which precedes evil actions, and deters from them; this should always remain. There is another fear, which follows evil actions; they who do well are free from this.

4 *The sword*—The instrument of capital punishment, which God authorises him to inflict.

5 *Not only for* fear of *wrath* (that is,

5 Wherefore, *ye* must needs be subject, not only for wrath, but also for conscience sake.

6 For this cause ye pay tribute also: for they are the servants of God, attending continually on this very thing.

7 Render therefore to all their dues: tribute to whom tribute *is due*, custom to whom custom, fear to whom fear, honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another, hath fulfilled the law.

9 For this, Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet: and if *there be* any other commandment, it is summed up in this saying, Thou shalt love thy neighbour as thyself.

10 Love worketh no evil to *his* neighbour; therefore, love *is* the fulfilling of the law.

11 ¶ And *do* this, knowing the season, that *it is* high time now to awake out of sleep; for salvation is nearer to us now, then when we *first* believed.

12 The night is far spent; the day is at hand; let us therefore put off the works of darkness, and put on the armour of light.

13 Let us walk decently, as in the day; not in banqueting and drunken entertainments, not in uncleanness and wantonness, not in strife and envy.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, *to fulfil* the desires *thereof*.

CHAP. XIV.

HIM that is weak in the faith receive; *but* not to doubtful disputation.

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punishment from man,) *but for conscience sake*—Out of obedience to God.

For this cause—Because they are the servants of God for the public good. *This very thing*—The public good.

7 *To all* magistrates *tribute*—Taxes on your persons or estates. *Custom*, for goods exported or imported; *fear*—obedience; *honour*—reverence. All these are due to the supreme powers.

8 The apostle passes on to general duties. *To love one another*—An eternal debt, which can never be sufficiently discharged. But yet if this be rightly performed, it discharges all the rest. *For he that loveth another* as he ought, *hath fulfilled the* whole *law* towards his neighbour.

9 *If there be any other* particular *commandment* towards our neighbour, as many are in the law, *it is summed up in this*—So that if you were not thinking of it, yet if your heart was full of love, you would fulfil it.

10 *Therefore, love is the fulfilling of the law*—For the same love which restrains from all evil, incites us to all good.

11 *And do this*—Fulfil the law of love in all the instances above-mentioned, *knowing the season* of grace is hasting away; *that it is high time to awake out of sleep*—How beautiful is the metaphor carried on! This life, a night; the resurrection, the day; the gospel shining on the heart, the dawn of this day; we are to awake out of sleep, to rise up and throw away our night-clothes, fit only for darkness, and put on new.

The day dawns when we receive faith, and sleep departs. Then it is time to rise, to arm, to walk, to work, lest sleep steal upon us again. Final salvation (glory) is nearer to us now than when we first believed. We are advancing towards it by the rapid flight of time. A few more years, or months, or weeks, or days, or hours, and we shall realize all that bliss, which God has promised. O to feel that we are ripening for glory, as we watch for the messenger, death, to take us home!

13 *Banqueting*——Luxurious, elegant feasts.

14 *But put ye on the Lord Jesus Christ*—Herein is the whole of our salvation. It is a strong and beautiful expression of the most intimate union with him, and of being clothed with all the graces which were in him. He does not say, put on purity and sobriety, peacefulness and benevolence: but he says all this and a thousand times more, in saying, 'put on Christ.' And *make not provision*, to raise foolish desires, or when they are raised already, to satisfy them.

CHAP. XIV. v. 1. *Him that is weak*

2 For one believeth that he may eat all things; another who is weak eateth herbs.

3 Let not him that eateth despise him that eateth not: and let not him that eateth not judge him that eateth: for God hath received him.

4 Who art thou that judgest another's servant? To his own master he standeth or falleth. Yea, he shall be upheld; for God is able to uphold him.

5 One man esteemeth one day above another; another esteemeth every day *alike:* let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth *it* to the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord; for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and none dieth to himself.

8 But if we live, we live unto the Lord; and if we die, we die unto the Lord. Whether therefore we live or die, we are the Lord's.

9 For to this end Christ both died and lived again, that he might be the Lord both of the dead and the living.

10 But why dost thou judge thy brother: or why dost thou despise thy brother? For we shall all stand before the judgment-seat of Christ.

11 For it is written, (*y*) As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. (*y*) Isaiah xlv. 23.

12 So then every one of us shall give an account of himself to God.

13 Let us therefore no longer judge one another; but judge this rather, not to lay a stumbling-block or a scandal before a brother.

14 I know and am assured by the Lord Jesus, that nothing *is* unclean of itself: but to him that accounteth any thing to be unclean, *it is* unclean.

15 But if thy brother is grieved by

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through needless scruples, *receive*, with all love and courtesy, into Christian fellowship; *but not to doubtful disputations* about questionable points.

2 *All things*—All sorts of food, though forbidden by the law.

3 *Despise him that eateth not*—As overscrupulous or superstitious. *Judge him that eateth*—As profane, or taking undue liberties. *For God hath received him* into the number of his children, notwithstanding this.

5 *One day above another*—As new moons and other Jewish festivals. *Let every man be fully persuaded* that a thing is lawful before he does it.

6 *Regardeth it to the Lord*—From a principle of conscience towards God. *To the Lord he doth not regard it*—He also acts from conscience. *He that eateth not* flesh, *giveth God thanks* for his herbs.

7 *None of us* Christians, in the things we do, *liveth to himself*—Is at his own disposal, doeth his own will.

10 *Or why dost thou despise thy brother?*—Hitherto the apostle has addressed the weak brother; now he speaks to the stronger.

11 *As I live*—An oath proper to him because he only has life infinite and independent. It is Christ who is here termed both Lord and God; as it is he to whom we live, and to whom we die. *Every tongue shall confess to God*—Shall own him as their rightful Lord: which shall then only be accomplished in its full extent. The Lord grant we may find mercy in that day! May it also be imparted to those who differ from us! or who condemn us for things which we have done from a desire to please God, or refused to do, from a fear of offending him.

13 *But judge this rather* concerning ourselves, *not to lay a stumbling-block*, by moving him to do as thou doest, though against his conscience. Or *a scandal*—occasion to fall in his brother's way. Avoid that—and help him on in his way to glory!

14 *I am assured by the Lord Jesus*—perhaps by a particular revelation; *that there is nothing*, neither flesh nor herbs, *unclean of itself*—Unlawful under the gospel.

15 *If thy brother be grieved*—That is, wounded, led into sin. *Destroy not him for whom Christ died*—So we see, he for whom Christ died may be destroyed!

thy meat, thou no longer walkest charitably. Destroy not him by thy meat for whom Christ died.

16 Therefore let not your good be evil spoken of.

17 For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

18 And he that in these serveth Christ, *is* acceptable to God, and approved by men.

19 Let us therefore pursue the things that tend to peace, and to mutual edification.

20 For meat destroy not the work of God. All things indeed *are* pure: but *it is* evil to that man who eateth with offence.

21 *It is* good not to eat flesh, neither to drink wine, nor *to do any* thing whereby thy brother stumbleth, or is offended, or made weak.

22 Hast thou faith? have it to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

23 But he that doubteth is condemned if he eat, because *it is* not of faith; for whatsoever *is* not of faith, is sin.

CHAP. XV.

THEREFORE we who are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please his neighbour, for *his* good, to edification.

3 For Christ pleased not himself; but, as it is written, (*z*) The reproaches of them that reproached thee fell upon me. (*z*) Psalm lxix. 9.

4 For whatsoever things were written aforetime, were written for our instruction; that we through patience and consolation of the scriptures may have hope.

5 Now the God of patience and consolation give you to think the same thing, *one with another*, according to Christ Jesus:

6 That ye may with one mind *and*

With thy meat—Do not value thy meat more than Christ valued his life.

16 *Let not your good* and lawful liberty *be evil spoken of*, by being offensive to others.

17 *For the kingdom of God*—That is, true religion consists not in external observances; but in righteousness, the image of God stamped on the heart, the love of God and man united with the *peace* that passeth all understanding, *and joy in the Holy Ghost.*

19 Peace and edification are closely joined. Practical divinity tends to peace and edification. Controversial divinity less directly tends to edification; though sometimes we cannot build without it. Neh. iv. 17.

20 *The work of God*—Which he builds in the soul by faith, and the church by concord. *It is evil to that man who eateth with offence*—So as to offend another thereby.

21 *Thy brother stumbleth*—By imitating thee against his conscience, contrary to righteousness; to the loss of his peace; or made weak; hesitating between imitation and abhorrence, to the loss of that joy in the Lord which was his strength.

22 *Hast thou faith* that all things are pure? *have it to thyself before God*—In such circumstances keep it to thyself, and do not offend others by it. *Happy is he who condemneth not himself* by an improper use of innocent things; and who is free from a doubting conscience: he that has this may allow the thing, yet condemn himself for it.

23 *Because it is not of faith*—He does not believe it lawful. And in all these cases, *whatsoever is not of faith is sin*—Whatever a man does, without a full persuasion of its lawfulness, it is sin to him.

CHAP. XV. v. 1. *We who are strong*—Of a clearer judgment, and free from these scruples. *And not to please ourselves*—Without any regard to others.

2 *For his good*—This is the general word; edification is one species of good.

3 But bore not only the infirmities, but reproaches of his brethren, and so fulfilled that scripture; Ps. lxix. 9.

4 *Aforetime* (in the Old Testament) *that we through patience and consolation of the scriptures may have hope*—That through the consolation which God gives us by these, we may have patience and a joyful hope.

5 *According* to the power of *Christ.*

one mouth glorify the God and Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also hath received you, to the glory of God.

8 Now I say, Christ Jesus was a servant of the circumcision, for the truth of God, to confirm the promises *made* to the fathers:

9 And that the Gentiles might glorify God for *his* mercy, as it is written, (*a*) For this cause I will confess to thee among the Gentiles, and sing unto thy name. (*a*) Ps. xviii. 49.

10 And again he saith; (*b*) Rejoice, ye Gentiles, with his people. (*b*) Deut. xxxii. 43.

11 And again, (*c*) Praise the Lord, all ye Gentiles, and laud him, all ye people. (*c*) Ps. cxvii. 1.

12 And again Isaiah saith, (*d*) There shall be the root of Jesse, and he that ariseth to rule over the Gentiles: in him shall the Gentiles hope. (*d*) Isaiah xi. 10.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, by the power of the Holy Ghost.

14 ¶ And I myself also am persuaded of you, my brethren, that ye likewise are full of goodness, being filled with all knowledge, and able to admonish one another.

15 Nevertheless, brethren, I have written the more boldly to you, in some respect, as putting you in mind, because of the grace which is given to me of God,

16 That I should be the servant of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles may be acceptable, being sanctified by the Holy Ghost.

17 I have therefore whereof to glory, through Jesus Christ, in the things pertaining to God.

18 For I will not dare to speak of any thing which Christ hath not wrought by me, to make the Gentiles obedient by word and deed.

19 Through mighty signs and wonders, by the power of the Spirit of God, so that I have fully preached the gospel of Christ, from Jerusalem round about as far as Illyricum:

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6 *That ye*, both Jews and Gentiles believing, *with one mind*, and confessing, *with one mouth*.

7 *Receive ye one another*—Weak and strong, with mutual love.

8 *Now I say*—Paul here shows how Christ received us: *Christ Jesus*—Jesus is the name, Christ the surname. The latter was first known to the Jews, the former to the Gentiles. Therefore he is styled Jesus Christ, when the words stand in natural order. When the order is inverted, the office of Christ is more solemnly considered. *Was a servant*—Of his Father: *of the circumcision*—For the salvation of the circumcised, the Jews. *For the truth of God*—To manifest the truth and fidelity of God.

9 *As it is written*—In the 18th Psalm, where the Gentiles and Jews are spoken of as uniting to worship the God of Israel.

12 *There shall be the root of Jesse*—That kings and the Messiah should spring from his house, was promised to Jesse before it was to David. *In him shall the Gentiles hope*, who before had been without hope. Eph. ii. 12.

13 *Now the God of hope*—A glorious title of God; but till now unknown to the Heathens: for their goddess Hope, like their other idols, was nothing: whose temple at Rome was burnt by lightning. It was indeed built again not long after; but was again burnt to the ground.

14 There are several conclusions of this epistle. The first begins at this verse; the second, ch. xvi. 1.; the third, ver. 17.; the fourth, ver. 21.; and the fifth, ver. 25. *Ye are full of goodness*, by being created anew, *and filled with all knowledge*, by long experience in the things of God. *To admonish*—To instruct and confirm.

15 *Because of the grace*—That is, because I am an apostle of the Gentiles.

16 *The offering up of the Gentiles*—As living sacrifices.

17 *I have whereof to glory, through Jesus Christ*—All my glorying is in and through him.

18 *By word—By the power of the Spirit, By deed*—Namely, through *mighty signs and wonders*.

20 *Not where Christ had been named*—These places he generally declined, hav-

20 Striving so to preach the gospel, not where Christ had been named, lest I should build upon another man's foundation;

21 But as it is written, (*e*) They to whom he was not spoken of shall see: and they that have not heard shall understand. (*e*) Isaiah liii. 15.

22 Therefore I was also long hindered from coming to you.

23 But now, having no longer place in these countries, and having had a great desire for many years to come to you;

24 Whenever I go into Spain, I hope to see you as I pass by, and to be brought forward by you in my way thither, if first I may be somewhat satisfied with your *company*.

25 But I am now going to Jerusalem, serving the saints.

26 For it hath pleased them of Macedonia and Achaia to make a contribution for the poor of the saints that are in Jerusalem.

27 It hath pleased them, and they are their debtors. For if the Gentiles have partook of their spiritual things, they ought to minister to them in carnal things.

28 When therefore I have performed this, and sealed to them this fruit, I will go by you into Spain.

29 And I know that when I come to you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, to strive together with me, in *your* prayers to God for me,

31 That I may be delivered from the unbelievers in Judea, and that my

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ing a holy ambition (so the Greek word means,) to make the first proclamation of the gospel, in places where it was quite unheard of, in spite of all the difficulties and dangers that attended it. *Lest I should* only *build upon another man's foundation*—The providence of God seemed specially to prevent this, though not entirely; lest the enemies of the apostle, who sought every occasion to set light by him, should have had cause to say, that he was behind other apostles, not being sufficient for the planting of churches himself, but only for preaching where others had been already; or that he declined the more difficult part of the ministry.

22 *Therefore I have been long hindered from coming to you*—Among whom Christ had been named.

23 *Having no longer place in these parts*—Where Christ has now been preached in every city.

24 *Into Spain*—Where the gospel had not been preached. *If first I may be somewhat satisfied*, or gratified, *with your company*—How great is the modesty with which he speaks! They might rather desire to be satisfied with his. *Somewhat satisfied*—Intimating the shortness of his stay, and his eager desire to commune with them.

26 *The poor of the saints that are in Jerusalem*—It cannot be inferred from this expression, that the community of goods among the Christians had then ceased. All that can be gathered from it is, that in this time of extreme dearth (Acts xi. 28, 29,) some of the church in Jerusalem were in want; the rest being barely able to subsist themselves, but not to supply the necessities of their brethren.

27 *It hath pleased them, and they are their debtors*—That is, they are bound to it, in justice as well as mercy. *Spiritual things*—By the preaching of the gospel. *Carnal things*—Things needful for the body.

28 *When I have sealed to them this fruit*—When I have safely delivered to them, as under seal, this fruit of their brethren's love. *I will go by you into Spain*—But it does not appear that Paul went into Spain. There are often holy purposes in the minds of good men, which are overruled by the providence of God, so as never to take effect. And yet they are precious in the sight of God.

30 *I beseech you in the love of God*, (that is, by the love which is the genuine fruit of the Spirit,) *To strive together with me in your prayers*—He must pray himself, who would have others strive with him in prayer. Of all the apostles, St. Paul alone is recorded to desire the prayers of the church for him. This he generally does at the end of his epistles: yet not without making a difference. For he speaks in one way to them whom he treats

service at Jerusalem may be acceptable to the saints:

32 That I may come to you with joy by the will of God, and may be refreshed together with you.

33 Now the God of peace *be* with you all.

CHAP. XVI.

I COMMEND unto you Phebe, our sister, who is a servant of the church of Cenchrea.

2 That we may receive her in the Lord, as becometh saints, and help her in whatsoever business she needeth you: for she hath been an helper of many, and of myself *also*.

3 Salute Priscilla and Aquila, my fellow-labourers in Christ Jesus:

4 Who for my life have laid down their own necks; to whom not I alone owe my thanks, but likewise all the churches of the Gentiles.

5 *Salute* also the church that is in their house. Salute my beloved Epenetus, who is the first-fruits of Asia unto Christ.

6 Salute Mary, who hath bestowed much labour on us.

7 Salute Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

8 Salute Amplias, my beloved in the Lord.

9 Salute Urbana, our fellow labourer in Christ: and my beloved Stachys.

10 Salute Apelles, approved in Christ. Salute those *of the family* of Aristobulus.

11 Salute my kinsman Herodian. Salute those *of the family* of Narcissus, who are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the

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as his children, with the gravity or severity of a father (such as Timothy, Titus, the Corinthians, and Galatians:) in another to them whom he treats rather like equals; such as the Romans, Ephesians, Thessalonians, Colossians, and Hebrews.

31 *That I may be delivered*—The importance of his life to the church made him thus urgent. Otherwise he would have rejoiced *to depart and to be with Christ. And that my service may be acceptable*—In spite of all their prejudices; to the end that Jewish and Gentile believers may be knit together in tender love.

32 *That I may come to you* (this refers to the former) *with joy*—To the latter part of the preceding verse.

CHAP. XVI. v. 1. *I commend unto you Phebe* (the bearer of this letter), *a servant* (the Greek word is, "a deaconess") *of the church at Cenchrea*—In the apostolic age, some grave and pious women were appointed deaconesses in every church. It was their office not to teach publicly, but to visit the sick, the women in particular, and to minister to their temporal and spiritual necessities.

2 *In the Lord*—That is, for the Lord's sake, and in a Christian manner. St. Paul seems fond of this expression.

4 *Who have for my life*, as it were, *laid down their own necks.* That is, exposed themselves to the utmost danger. *All the churches of the Gentiles*—Even that at Rome, for preserving so valuable a life.

5 *Salute the church that is in their house*—Aquila had been driven from Rome in the reign of Claudius, but was now returned, and performed the same part there, which Caius did at Corinth. Chap. xvi. 23. Where any Christian had a large house, there they all assembled: though as yet the Christians at Rome had neither bishops nor deacons. So far were they from any shadow of papal power. There was not in the whole city more than one of these domestic churches. Otherwise St. Paul would have saluted them also. *Epenetus*—Although the apostle had never been at Rome, yet had he many acquaintances there. But here is no mention of Linus or Clemens, whence it appears they did not come to Rome till after this. *The first-fruits of Asia*—The first convert in the proconsular Asia.

7 *Who are of note among the apostles*—They seem to have been some of the most early converts. *Fellow-prisoners* for the gospel's sake.

9 *Our fellow-labourer*—Mine and Timothy's. Ver. 21.

11 *The family of Aristobulus and Narcissus, who are in the Lord*—It seems only part of their family were converted. probably some of them were not known

beloved Persis, who hath laboured much in the Lord.

13 Salute Rufus, chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobus, Hermes, and the brethren who are with them.

15 Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints that are with them.

16 Salute one another with an holy kiss. The churches of Christ salute you.

17 ¶ Now I beseech you, brethren, mark them who cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them.

18 For such serve not the Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the harmless.

19 For your obedience is come abroad unto all men. I rejoice therefore on your behalf; but I would have you wise with regard to that which is good, and simple with regard to that which is evil.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you.

21 ¶ Timotheus, my fellow-labourer, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote this epistle, salute you in the Lord.

23 Caius, my host, and of the whole

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to St. Paul by face, but only by character. Faith does not create moroseness but courtesy, which even the gravity of an apostle did not hinder.

12 *Salute Tryphena and Tryphosa*--Probably they were two sisters.

13 *Salute Rufus* (Perhaps the same that is mentioned Mark xv. 21.) *and his mother and mine*—This expression may only denote the tender care which Rufus's mother had taken of him.

14 *Salute Asyncritus, Phlegon, &c.*—He seems to join those together who were joined by kindred, nearness of habitation, or any other circumstance. It encouraged the poor especially, to be saluted by name, who perhaps did not know that the apostle had ever heard of them. Whilst he forgets none who are worthy, yet he adjusts the nature of his salutation to the degrees of worth in those whom he salutes.

15 *Salute all the saints*—Had St. Peter been then at Rome, Paul would doubtless have saluted him by name; since no one in this numerous catalogue was of an eminence comparable to his. But if he was not then at Rome, the whole Roman tradition, with regard to the succession of their bishops, fails in the most fundamental article.

16 *Salute one another with an holy kiss*—Peter calls it 'The kiss of love.' 1 Pet. v. 15. So the ancient Christians concluded all their solemn offices: the men saluting the men, and the women the women. This apostolical custom continued for some ages, in all Christian churches.

17 *Mark them who cause divisions*--Such there were at Rome also. *Avoid them*—Avoid unnecessary intercourse with them.

18 *By good words* concerning themselves—Making great promises; *and fair speeches* concerning you—Praising and flattering you. *The harmless*—Who doing no ill themselves, are not upon their guard against them that do.

19 *But I would have you* obedient, and discreet also; *wise with regard to that which is good*—As knowing in this as possible; *and simple with regard to that which is evil*—As ignorant of it as possible.

20 *And the God of peace* (the Author and Lover of it giving a blessing to your discretion) *shall bruise Satan under your feet*—Shall defeat all the artifices of that sower of tares, and unite you more and more together in love.

21 *Timotheus, my fellow-labourer*--Here he is named even before St. Paul's kinsmen. But as he had never been at Rome he is not named in the beginning of the epistle.

22 *I Tertius, who wrote this epistle, salute you*—Tertius, who wrote what the apostle dictated, inserted this, either by St. Paul's exhortation or ready permission. *Caius* (the Corinthian, 1 Cor. i. 14.) *my host and of the whole church*—Who probably met for some time in his house.

23 *The chamberlain of the city* of Corinth.

25 *Now to him who is able*--The last words of this epistle exactly answer the first. Ch. i. 1—5. In particular, concerning the

church, saluteth you. Erastus, the chamberlain of the city, saluteth you, and Quartus, a brother.

24 The grace of our Lord Jesus Christ *be* with you all.

25 ¶ Now to him who is able to establish you according to my gospel, and the preaching of Jesus Christ, (according to the revelation of the mystery kept secret since the world began,

26 But now made manifest, and by the scriptures of the prophets, according to the commandment of the eternal God, made known to all nations for the obedience of faith,)

27 To the only wise God, to him *be* glory through Jesus Christ for ever. Amen.

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power of God, the gospel, *Jesus Christ*, the scriptures, the obedience of faith, all nations; *to establish you* (both Jews and Gentiles) *according to my gospel, and the preaching of Jesus Christ*—That is, according to the tenor of the gospel of Jesus Christ, which I preach. *According to the revelation of the mystery* of the calling of the Gentiles, which, as plainly as it was foretold in the prophets, was still hid from many even of the unbelieving Jews.

26 *According to the commandment* (the foundation of the apostolical office) *of the eternal God*—A more proper epithet could not be. A new dispensation infers no change in God. Known unto him are all his works, and every variation of them, from eternity. *Made known to all nations*—Not barely that they might know, but enjoy it also, through *obeying the faith.*

27 *To the only wise God*, whose manifold wisdom is known in the church through the gospel. Eph. iii. 10. *To him who is able*, and *To the wise God*, are joined; as 1 Cor. i. 24; where Christ is styled the *wisdom of God*, and the *power of God. To him be glory through Christ Jesus for ever.* And let every believer say, Amen!

I. CORINTHIANS.

CORINTH was a city of Achaia, on the Isthmus which joins Peloponnesus, now called the Morea, to the rest of Greece. Being so well situated for trade, the inhabitants abounded in riches, which led them into luxury, lewdness, and all kinds of vice. Yet, even here, the Apostle Paul planted a numerous church, chiefly of Heathen converts; to whom, about three years after he had left Corinth, he wrote this Epistle from Ephesus; to correct various disorders of which they were guilty, and to answer some questions which they had proposed to him.

The Epistle consists of the Inscription, ch. i. 1—3.——And the Treatise in which is, 1. An exhortation to concord, and to humility, ch. iv. 4—21. 2. A reproof, (1) For not excommunicating the incestuous person, ch. v. 1—13. (2) For going to law before Heathen judges; ch. vi. 1—11. (3) A dissuasive from fornication; vi. 12—20. (4) Concerning marriage; ch. vii. 1, 10, 25, 36, 39. (5) Things sacrificed to idols; ch. viii. 1; xi. 1. (6) The veiling of women; xi. 2—16. (7) The Lord's Supper; 17—34. (8) Spiritual gifts; xii; xiii; xiv. (9) The resurrection; xv. (10) Collection for the poor—his visit to them; of Apollos, Timothy; ch. xvi. (11) The Conclusion; xvi. 15—24.

CHAP. I.

PAUL, called *to be* an apostle of Jesus Christ, through the will of God, and Sosthenes the brother,

2 To the church of God, which is in Corinth, to them that are sanctified through Christ Jesus, called *and* holy,

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CHAP. I. v. 1. *Paul, called to be an Apostle*—This declaration of the Apostle's call is very appropriate, because some persons in the church of Corinth called the authority of his mission in question; *through the will of God*—Called *the com-*

with all that in every place call upon the name of our Lord Jesus Christ, both theirs and ours:

3 Grace *be* unto you, and peace from God our Father, and the Lord Jesus Christ.

4 ¶ I thank my God always on your behalf, for the grace of God which is given you by Christ Jesus:

5 That in every thing ye are enriched through him in all utterance and *in* all knowledge.

6 As the testimony of Christ was confirmed among you:

7 So that ye are wanting in no good gift, waiting for the revelation of our Lord Jesus Christ;

8 Who will also confirm you to the end, *that ye may be* blameless in the day of the Lord Jesus Christ.

9 God *is* faithful, by whom ye were called into the fellowship of his Son Jesus Christ our Lord.

10 Now I exhort you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there *be* no schisms among you, but *that* ye be perfectly joined together, in the same mind and in the same judgment.

11 For it hath been declared to me of you, my brethren, by them *of the family* of Chloe, that there are contentions among you.

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mandment of God, 2 Tim. i. 1. This was to the churches, the ground of his authority. By the mention of God, the authority of man is excluded. Gal. i. 1. By the mention of the will of God, the merit of Paul. Ch. xv. 8, &c. *And Sosthenes*—A Corinthian, Paul's companion in travel. It was both humility and prudence in the apostle, thus to join his name with his own in an epistle wherein he was to reprove so many irregularities. *Sosthenes our brother*—Probably this word is emphatical; as if he had said, Who from a Jewish opposer of the gospel, became a faithful brother.

2 *To the church of God in Corinth*—St. Paul writing in a familiar way to the Corinthians, also to the Thessalonians and Galatians, uses this plain appellation. To other churches he uses a more solemn address. *Sanctified through Jesus Christ* And so undoubtedly they were in general, *Called* of *Jesus Christ* (Rom. i. 6.;) *and*, as the fruit of that calling, made *holy*. *With all that in every place*—Nothing could better suit that catholic love, which the Apostle tries to promote in this epistle, than such a declaration of his good wishes for every true Christian upon earth. *Call upon the name of our Lord Jesus Christ*—This implies, that all Christians pray to Christ, as well as to the Father through him.

4 *Always*—Whenever I mention you to God in prayer.

5 *In all utterance and knowledge of* divine things. The Corinthians admired such gifts. This congratulation naturally tended to soften their spirits, and to make way for his reproofs.

6 *The testimony of Christ* (the gospel) *was confirmed among you*—By these gifts attending it. They had received these by the hand of Paul: and this consideration was calculated to revive their former reverence and affection for their spiritual father.

7 *Waiting* with earnest desire *for the* glorious *revelation of our Lord Jesus Christ*—A sure mark of a true or false Christian, to long for, or dread this revelation.

8 *Who will also*, if you faithfully apply to him, *confirm you to the end. In the day of Christ*—This is our day, in which we are to work out our salvation. Then it will be eminently the day of Christ, and of his glory in the saints.

9 *God is faithful* to all his promises; and therefore '*to him that hath shall be given.*' *By whom ye are called*—A pledge of his willingness to save to the uttermost.

10 *Now I exhort you*—Ye have faith and hope; secure love also—*by the* endearing *name of our Lord Jesus Christ*, infinitely preferable to all other names; *that ye all speak the same thing*—They now spoke different things, ver. 12. *And that there be no schisms among you*—No alienation of affection from each other. *But that ye be joined in the same mind*, affections, desires *and judgment*, touching all the grand truths of the gospel.

11 *It hath been declared to me by* Chloe's household—Some suppose that Chloe was the wife of Stephanas, and the mother of Fortunatus and Achaicus. By these three the Corinthians had sent their letter to Paul. Ch. xvi. 17. *That there are contentions*—A word equivalent with *schisms* in the preceding verse.

12 Now this I say, every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.

13 Is Christ divided? Was Paul crucified for you? Or were ye baptized into the name of Paul?

14 I thank God, that I baptized none of you but Crispus and Gaius:

15 Lest any should say, that I had baptized in my own name.

16 I baptized also the family of Stephanas. I know not that I baptized any other.

17 ¶ For Christ did not send me to baptize, but to preach the gospel; *but* not with wisdom of speech, lest the cross of Christ should be made of none effect.

18 For the doctrine of the cross is indeed to them that perish, foolishness; but to us who are saved, it is the power of God.

19 For it is written, (*b*) I will destroy the wisdom of the wise, and abolish the understanding of the prudent.

(*b*) Isaiah xxix. 14.

20 (*c*) Where *is* the wise? Where *is* the scribe? Where *is* the disputer of this world? Hath not God made foolish the wisdom of this world?

(*c*) Isaiah xxxiii. 18.

21 For since, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For whereas the Jews demand signs, and the Greeks seek wisdom.

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12 *Now this I say*—What I mean is this: There are parties among you, who set themselves one against another, in behalf of the teachers they admire. *And I of Christ*—They spoke well, if they had not on this pretence despised their teachers. Ch. iv. 8. Perhaps they valued themselves on having heard Christ preach personally.

13 *Is Christ divided*—Are not all the members still under one head? Was not he alone crucified for you all? And were ye not all baptized in his name? The glory of Christ is not to be divided between him and his servants: nor the unity of the body to be torn asunder, seeing Christ is one still.

14 *I thank God*—a pious phrase for *I rejoice*—that in the course of his providence, *I baptized none of you but Crispus*, once the ruler of a synagogue, *and Gaius*.

15 *Lest any should say that I had baptized in my own name*—In order to attach them to myself.

16 *I know not*—It does not occur to my memory, *that I baptized any other*.

17 *God did not send me to baptize*—It was not my chief errand; those of inferior rank and abilities could do it: though all the apostles were sent to baptize also. Matt. xxviii. 19. *But to preach the gospel*—The scheme of saving mercy; *not with wisdom of speech*—With the artificial ornaments of discourse invented by human wisdom; *lest the cross of Christ should be made of none effect*—The effect of Paul's preaching was owing to the power of God attending the plain declaration of this great truth, *Christ bore our sins upon the cross*—But this effect might have been imputed to another cause, had he chosen that *wisdom of speech* which they admired.

18 *To them that perish*, by obstinately rejecting the only name whereby they can be saved. *But to us who are saved*—Now *saved* from our sins, and in the way to everlasting salvation, *it is* the great instrument of *the power of* God.

19 *For it is written*—And the words are very applicable to this grand event.

20 *Where is the wise? &c.*—In these words Isaiah refers to the deliverance of Judea from Sennacherib; to the inefficiency of his power the apostle beautifully alludes, and represents the triumphs of the gospel as inevitable. What could the *wise* men of the Gentiles do against this? Or the Jewish *scribes?* Or *the disputers of this world?*—Those who, proud of their acuteness, were fond of controversy, and thought they could confute all opponents. *Hath not God made foolish the wisdom of this world*—That is, shown it to be mere foolishness?

21 *For since, in the wisdom of God*—According to his wise disposals, leaving them to make the trial, *the world*, Jewish or Gentile, *by* all its boasted *wisdom knew not God*—Though the whole creation manifested its Creator, and though he declared himself by all the prophets: *it pleased God by a way* which those who perish count *foolishness, to save them that believe.*

23 We preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness;

24 But to them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

26 Behold your calling brethren: that not many wise men after the flesh, not many mighty, not many noble *are called:*

27 But God hath chosen the foolish things of the world to shame the wise, and the weak things of the world hath God chosen to shame the things that are mighty:

28 And the base things of the world, and things that are despised, hath God chosen; yea, things that are not, to bring to nought the things that are;

29 That no flesh may glory before God.

30 But of him are ye in Christ Jesus, who is made by God unto us, wisdom, and righteousness, and sanctification, and redemption:

31 That, as it is written, (*d*) He that glorieth, let him glory in the Lord.

(*d*) Jer. ix. 23, 24.

CHAP. II.

AND I, brethren, when I came to you, came not with loftiness of speech or of wisdom, declaring to you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching *was* not with the persuasive words of

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22 *Whereas the Jews demand* of the apostles, as they did of their Lord, more *signs*, after all they have seen; *and the Gentiles seek wisdom*—The depths of philosophy and the charms of eloquence.

23 *We* go on to *preach*, in a plain, not rhetorical or philosophical manner, *Christ crucified, to the Jews a stumbling-block*—opposite to the *signs* they demand, *and to the Greeks foolishness*—A silly tale, opposite to the *wisdom* they seek.

24 *But to them that* obey the heavenly calling. *Christ*, with his cross, his death, his life, his kingdom. And they experience, first, that he is *the power*, then that he is *the wisdom of God*.

25 *Because the foolishness of God*—The gospel scheme, which the world judge to be mere foolishness, *is wiser than* the wisdom of *men*, *and*, weak as they account it, *stronger than* all the strength of men.

26 *Behold your calling*—What manner of men they are, whom God calls: *that not many wise men after the flesh*—In the account of the world; *not many mighty*—Men of power and authority.

28 *Things that are not*—The Jews frequently called the Gentiles, *them that are not* (Esdr. vi. 56, 57.;) in so supreme contempt did they hold them. *The things that are* in high esteem.

29 *That no flesh*—A fit appellation. Flesh is fair, but withering as grass. *May glory before God*—*In* God we ought to glory.

30 *Of him* (by his free grace and mercy) *are ye* ingrafted into *Christ Jesus, who is made unto us* that believe, *wisdom*, who were before foolish and ignorant; *righteousness*—The sole ground of our justification; before we were under the curse of God; *sanctification*—Purity of heart; before we were dead in sin; *and redemption*—Complete deliverance from all evil, and eternal bliss both of soul and body.

31 *Let him glory in the Lord*—Not in himself, not in the flesh, not in the world.

CHAP. II. v. 1. *And I* accordingly *came to you, not with loftiness of speech or of wisdom*—I did not affect either deep wisdom or eloquence: *declaring the testimony of God*—What God gave me to testify concerning his Son.

2 *I determined not to know any thing*—To wave all my other knowledge, and not to preach any thing, *save Jesus Christ, and him crucified*—That is, what he did, suffered, and taught. A part is put for the whole.

3 *I was with you*, at my first entrance, *in weakness* of body (2 Cor. xii. 7.) *and in fear* lest I should offend any; *and in much trembling*—The emotion of my mind so affected my body as to make it tremulous.

4 *And my speech* in private, *and my*

human wisdom, but with the demonstration of the Spirit and of power.

5 That your faith might not stand in the wisdom of men, but in the power of God.

6 Yet we speak wisdom among the perfect; but not the wisdom of this world, nor of the rulers of this world, that come to nought:

7 But we speak the hidden wisdom of God in a mystery, which God ordained before the world for our glory;

8 Which none of the rulers of this world knew; for, had they known *it*, they would not have crucified the Lord of glory.

9 But as it is written, (*e*) Eye hath not seen, nor hath ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him; (*e*) Isaiah lxiv. 4.

10 But God hath revealed *them* to us by his Spirit; for the Spirit searcheth all things, even the deep things of God.

11 For what man knoweth the things of a man, but the spirit of a man which is in him? So the things of God also knoweth no one, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the Spirit which is of God, that we may know the things which are freely given to us of God.

13 Which also we speak, not in words taught by human wisdom, but in those taught by the Spirit, explain-

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public *preaching*, *were not with the persuasive words of human wisdom*, such as the wise men of the world use, *but with the demonstration of the Spirit and of power*—It was attended by that Divine influence that enlightened, convinced, subdued, and cheered the soul.

5 *That your faith might not* be built on *the wisdom* or power *of man, but on the* wisdom and *power of God.*

6 *Yet we speak wisdom*, yea, the truest and most excellent wisdom, *among the perfect*—Experienced Christians. By wisdom he means, not the whole Christian doctrine, but the most sublime and abstruse parts of it. *But not the wisdom* admired and taught by the men of *this world, nor of the rulers of this world*, Jewish or Heathen, *that come to nought*—Both they and their wisdom, and the world itself.

7 *But we speak the* mysterious *wisdom of* God, which was *hidden* for many ages from the world, and is still hidden from *babes in Christ*: much more from all unbelievers. *Which God ordained before the world* (so far is this from 'coming to nought,') *for our glory*—For our salvation, happiness, and boast in time, and the source of triumph in eternity. Blessed mystery!

8 *Had they known* (this wisdom) *they would not have crucified* (punished as a slave) *the Lord of glory*—This august title, peculiar to the great Jehovah, plainly shows the Saviour to be the Supreme God. In like manner the Father is styled, 'The Father of glory,' Eph. i. 17.; and the Holy Ghost, 'The Spirit of Glory,' 1 Pet. iv. 14. The application of this title to the three, shows, that the Father, Son, and Holy Spirit, are *the God of Glory*; as the only true God is called, Psalm xxix. 3, and Acts vii. 2.

9 *But* their ignorance fulfils what *is written* concerning the blessings of the Messiah's kingdom. No natural man hath either *seen, heard*, or known *the things which God hath prepared*, saith the prophet, *for them that love him.*

10 *But God hath revealed* (yea, and freely given, ver. 12.) *them to us*, inconceivable peace, and joy unspeakable, *by his Spirit* who intimately and fully knows them: *for the Spirit searches even the deep things of God*, however hidden and mysterious.

11 *For what man knoweth the things of a man*—All the inmost recesses of his mind; although men are all of one nature, and so may the more easily know one another. *So the things of God knoweth no one but the Spirit*—Who consequently is God.

12 *Now we have received not the Spirit of the world*—This spirit is not properly received, for the men of the world always had it. But Christians receive the Spirit of God, which before they had not.

13 *Which also we speak*, as well as know, *in words taught by the Holy Spirit*—Such are all the words of scripture. How ought we then to value them! *Explaining spiritual things by spiritual words*; or *adapting spiritual words to*

ing spiritual things by spiritual *words*.

14 But the natural man receiveth not the things of the Spirit of God; for they are foolishness to him: neither can he know them, because they are spiritually discerned.

15 But the spiritual man discerneth indeed all things, yet he himself is discerned by no man.

16 For who hath known the mind of the Lord that he may instruct him? But we have the mind of Christ.

CHAP. III.

AND I, brethren, could not speak to you as unto spiritual, but as unto carnal, as unto babes in Christ.

2 I fed you with milk, not with meat; for ye were not able *to bear it*: nor are ye now able.

3 For ye are still carnal: for while *there is* among you emulation, and strife, and divisions, are ye not carnal, and walk according to man?

4 For while one saith, I am of Paul, and another, I *am* of Apollos, are ye not carnal?

5 ¶ Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I planted; Apollos watered; but God gave the increase.

7 So then, neither is he that planteth any thing, *nor* he that watereth; but God that giveth the increase.

8 But he that planteth and he that watereth are one: and every one shall receive his own reward, according to his own labour.

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spiritual things—Being taught of the Spirit to express the things of the Spirit.

14 *But the natural man*—(Every man who hath not the Spirit, who has no other way of obtaining knowledge, but by his senses and natural understanding, *receiveth not*, does not comprehend *the things of the Spirit*—The things revealed by the Spirit of God, whether related to his nature or his kingdom. *For they are foolishness to him*—He attaches to them no importance, but utterly despises them. *Neither can he know them*—As he has not the will, so neither has he the power; *because they are spiritually discerned*—By the aid of that Spirit, and by those spiritual senses which he has not.

15 *But the spiritual man*—He that hath the Spirit, *discerneth all* the *things* of God whereof we have been speaking, *yet he himself is discerned by no man*—No natural man. They neither understand what he is, what he feels, nor what he says.

16 *Who?*—What natural man? *We*—Spiritual men, apostles in particular; *have*—Know, understand, *the mind of Christ*, concerning the plan of gospel salvation.

CHAP. III. v. 1. *And I, brethren*, (He spoke before, ch. ii. 1., of his entrance, now of his progress, among them) *could not speak to you as unto spiritual*, adult, experienced Christians, *but as unto* men who are still in great measure *carnal: as unto babes in Christ*—Still weak in grace, though eminent in gifts. Ch. i. 5.

2 *I fed you* as babes *with milk*—The first and plainest truths of the gospel. So should every preacher suit his doctrine to his hearers.

3 *For while there is among you emulation* in your hearts, *strife* in your words, *and* actual *divisions, are ye not carnal, and walk according to man?*—As mere men, not as Christians, according to God.

4 *I am of Apollos*—St. Paul named himself and Apollos, to show that he would condemn any division among them, even though it were in favour of himself, or the dearest friend he had in the world. *Are ye not carnal?*—For the Spirit of God allows no party-zeal.

5 *Ministers* or servants, through whose preaching *ye believed, as the Lord*, their master *gave to every man* the ability to declare the way of salvation.

7 *God that giveth the increase* is all in all; without him neither planting nor watering avails.

8 *But he that planteth and he that watereth are one*—Which is another argument against division. Though their labours vary, they have all one general object, the saving of souls. Hence he speaks of the reward of them that labour faithfully, and the awful account to be given by all. *Every one shall receive his own* peculiar *reward, according to his own* peculiar *labour*—Not only according to his success, but he who labours much,

9 For we are fellow-labourers of God: ye are God's husbandry, ye are God's building.

10 According to the grace of God given to me, as a wise master-builder, I have laid the foundation, and another buildeth thereon: but let every one take heed how he buildeth thereon.

11 For other foundation can no man lay, than what is laid, which is Jesus Christ.

12 And if any one build on this foundation, gold, silver, costly stones; wood, hay, stubble,

13 Every one's work shall be made manifest; for the day shall declare *it:* for it is revealed by fire; yea, the fire shall try every one's work, of what sort it is.

14 If any one's work which he hath built thereon shall remain, he shall receive a reward.

15 If any one's work shall be burnt he shall suffer loss, but himself shall be saved, yet so as through the fire.

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though with small success, shall have a great reward.

Has not this reasoning the same force still? Ministers are still instruments in God's hand, and depend as much as ever on his blessing, to give success to their labours. Without this they are nothing; with it their part is so small, that they hardly deserve to be mentioned. May their hearts and hands be more united! May they faithfully labour, not as for themselves, but for the Lord Jesus, till the day come when he will reward them in full proportion to their fidelity and diligence.

9 *Fellow-labourers of God*—God's labourers, and fellow-labourers with each other. *Ye are God's husbandry*—This is the sum of what went before: it is a comprehensive word, taking in a field, a garden, and a vineyard. *Ye are God's building*—This is the sum of what follows.

10 *According to the grace of God given to me*—This he premises, lest he should seem to ascribe it to himself. *Let every one take heed how he buildeth thereon*—That all his doctrines may be consistent with the foundation.

11 *For other foundation*, (on which the church and its doctrines, duties, and blessings are built,) *can no man lay than what is laid* in the counsels of divine wisdom, in the promises and prophecies of the Old Testament, in the preaching of the apostles, St. Paul in particular. *Which is Jesus Christ*—Who, in his person and offices, is the firm, immovable rock of ages, all-sufficient to bear all the weight that God himself, or the believing sinner can lay upon him.

12 *If any one build gold, silver, costly stones*—Three sorts of materials which will bear the fire: true and solid doctrines. *Wood, hay, stubble*—Three which will not bear the fire. Such are all doctrines, ceremonies, and forms of human invention, all but the substantial, vital truths of Christianity.

13 The time is coming when *every one's work shall be made manifest: for the* great and final *day of the Lord shall declare* it to the whole world. *For it is revealed* (What faith beholds as so certain, and near, is spoken of as already present,) *by fire; yea, the fire shall try every one's work, of what sort it is*—The strict process of that day will try every man's doctrines, whether they come up to the scripture standard or not. Alluding to the flaming light and consuming heat of the general conflagration. But the expression, when applied to the trying of doctrines, and consuming those that are wrong, is figurative; for no material fire can have such an effect on what is of a moral nature; therefore it is added, he who builds 'wood, hay, or stubble, shall be saved through the fire;' or as narrowly as a man escapes when his house is in flames about him.

This text utterly overthrows the Romish doctrine of purgatory. For the fire here mentioned does not exist till the day of judgment: if it means the fire of purgatory, it follows, that purgatory does not exist before the day of judgment.

14 *He shall receive a reward*—A peculiar degree of glory. Some degree even the other will receive, seeing he held the foundation; though he ignorantly built thereon what would not abide the fire.

15 *He shall suffer loss*—The minister who, ignorantly has tried to combine the Mosaic with the Christian economy, or man's work with God's work, shall find that he has laboured in vain, and shall lessen his degree of glory which otherwise he would have shared.

16 Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which *temple* ye are.

18 Let none deceive himself: if any one among you thinketh himself to be wise, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God; as it is written, (*g*) He taketh the wise in their own craftiness. (*g*) Job. v. 13.

20 And again (*h*) The Lord knoweth the reasonings of the wise that they are vain. (*h*) Psalm xciv. 11.

21 Therefore let none glory in men; for all things are yours:

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or to come, all are yours.

23 And ye *are* Christ's, and Christ *is* God's.

CHAP. IV.

LET a man so account of us, as servants of Christ, and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

3 But it is a very small thing with me, to be judged by you, or by any man's judgment; yea, I judge not myself.

4 For I am not conscious to myself of any thing, yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden

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16 *Ye* (all Christians) *are the temple of God*—The noblest kind of building; ver 9.

17 *If any man defile the temple of God*—Defile a real Christian, by schisms or doctrines fundamentally wrong, *him shall God destroy*—He shall not be saved at all: not even as 'through the fire.'

18 *Let him become a fool*, (such as the world accounts so,) *that he may be wise* in God's account.

19 *For* all *the* boasted *wisdom of the world is* mere *foolishness* in the sight of God. *He taketh the wise in their own craftiness*—Not only while they think they are acting wisely, but by their very wisdom, which itself is their snare, and the occasion of their destruction.

20 *That they are vain*—Empty, foolish, they and all their thoughts.

21 *Therefore*, upon the whole, *let none glory in men*, so as to divide into parties on their account. *For all things are yours*—And we in particular. We are not your lords, but rather your servants.

22 *Whether Paul, or Apollos, or Cephas*—We are all equally yours, to serve you for Christ's sake. *Or the world*—This leap from Peter to the world greatly enlarges the thought, and argues impatience in enumerating the rest. Peter and every one in the world, however excellent in gifts, or grace, or office, are also your servants for Christ's sake. *Or life, or death*—These, with all their various circumstances, are disposed as will be most for your advantage. *Or things present*, on earth, or *things to come*, in heaven. Contend therefore no more about little things, but be united in love, as ye are in blessings.

23 *And ye are Christ's*, (his property, his subjects, his members,) *and Christ is God's*—As Mediator he refers all his services to his Father's glory.

CHAP. IV. v. 1. *Let a man account of us as servants of Christ*—The original word signifies, such servants as laboured at the oar in rowing vessels. It indicates the solicitude and labour which should characterize faithful ministers. *And stewards of the mysteries of God*—Dispensers of the mysterious truths of the gospel.

3 *Yea, I judge not myself*—My final state is not to be decided by my own judgment.

4 *I am not conscious to myself of any thing* evil; *yet am I not hereby justified*—I depend not on this as a sufficient justification of myself in God's account: *but he that judgeth me, is the Lord*—By his sentence I am to stand or fall.

5 *Therefore judge nothing before the time* appointed for judging all men: *until the Lord come, who*, in order to pass a righteous judgment, which otherwise would be impossible, *will bring to light the things* which are now covered with

things of darkness, and manifest the counsels of the hearts. And then shall every one have praise from God.

6 ¶ These things, brethren, I have by a figure transferred to myself and Apollos, for your sakes; that ye may learn by us not to think *of men* above (*i*) what is written, that ye may not be puffed up *for* one against another. (*i*) Ch. iii. 7.

7 For who maketh thee to differ *from another?* And what hast thou which thou hast not received? But if thou hast received *it*, why dost thou boast, as if thou hadst not received *it?*

8 Now ye are full: now ye are rich: ye have reigned as kings without us. And I would ye did reign, that we also might reign with you.

9 For I know assuredly God hath set forth us, the apostles, last, as appointed to death; for we are made a spectacle to the world, both to angels and to men.

10 We *are* fools for Christ's sake; but ye *are* wise in Christ: we *are* weak; but ye *are* strong: ye *are* honourable; but we are without honour.

11 Even to this present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain abode.

12 And labour, working with our own hands: being reviled, we bless: being persecuted, we suffer it:

13 Being defamed, we intreat: we are made as the filth of the world,

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deepest *darkness, and manifest* the secret springs of action, the principles and intentions *of* every *heart*. *And then shall every one* (every faithful steward,) *have praise of God.*

6 *These things* (mentioned ch. i. 10, &c.) *I have by a* very obvious *figure transferred to myself, and Apollos*, and Cephas, instead of naming those particular preachers at Corinth, to whom ye are so fondly attached, *that ye may learn by us*—From what has been said concerning us, (who, however eminent, are mere instruments in God's hand) *not to think of* any man *above what is written*, or scripture warrants.

7 *Who maketh thee to differ* in gifts or graces? *As if thou hadst not received it*—As if thou hadst it originally from thyself.

8 *Now ye are full*—The Corinthians abounded with spiritual gifts. And so did the apostles. But the apostles, by continual sufferings were kept from self-complacency. The Corinthians suffering nothing, and having plenty of all things, were congratulated themselves. And they were like children, who, becoming rich, disregard their poor parents. *Now ye are full:* (says he, in a beautiful gradation) *ye are rich: ye have reigned as kings*—A proverbial expression, denoting the most splendid and ample circumstances, *without* any thought of *us*. *And I would ye did reign*—In the best sense: I would ye had attained the height of holiness: *that we might reign with you*—Having no more sorrow for you, but sharing in your happiness.

9 *God hath set forth us last, appointed to death*—Alluding to the Roman custom of bringing forth persons last on the stage, to fight with each other, or with wild beasts; such men were *devoted to death*: so that if they escaped one day, they were brought out again and again, till they were killed.

10 *We are fools* in the account of the world, *for Christ's sake: but ye are wise in Christ*—Though ye are Christians, ye think yourselves wise; and ye have found means to make the world think ye so too. *We are weak*, in presence, in infirmities, in sufferings: *but ye are strong*—In just opposite circumstances.

11 *And are naked*—What a glorious triumph of the truth, was gained in these circumstances! When St. Paul, with an impediment in his speech, and a person rather contemptible than graceful, appeared in a mean, perhaps tattered dress, before persons of the highest distinction, and yet commanded such attention, and made such deep impressions upon them!

12 *We bless—suffer it—intreat*—We do not return revilings, persecution, defamation: nothing but blessing.

13 *We are made as the filth of the world, and off-scouring of all things*—Such were those poor Heathens, who were taken from the dregs of the people, to be offered as sacrifices to the infernal gods. They were loaded with curses, affronts, and injuries, all the way they went to the altars.

and off-scouring of all things to this day.

14 I do not write those things to shame you, but as my beloved children I warn *you.*

15 For if ye have ten thousand instructors in Christ, yet *have ye* not many fathers, for I have begotten you in Christ Jesus through the gospel.

16 I beseech you therefore, be ye followers of me.

17 For this cause I have sent to you Timotheus, who is my beloved son, and faithful in the Lord, who shall remind you of my ways in Christ, as I teach every where in every church.

18 Now some are puffed up, as if I would not come to you.

19 But I will come to you shortly, if the Lord permit, and will know, not the speech of them who are puffed up, but the power. For the kingdom of God *is* not in speech, but in power.

20 What will ye? that I come to you with a rod, or in love, and *in* the spirit of meekness?

CHAP. V

IT is commonly reported *that there* is fornication among you, and such fornication as *is* not even named among the Heathens, that one should have his father's wife.

2 And are ye puffed up? Have ye not rather mourned, that he who hath done this deed, might be taken from among you?

3 For I verily, as absent in body, but present in spirit, have already, as if I were present, judged him who hath so done this,

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To deliver such an one to Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying *is* not good: know ye not, that a little leaven leaveneth the whole lump?

And when their ashes were thrown into the sea, these very names were given them in the ceremony.

14 *I do not write these things to shame you, but as my beloved children, I warn you*—It is with admirable prudence and sweetness the apostle adds this, to prevent any unkind construction of his words.

15 *I have begotten you*—This excludes not only Apollos his successor, but also Silas and Timothy his companions. And the relation between a spiritual father and his children brings with it an inexpressible nearness and affection.

16 *Be ye followers of me*—In that spirit and behaviour which I have so largely declared.

17 *My beloved son*—Elsewhere he styles him *brother*, 2 Cor. i. 1. but here paternal affection takes place. *As I teach*—No less by example than precept.

18 *Now some are puffed up*—St. Paul saw, by a divine light, the thoughts which would arise in their hearts. *As if I would not come*, because I send Timothy.

19 *I will know* (he here shows his fatherly authority), *not the* big, empty *speech of* these vain boasters, but how much of *the power* of God attends them. *For the kingdom of God*—Real religion does not consist in words, *but in the power* of God ruling the heart.

20 *With a rod*—That is, with severity.

CHAP. V. v. 1. *Fornication* — The original word implies criminal conversation of any kind whatever. *His father's wife*—While his father was alive.

2 *Are ye puffed up?* Should *ye not rather have mourned*, have solemnly humbled yourselves, and at that time of solemn mourning have expelled that notorious sinner from your communion?

3 *I verily, as present in spirit*, having a full (it seems a miraculous) view of the whole fact, *have already as if I were* actually *present, judged him who hath so* scandalously *done this.*

4 *And my spirit* (present with you,) *with the power of the Lord Jesus Christ*—To confirm my sentence.

5 *To deliver such an one*—This was the highest punishment in the Christian church. The passing this sentence was the *act* of the apostle, not of the Corinthians: *To Satan* (who was usually permitted in such cases to inflict pain or sickness on the offender:) *for the destruction* (though slowly and gradually,) *of the flesh*, unless prevented by speedy repentance.

7 Purge out the old leaven, that ye may be a new lump, as ye are unleavened; for our passover is slain for us, *even* Christ:

8 Therefore let us keep the feast; not with the old leaven, nor with the leaven of wickedness and malignity, but with the unleavened bread of sincerity and truth.

9 ¶ I wrote to you in an epistle not to converse with lewd persons.

10 But not altogether with the lewd persons of this world, or the covetous, or the rapacious, or idolaters, for then ye must go out of the world.

11 But I have now written unto you, if any who is named a brother be a lewd person, or covetous, or an idolator, or a railer, or a drunkard, or rapacious, not to converse with such a one, no, not to eat with him.

12 For what have I to do, to judge them that are without? Do not ye judge them that are within?

13 (But them that are without, God will judge:) And ye will take away from among yourselves the wicked person.

CHAP. VI.

DARE any of you, having a matter against another, refer it to the unjust, and not to the saints?

2 Know ye not that the saints shall judge the world? And if the world is judged by you, are ye un-

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6 *Your glorying* (either in your gifts or prosperity, at such a time as this,) *is not good. Know ye not that a little leaven* (one sin, or one sinner, *leaveneth the whole lump*—Diffuses guilt and infection through the whole congregation.

7 *Purge out the old leaven*—Both of sinners and of sin, *that ye may be a new lump, as ye are unleavened*—That is, that being *unleavened, ye may be a new lump*, holy unto the Lord. *For our passover is slain for us*—The Jewish passover, about the time at which this epistle was written, ch. v. 11., was a type of this. What exquisite skill here and every where conducts the zeal of the inspired writer! How surprising a transition is here! And yet how natural! The apostle speaking of the incestuous criminal, slides into his darling topic, a crucified Saviour. Who would have expected it on such an occasion? Yet when it is thus brought in, who does not see and admire the propriety of the subject, and the delicacy of its introduction?

8 *Therefore let us keep the feast*—Let us feed on him by faith. Here is a plain allusion to the Lord's supper, which was instituted instead of the passover; *not with the old leaven* of Heathenism or Judaism. Malignity is stubbornness in evil. *Sincerity and truth* are put here for the whole of true inward religion.

9 *I wrote to you in a* former *epistle*—And doubtless St. Paul and the other apostles wrote many things which are not extant now. *Not to converse* familiarly; not to contract any intimacy or acquaintance with them, more than is absolutely necessary.

10 *But* not that ye should *altogether* refrain from conversing with Heathens, though they are guilty in many respects. *Covetous, rapacious idolators* — Sinners against themselves, their neighbour, and God. *For then ye must go out of the world*—Then all civil commerce must cease. 'Going out of the world,' some account a perfection, but St. Paul accounts an utter absurdity.

11 *Who is named a brother*—That is, a Christian, or a member of the same congregation. *Rapacious*—Guilty of oppression, extortion, or any open injustice. *No not to eat with him*—Which is the lowest degree of familiarity.

12 I mean Christians only. *For what have I to do to judge Heathens?* But ye, as well as I, judge those of your own community.

13 *Them that are without, God will judge*—The passing sentence on these he hath reserved to himself. *And ye will take away that wicked person*—This properly belongs to you.

CHAP. VI. v. 1. *The unjust*—The Heathens. A Christian could expect no justice from these. *The saints*—Who might easily decide these smaller differences in a private and friendly manner.

2 *Know ye not*—This expression occurs six times in this chapter, and with a peculiar force. For the Corinthians knew, and gloried in it; but they did not practise. *The saints*, after having been judged themselves, *shall judge the world*

worthy to judge the smallest matters?

3 Know ye not that we shall judge angels? How much more things pertaining to this life?

4 If then ye have any controversies of things pertaining to this life, do ye set them to judge who are of no esteem in the church.

5 I speak to your shame. What! is there not so much as one wise man among you, that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and this before the infidels.

7 Indeed there is altogether a fault among you, that ye have contests with each other, Why do ye not rather suffer wrong? Why do ye not rather suffer yourselves to be defrauded?

8 Nay, ye do wrong, and defraud even *your* brethren.

9 Know ye not that the unjust shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor the effeminate, nor Sodomites,

10 Nor thieves, nor the covetous, nor revilers, nor the rapacious, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 ¶ All things are lawful for me; but all things are not expedient: all things are lawful for me; but I will not be brought under the power of any.

13 Meats *are* for the belly, and the belly for meats; yet God will destroy both it and them. But the body *is* not for fornication, but for the Lord, and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise us by his power.

15 Know ye not that your bodies are members of Christ? Shall I then take the members of Christ, and make

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—Shall be assessors with Christ in the judgment, wherein he shall condemn all the wicked angels and men, Matt. xix. 28, Rev. xx. 4.

4 *Them who are of no esteem in the church*—That is, Heathens, who, as such, could be in no esteem with the Christians.

5 *Is there not one among you*, who are such admirers of wisdom, that is wise enough to decide such causes?

7 *Indeed there is a fault, that ye* quarrel with each other at all, whether ye go to law or not. *Why do ye not rather suffer wrong?* All men cannot, or will not, receive this saying. Many aim only at this, "I will neither do wrong, nor suffer it." These are honest Heathens, but no Christians.

8 *Nay ye do wrong* openly, *and defraud* privately. O how powerfully did the mystery of iniquity already work!

9 *Idolatry* is here placed between *fornication* and *adultery*, because they generally accompanied it. *Nor the effeminate*—Who live in an easy indolent way, taking up no cross, enduring no hardship.

But why are these good-natured, harmless people ranked with *idolators* and *Sodomites?* To teach us that we are never secure from the greatest sins, till we guard against those which are thought least; nor indeed till we think no sin is little since every one is a step towards hell.

11 *And such were some of you: but ye are washed* from those gross evils; and inwardly *sanctified*, not before, but in consequence of, your being *justified in the name*, that is, by the merits *of the Lord Jesus*, through which your sins are forgiven; *and by the Spirit of our God*, by whom ye are thus washed and sanctified.

12 *All things*, which are lawful for you, *are lawful for me; but all things are not* always *expedient*—Particularly when any thing would offend my weak brother, or enslave my own soul. For though *all things are lawful for me*, yet *I will not be brought under the power of any* so as to be uneasy when I abstain from it. For if so, then I am under the power of it.

13 As if he had said, I speak this chiefly with regard to meats; particularly, with regard to those offered to idols, and those forbidden in the Mosaic law. These, I grant, are all indifferent, and have their use, though it is only for a time; then meats, and the organs which receive them, will together moulder into dust. But the case is quite otherwise with fornication. This is not indifferent, but at all times evil. *For the body is for the Lord*—Designed only for his service. *And the Lord*, in

them the members of an harlot? God forbid.

16 Know ye not that he who is joined to an harlot, is one body? (*k*) For they two, saith he, shall be one flesh.

(*k*) Genesis ii. 24.

17 But he that is joined to the Lord is one Spirit.

18 Flee fornication. Every sin that a man doeth, is without the body: but he that committeth fornication sinneth against his own body.

19 Know ye not that your body is the temple of the Holy Ghost, who is in you, whom ye have from God? And ye are not your own:

20 For ye are bought with a price: therefore, glorify God with your body and your spirit, which are God's.

CHAP. VII.

NOW concerning the things whereof ye wrote to me. *It is* good for a man not to touch a woman.

2 Yet, *to avoid* fornication, let every man have his own wife: and let every woman have her own husband.

3 Let the husband render the debt to the wife; and in like manner the wife to the husband.

4 The wife hath not power over her own body, but the husband; and in like manner the husband also hath not power over his own body, but the wife.

5 Withdraw not from each other unless *it be* by consent for a time, that ye may give yourselves to prayer: and come together again, lest Satan tempt you through your incontinence.

6 But I say this by permission, not by way of precept.

7 For I would that all men were even as myself: but every one hath his proper gift from God, one after this manner, another after that.

8 ¶ But to the unmarried and the

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an important sense, *for the body;* being the Saviour of this as well as the soul; in proof of which God hath already raised him from the dead.

17 *But he that is joined to the Lord*, by faith, *is one spirit with him;* and shall he make himself one flesh with an harlot?

18 *Flee fornication*—All unlawful commerce with women, with speed, with abhorrence, with all your might. *Every sin that a man* commits against his neighbour terminates upon an object out of himself, and does not so immediately pollute his body, though it does his soul: *but he that committeth fornication, sinneth against his own body*—Pollutes, and degrades it to a level with brute beasts.

19 Your body, Christians, is not your own. *It is the temple of the Holy Ghost*—Dedicated to him, and inhabited by him. What the apostle calls elsewhere 'the temple of God,' (ch. iii. 16, 17.,) and 'the temple of the living God,' (2 Cor. vi. 16.,) here he styles 'the temple of the Holy Ghost;' plainly showing that the Holy Ghost is *the living God.*

20 *Glorify God with your body and your spirit*—Yield your bodies and all their members as well as your souls and all their faculties, as instruments of righteousness to God. Devote and employ all ye have, and are, entirely, and for ever to his glory.

CHAP. VII. v. 1. *It is good for a man* who is master of himself, *not to touch a woman:* that is, not to marry. So great and many are the advantages of a single life.

2 *Yet*, when it is needful, *in order to avoid fornication, let every man have his own wife*—His own; for Christianity allows no polygamy.

3 Let not married persons fancy that there is any perfection in living with each other, as if they were unmarried. *The debt*—This ancient reading seems far more natural than the common one.

4 *The wife—the husband*—Let no one forget this on pretence of greater purity.

5 *Unless it be with consent for a time*—That on those special and solemn occasions ye may entirely give yourselves up to the exercises of devotion. *Lest*, if ye should long be separate, *Satan tempt you* to unclean thoughts, and perhaps actions.

6 *But I say this*—Concerning your separating for a time, and coming together again. Perhaps he refers also to ver. 2.

7 *For I would that all men* in this time of distress, *were even as I*, unmarried, and would remain *eunuchs for the kingdom of*

widows I say, It is good for them if they remain even as I.

9 But if they have not power over themselves let them marry; for it is better to marry than to burn.

10 ¶ The married I command, *yet* not I, but the Lord, (*l*) That the wife depart not from her husband.

(*l*) Mat. v. 32.

11 But if she depart, let her remain unmarried, or be reconciled to her husband. And let not the husband put away his wife.

12 To the rest speak I, not the Lord. If any brother hath an unbelieving wife, and she consent to dwell with him, let him not put her away.

13 And the wife who hath an unbelieving husband, that consenteth to live with her, let her not put him away.

14 For the unbelieving husband hath been sanctified by the wife; and the unbelieving wife hath been sanctified by the husband. Else were your children unclean; but now they are holy.

15 But if the unbeliever depart, let him depart: a brother or a sister is not enslaved in such *cases;* but God hath called us to peace.

16 For how knowest thou, O wife, but thou mayest save thy husband? Or how knowest thou, O husband, but thou mayest save thy wife?

17 But as God hath distributed to every one, as the Lord hath called every one, so let him walk. And thus I ordain in all the churches.

18 Is any one called, being circumcised? let him not become uncircumcised. Is any one called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing; but keeping the commandments of God.

20 Let every one in the calling wherein he *is* called, therein abide.

21 Wast thou called, *being* a bondman? Care not for it; but if thou canst be made free, use it rather.

22 For he that is called by the Lord, *being* a bond-man, is the Lord's free-man: and in the like manner, he

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heaven's sake—St. Paul having tasted the sweetness of this liberty, wished also others to enjoy it. *But every one hath his proper gift from God*—"All men cannot receive this saying, save they" the happy few, "to whom it is given," Matt. xix. 11.

8 *It is good for them if they remain even as I*—That St. Paul was then single, is certain. And from Acts vii. 58, compared with the following parts of his history, it is probable that he always was so.

10 *Not I* only, *but the Lord*—Christ, by his express command, Matt. v. 32.

11 *But if she depart*—Contrary to this express prohibition. *And let not the husband put away his wife*—Except for the cause of adultery.

12 *To the rest*, who are married to unbelievers, *speak I*, by revelation from God; though our Lord hath not left any commandment concerning it. *Let him not put her away*—The Jews were obliged of old to put away their idolatrous wives, Ezra x. 3. But their case was quite different. They were absolutely forbid to marry idolatrous women. But the persons here spoken of were married while they were both in a state of heathenism.

14 *For the unbelieving husband hath* in many instances *been sanctified by the wife*—Else your children would have been brought up Heathens, whereas now they are Christians. As if he had said, Ye see the proof of it before your eyes.

15 *A brother or a sister* (A Christian man or woman) *is not enslaved* (Is at full liberty) *in such cases. But God hath called us to peace*—To live peaceably with them, if it be possible.

17 *But as God hath distributed* the various stations of life, and various relations to every one, let him take care to discharge his duty therein. The gospel disannuls none of these. *And thus I ordain in all the churches*—As a point of the highest concern.

19 *Circumcision is nothing, and uncircumcision is nothing*—Will neither promote nor obstruct our salvation. The one point is, *keeping the commandments of God; faith working by love.*

20 *In the calling*—The outward state wherein he is, when God calls him. Let him not seek to change this without a clear direction from providence.

21 *Care not for it*—Do not anxiously seek liberty, *but if thou canst be free, use*

that is called, *being* free, is the bondman of Christ.

23 Ye are bought with a price; do not become the bond-slaves of men.

24 Brethren, let every one wherein he is called, therein abide with God.

25 ¶ Now concerning virgins I have no commandment from the Lord: but I give my judgment as one who hath obtained mercy of the Lord to be faithful.

26 I apprehend therefore that this is good for the present distress, that *it is* good for a man to continue as he is.

27 Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 Yet, if thou dost marry, thou hast not sinned: and if a virgin marry she hath not sinned. Nevertheless, such will have trouble in the flesh. But I spare you.

29 But this I say, brethren, the time is short: it remaineth that even they that have wives be as if they had none:

30 And they that weep, as if they wept not; and they that rejoice, as if they rejoiced not: and they that buy, as if they possessed not.

31 And they that use this world, as not abusing it: for the fashion of this world passeth away.

32 Now I would have you without carefulness. The unmarried man careth for the things of the Lord, how he may please the Lord;

33 But the married careth for the

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it rather—Embrace the opportunity.

22 *Is the Lord's free-man*—Is free in this respect. The Greek word implies, one that was a slave, but now is free. *Is the bondman of Christ*—Not free in this respect, not at liberty to do his own will.

23 *Ye are bought with a price*—Ye belong to God; therefore, if possible, do not *become the bond-slaves of men*—Which may expose you to many temptations.

24 *Therein abide with God;* doing all things as unto God, and as in his immediate presence. They who thus abide with God, preserve a holy indifference with regard to outward things.

25 *Now concerning virgins*, of either sex, *I have no special commandment from the Lord*—Nor was it necessary; for the apostles wrote nothing which was not divinely inspired. But with this difference; sometimes they had a special revelation and commandment; at other times they wrote from the divine light which abode with them, the standing treasure of the Spirit of God. And this was not their private opinion, but a divine rule of faith and practice. God hath made me faithful in my apostolic office; and I faithfully deliver what I receive from him.

26, 27 *This is good for the present distress*—While any church is under persecution: *for a man to continue as he is*, whether married or unmarried. Paul does not urge the present distress as a reason for celibacy any more than for marriage; but for a man's not seeking to alter his state, whatever it be, but making the best of it.

28 *Such will have trouble in the flesh*—Many outward troubles. *But I spare you*—I speak as little and as tenderly as I can.

29 *But this, I say, brethren*, with great confidence, *the time* of our abode here *is short*. It follows then, *that those who have wives*, be as serious, active, dead to the world, devoted to God, and as holy in their conduct, *as if they had none*. By so easy a transition does the apostle slide from every thing else to the one thing needful; and forgetting what is temporal, his mind is absorbed by eternity.

30 *And they that weep, as if they wept not*—Though sorrowful, yet always rejoicing. *They that rejoice, as if they rejoiced not*—Tempering their joy with godly fear. *They that buy, as if they possessed not*—Knowing themselves to be only stewards, not proprietors.

31 *And they that use this world, as not abusing it*—Not seeking happiness in it, but in God; using every thing therein only in such a way as most tends to the knowledge and love of God. *For the* whole scheme and *fashion of this world*—This marrying, weeping, rejoicing, and all the rest, will pass, now passeth away; is this moment flying off like a shadow.

32 *Now I would have you*, for this fleeting moment, *without carefulness*—Without any encumbrance of your thoughts. *The unmarried man*, if he uses the advan-

things of the world, how he may please his wife.

34 There is a difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and spirit; but the married careth for the things of the world, how she may please her husband.

35 And this I say for your own profit; not that I may cast a snare upon you, but that ye may decently wait upon the Lord, and without distraction.

36 But if any think that he acteth indecently toward his virgin, if she be above age, and need so require, let him do what he will; he sinneth not; let them marry.

37 Nevertheless, he that standeth steadfast in his heart, having no necessity, but having power over his own will, and hath determined this in his heart, to keep his virgin, doth well.

38 So then he also that giveth in marriage doeth well; but he that giveth not in marriage, doeth better.

39 ¶ The wife is bound as long as her husband liveth; but if her husband be dead, she is at liberty to marry whom she will: only in the Lord.

40 But she is happier if she continue as she is, in my judgment: and I am assured that I also have the Spirit of God.

CHAP. VIII.

NOW as to things sacrificed to idols, we know (for all of us have knowledge. Knowledge puffeth up, but love edifieth.

2 And if any one think he knoweth any thing, he knoweth nothing yet as he ought to know.

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tage he enjoys, *careth* only *for the things of the Lord, how to please the Lord.*

33 *But the married man careth for the things of the world*—And it is his duty so to do, in a Christian way; *how he may please his wife*, and provide all things needful for her and his family.

34 *There is a difference also between a wife and a virgin*, whether the church be persecuted or not. *The unmarried woman*, if she know and use her privilege, *careth* only *for the things of the Lord*—All her care and thoughts centre in this, how *she may be holy, both in body and spirit*—This is the advantage of a single life in all ages and nations. But who makes a suitable use of it?

35 *Not that I may cast a snare upon you*, who are not able to receive this saying; *but for your profit*, who are able; *that ye may* resolutely and continually *wait upon the Lord*—The word translated *wait*, signifies sitting close by a person in a good posture to hear. So Mary sat at the feet of Jesus, Luke x. 39. *Without distraction*—Without having the mind drawn from close attention to God, by any person, thing, care, or encumbrance.

36 *But if any* parent *think he* should otherwise *act indecently* (unbecoming his character) *toward his virgin* daughter, *if she be above age* (or of full age), *and need so require* (ver. 9.), *let them marry*—her suitor and she.

37 *Having no necessity*—Where there is no such need. *But having power over his own will*—Which would incline him to desire the increase of his family, and the strengthening it by new relations.

39 *Only in the Lord*—That is, only let Christians marry Christians: a standing direction, and one of vast importance.

40 *I also*, as well as any of you, *have the Spirit of God.* Teaching me all things. This does not imply any doubt; but the strongest certainty of it, with a reproof of them, for calling it in question. Whoever would conclude from hence, that Paul was not certain he had the Spirit of Christ, neither understands nor considers how expressly he claims the Spirit, in this epistle, (chap. ii. 16. xiv. 37,) and in the other, (chap. xiii. 3.) The word here and elsewhere translated 'think,' always implies the fullest and strongest assurance. See chap. x. 12.

CHAP. VIII. v. 1. *Now concerning* the next question you proposed, *all of us have knowledge*—A gentle reproof of their self-conceit. *Knowledge* without love always *puffeth up. Love* alone *edifieth*—Builds us up in holiness.

2 *If any man think he knoweth any thing* aright, unless so far as he is taught

3 But if any one love God, he is known by him.

4 I say, as to the eating of things sacrificed to idols, we know, that an idol *is* nothing in the world, and that *there is* no God but one.

5 For though there be that are called gods, whether in heaven or on earth, (as there are many gods and many lords);

6 Yet to us *there is but* one God, the Father, from whom *are* all things, and we for him; and one Lord, Jesus Christ, by whom *are* all things, and we by him.

7 But *there is* not in all men this knowledge; for some do even until now, with consciousness of the idol, eat *it* as sacrificed to the idol, and their conscience, being weak is defiled.

8 ¶ But meat commendeth us not to God; for neither if we eat are we the better, nor if we eat not are we the worse.

9 But take heed, lest by any means this your liberty become a stumbling-block to the weak.

10 For if any one see thee, who hast knowledge, sitting at meat in an idol's temple, will not the conscience of him that is weak be encouraged to eat of the things sacrificed to the idol?

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin thus against your brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

CHAP. IX.

AM I not free? Am I not an apostle? Have I not seen Jesus Christ our Lord? Are not ye my work in the Lord?

by God, *he knoweth nothing yet as he ought to know*—Seeing there is no true knowledge without divine love.

3 *He is known*—That is, approved *by him.* Psalm i. 6.

4 *We know that an idol is nothing*—A mere nominal god; having no divinity, virtue, or power.

5 *For though there be that are called gods* by the Heathens, both celestial (as they style them), terrestial, and infernal deities.

6 *Yet to us* Christians *there is but one God*--This is not exclusive of the *one Lord* as if he were an inferior deity; but only of the idols, to which the *one God* is opposed. *From whom are all things*—By creation, providence, and grace. *And we for him*—The end of all we are, have, and do. *And one Lord* (equally the object of divine worship), *by whom are all things* created and governed. *And we by him* have access to the Father, and all spiritual blessings.

7 *Some eat with consciousness of the idol*—That is, fancying it is something, and that it makes the meat unlawful to be eaten. *Their conscience being weak* (not rightly informed), *is defiled*—Contracts guilt by doing it.

8 *But meat commendeth us not to God*—Neither by eating, nor by refraining from it. Eating and not eating are in themselves things merely indifferent.

10 *For if any one see thee, who hast knowledge*—Whom he believes to have more knowledge than himself, and who really hast this knowledge, that *an idol is nothing: sitting* down to a feast *in an idol's temple*—The Heathens often made feasts in their temples of what had been sacrificed to idols. *Will not the conscience of him that is weak* (scrupulous) *be encouraged*, by thy example, *to eat*—Though with a doubting conscience.

11 *Through thy knowledge shall the weak brother perish, for whom Christ died*—And for whom thou wilt not lose a meal's meat, much less die for him! We see Christ died even for them that perish.

12 *Ye sin against Christ*—Whose members they are.

13 *If meat* of any kind—Who will follow this example? What preacher or Christian will abstain from any thing lawful in itself, when it offends a weak brother?

CHAP. IX. v. 1. *Am I not free? Am I not an apostle?*—That is, have not I the liberty of a common Christian? Yea, that of an apostle? He vindicates his apostleship, ver. 1—3; his apostolical

2 If I am not an apostle to others, yet I am to you: for ye are the seal of my apostleship.

3 My answer to them who examine me, is this:

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife, as well as the other apostles, and brethren of the Lord, and Peter?

6 Or I only and Barnabas, have we not power to forbear working?

7 Who ever serveth as a soldier at his own charge? Who planteth a vineyard, and doth not eat of its fruit? Or who feedeth a flock, and doth not eat of the milk of the flock?

8 Do I speak these things as a man? Doth not the law also speak the same?

9 For it is written in the law of Moses, (*m*) Thou shalt not muzzle the ox that treadeth out the corn. Doth God take care for oxen? (*m*) Deut. xxv. 4.

10 Or speaketh he altogether for our sakes? For our sakes it was written: for he who plougheth ought to plough in hope: and he that thrasheth in hope *ought* to be a partaker of his hope.

11 If we have sown unto you spiritual things, *is it* a great matter if we shall reap your carnal things?

12 If others partake of this power over you, *do* not we rather? Yet we have not used this power: but we suffer all things, lest we should give any hinderance to the gospel of Christ.

13 Know ye not, that they who are employed about holy things are fed out of the temple? and they who wait at the altar, are partakers with the altar?

14 So also hath the Lord (*n*) ordained, that they who preach the gospel, should live of the gospel. (*n*) Matt. x. 10.

15 But I have used none of these things; nor have I written thus, that it might be done so unto me; for *it were* better for me to die, than that

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liberty, ver. 4—19. *Have I not seen Jesus Christ?*—Without this, he could not have been one of the first grand witnesses. *Are not ye my work in the Lord?*—A full evidence that God hath sent me? And yet some objected to his being an apostle, because he had not asserted his privilege in receiving such maintenance from the churches as was due to that office.

2 *Ye are the seal of my apostleship*, who have received not only faith by my mouth, but all the gifts of the Spirit by my hands.

3 *My answer to them who examine me* concerning my apostleship, *is this* which I have now given.

4 *Have we not power* (I and my fellow-labourers) *to eat and to drink* at the expense of those among whom we labour?

5 *Have we not power to lead about with us a sister or a wife*, and to demand sustenance for her also, *as the other apostles* did, *and also Peter?* Mark, 1. That St. Peter lived with his wife after he became an apostle. 2. That he had no rights as an apostle which were not common to St. Paul. (Apply these remarks to the Pope.)

6 *To forbear working* with our hands.

8 *Do I speak as a man?*—Barely on the authority of human reason? Does not God also say in effect the same thing? *The ox that treadeth out the corn*—This was the custom in Judea, and many eastern nations! in several of them it is retained still; horses yet tread out the corn in some parts of Germany.

9 *Doth God* in this direction *take care for oxen* only?—Hath he not a farther meaning? And so undoubtedly he hath, in all the other Mosaic laws of this kind.

10 *He who plougheth* ought *to plough in hope* of reaping—A proverbial expression. *And he that thrasheth in hope* ought not to be disappointed; ought to eat the fruit of his labours. And so ought they who labour in God's husbandry.

11 *Is it a great matter if we shall reap* as much of *your carnal things* as will give sustenance? Do you give us richer gifts than those you receive from us?

12 *If others*, whether true or false apostles, *partake of this power*—Have a right to be maintained, *do not we rather*, on account of our having laboured so much more? *Lest we should give any hinderance to the gospel*, by causing cavil or reproach.

15 *It were better for me to die than* to give occasion to them that seek occasion against me. 1 Cor. xi. 12.

17 *Willingly* — Cheerful willingness gave him pleasure; that was his reward! Another might have preached willingly,

any man should make *this* my glorying void.

16 For if I preach the gospel, I have nothing to glory of; for a necessity lieth upon me, and woe to me if I preach not the gospel.

17 If indeed I do this willingly, I have a reward; but if unwillingly, *yet* a dispensation is entrusted to me.

18 What then *is* my reward? That when I preach the gospel I may make the gospel without charge, that I abuse not my power in the gospel.

19 For though I am free from all men, I made myself the servant of all, that I might gain the more.

20 To the Jews I became as a Jew, that I might gain the Jews: to them that are under the law, as under the law, that I might gain them that are under the law:

21 To them that are without the law, as without the law, (being not without the law to God, but under the law to Christ) that I might gain them that are without the law.

22 To the weak I became as weak, that I might gain the weak: I became all things to all men, that by all means I might save some.

23 And this I do for the gospel's sake, that I might be a partaker thereof with *you*.

24 Know ye not that they who run in the race all run; but one receiveth the prize? So run that ye may obtain.

25 And every one that contendeth is temperate in all things: and they indeed to obtain a corruptible crown, but we an incorruptible.

26 I therefore so run, not as uncertainly; I so fight, not as one that beateth the air.

27 But I keep under my body, and

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and have received a maintenance from the Corinthians. But if he had received any thing from them, he would have termed it, 'preaching unwillingly.' And so in ver. 18, another might have used that power without abusing it. But his own *using* it at all, he would have termed *abusing* it. *A dispensation is entrusted to me*—Therefore I dare not refrain.

18 *What then is my reward?*—That circumstance in my conduct, for which I expect a peculiar reward from my great Master? *That I abuse not*—Make not an unseasonable use of *my power*, which I have in preaching *the gospel*.

19 *I made myself the servant of all*—I acted with as self-denying a regard to their interest, and as much caution not to offend them, as if I had been literally their servant, or slave. What preacher of the gospel treads in the same steps?

20 *To the Jews I became as a Jew*—Conforming myself in all things to their manner of thinking and living, so far as I could with innocence. *To them that are under the law* (who reckon to be still bound by the Mosaic law) *as under the law*—Observing it myself, while among them. Not that he declared this to be necessary, or refused to converse with those who did not observe it. He condemned this in Peter; Gal. ii. 14.

21 *To them that are without the law* (the Heathens), *as without the law*—Neglecting its ceremonies. *Being not without the law to God*—But as much as ever under its moral precepts. *Under the law to Christ*—And in this sense, all Christians will be *under the law* for ever.

22 *I became as weak*—As if I had been scrupulous too. *I became all things to all men*—Accommodating myself to all, so far as is consistent with truth and sincerity.

24 *Know ye not, that* in those famous games which are kept at the isthmus, near your city, *they who run in the* foot-*race all run*, though *but one receiveth the prize?*—How much greater cause have you to run, since ye all receive the prize of your high calling!

25 *And every one that* there *contendeth is temperate in all things*—To an almost incredible degree; using the most rigorous self-denial in food, sleep, and sensual indulgence. *A corruptible crown*—A garland of leaves which must soon wither. But a real Christian runs, fights, contends and strives to obtain an incorruptible crown!

26 *I so run, not as uncertainly*—I look—I run straight towards the goal. I cast away every weight—regard not any that stand by. *I fight not as one that beateth the air*—This is a proverbial expression for a man's missing his blow, and spending his strength, not on his enemy, but on empty air.

bring *it* into subjection, lest by any means, after having preached to others, I myself should become a reprobate.

CHAP. X.

NOW I would not have you ignorant, brethren, that our fathers were all (*o*) under the cloud, and all (*p*) passed through the sea.

(*o*) Exod. xiii. 21. (*p*) Ch. xiv. 22.

2 And were all baptized unto Moses, in the cloud, and in the sea;

3 And (*q*) all ate the same spiritual meat;

(*q*) Ex. xvi. 22.

4 And (*r*) all drank the same spiritual drink, (for they drank out of the spiritual rock which followed them; and that rock was Christ.)

(*r*) Ex. xvii. 6.

5 Yet, with the most of them God was not well pleased; for they were overthrown in the wilderness.

6 Now these things were our examples, that we might not desire evil things, (*s*) as they desired.

(*s*) Numb. xi. 4.

7 Neither be ye idolators, as *were* some of them, as it is written, (*t*) The people sat down to eat and to drink, and rose up to play.

(*t*) Exod. xxxii. 6.

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27 *But I keep under my body* by all self-denial, *and bring it into subjection* to my spirit and to God. The words are strongly figurative, and signify the mortification of the *body of sin*, by an allusion to the natural bodies of those bruised or subdued in combat. *Lest by any means, after having preached*—The Greek word means after *having discharged the office of an herald* (still carrying on the allusion) whose office it was to proclaim the conditions, and to display the prizes. *I myself should become a reprobate--disapproved* by the judge, and fall short of the prize. This text may give us a just notion of the scriptural doctrine of election and reprobation, clearly indicating that particular persons are not in holy writ stated to be *elected* absolutely and unconditionally to eternal life, or *predestinated* absolutely and unconditionally to eternal death: but that believers in general are elected to enjoy the Christian privileges on earth, which, if they abuse, even elect persons will become reprobate. Paul was certainly an elect person, if ever there was one; and yet he declares it was possible for him to become a reprobate; and he would have become such, if he had not kept his body under, though he had been so long an elect person, and an apostle.

CHAP. X. v. 1. Now, that ye may not become reprobates, consider how favoured your fathers were, who were God's elect people, yet were rejected by him. They were *all under the cloud*, that eminent token of God's gracious presence, which screened them from the heat of the sun by day, and gave them light by night; *and all passed through the sea*—God opening a way through the waters.

2 *And were all*, as it were, *baptized unto Moses*—Initiated into the religion which he taught them; *in the cloud and in the red sea*—Perhaps sprinkled with drops of water from the sea or the cloud, by which baptism might be the more evidently signified.

3 *And all ate the same* manna, termed *spiritual meat*, as it was typical, 1. Of Christ and his spiritual benefits: 2. Of the sacred bread eaten at his table.

4 *And all drank the same spiritual drink*—Typical of Christ, and of that cup which we drink. *For they drank out of the spiritual* or mysterious *rock*, the wonderful streams of which followed them in their journeyings for many years in the wilderness. That rock was a type of Christ, the rock of eternity, from whom his people derive streams of blessings which follow them through earth's desert.

5 *Yet*—Although they had so many tokens of the divine presence, *they were overthrown*—With the most terrible marks of his displeasure.

6 *Now these things were our examples*—Showing what we are to expect, if, enjoying similar benefits, we commit the like sins. The benefits are set down in the same order as by Moses in Exodus: the sins and punishments in a different order: evil desire first, as the foundation of all; next idolatry, ver. 7, 14.; then fornication, which usually accompanied it, ver. 8.; the tempting and murmuring against God, in the following verses. *As they desired*—Flesh, in contempt of manna.

7 *Neither be ye idolators*—And so, *Neither murmur ye*—Ver. 10. With exquisite propriety the apostle varies the person! It would have been improper to say, *Neither let us be idolators;* for he

8 Neither let us commit fornication, as (*u*) some of them committed, and fell in one day three and twenty thousand.

(*u*) Numb. xxv. 1, 9.

9 Neither let us tempt Christ, as (*x*) some of them also tempted, and were destroyed by serpents.

(*x*) Numb. xxi. 4, &c.

10 (*y*) Neither murmur ye as some of them murmured, and were destroyed by the destroyer.

(*y*) Numb. xiv. 1, 36.

11 Now all these things happened to them for examples, and they are written for your admonition, on whom the ends of the ages are come.

12 Therefore let him that assuredly standeth, take heed lest he fall.

13 There hath no temptation taken you but such as is common to man; and God *is* faithful, who will not suffer you to be tempted above your ability, but will with the temptation make also a way to escape, that ye may be able to bear *it*.

14 Wherefore, my beloved, flee from idolatry.

15 I speak as to wise men; judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we, being many, are one bread and one body; for we are all partakers of one bread.

18 Consider Israel after the flesh. Are not they who eat of the sacrifices, partakers of the altar?

19 What say I then? that a thing

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was himself in no danger of idolatry; nor probably of murmuring against Christ, or the divine providence. *To play*—That is, to dance in honour of their idols, in an impure manner.

8 *And fell in one day three and twenty thousand*—Beside the princes who were afterwards hanged, and those whom the judges slew; so that there died in all four and twenty thousand.

9 *Neither let us tempt Christ*, by our unbelief. Paul mentions five benefits, ver. 1—4; of which the fourth and fifth were closely connected; and five sins, the fourth and fifth of which were also closely connected. In speaking of the fifth benefit, he expressly mentions Christ; and in speaking of the fourth sin, he shows it was committed against Christ, as some of them tempted him. For when they had so long drank of that rock, yet they murmured for want of water.

10 *The destroyer*--The destroying angel.

11 *On whom the ends of the ages are come*—The expression has great force. All things meet, and come to a crisis, under the gospel dispensation; both benefits and dangers, punishments and rewards. It remains that Christ come as an avenger and judge. And even these ends include various periods, succeeding each other.

12 The common translation is, *let him that thinketh he standeth*. The word translated *thinketh*, most certainly strengthens rather than weakens the sense.

13 *Common to man*—Or as the Greek word imports, *proportioned to human strength. God is faithful*, in giving the help which he hath promised. *But will with the temptation* provide for your deliverance.

14 *Flee from idolatry*, and from all approaches to it.

16 *The cup which we bless*, by setting it apart to a sacred use, and solemnly invoking the blessing of God upon it, *is it not the communion of the blood of Christ*—The means of our partaking of those invaluable benefits which *the blood of Christ* purchased. *The communion of the body of Christ*—The means of our partaking of those benefits which were purchased by *the body of Christ* offered for us.

17 For it is this communion which makes us all one. *We, being many are* yet but different parts of *one* and the same broken *bread* which we receive to unite us in *one body*. Anciently the barbarians often met together in a friendly manner, and all partook of ONE BREAD.

18 *Consider Israel after the flesh*—Christians are the spiritual *Israel of God. Are not they who eat of the sacrifices partakers of the altar*—Is not this an act of communion with that God to whom they are offered? And is it not the case with those who eat of the sacrifices offered to idols?

19 *What say I then*—Do I in saying this allow *that an idol is any thing* divine? I aver, on the contrary, that *what the*

sacrificed to idols is any thing? or, that an idol is any thing?

20 But what the heathens sacrifice, they sacrifice to devils, and not to God. Now, I would not that ye should be partakers with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the table of the Lord, and the table of devils.

22 Do we provoke the Lord to jealousy? Are ye stronger than he?

23 All things are lawful for me; but all things are not expedient: all things are lawful for me; but all things edify not.

24 Let no one seek his own, but every one another's welfare.

25 Whatever is sold in the shambles, eat, asking no questions for conscience' sake.

26 (*u*) For the earth *is* the Lord's, and the fulness thereof. (*u*) Ps. xxiv. 1.

27 And if any of the unbelievers invite you, and ye are disposed to go, eat whatever is set before you, asking no questions for conscience' sake.

28 But if any one say to you, This hath been sacrificed to an idol, eat not for his sake that showed thee, and for conscience' sake.

29 Conscience, I say, not thy own, but that of the other: for why is my liberty judged by another's conscience?

30 *For* if I by grace am a partaker, why am I blamed for that for which I give thanks?

31 Therefore, whether ye eat or drink, or whatsoever ye do, do all to the glory of God.

32 Give no offence either to the Jews or to the Gentiles, or to the church of God.

33 Even as I please all men in all things, not seeking my own profit, but that of many, that they may be saved.

CHAP. XI.

BE ye followers of me, as I also *am* of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the orders as I delivered *them* to you.

Heathens sacrifice, they sacrifice to devils. Such in reality are the gods of the Heathens; and with such only can you hold communion in those sacrifices.

21 *Ye cannot drink the cup of the Lord and the cup of devils*—Ye cannot have communion with both.

22 *Do we provoke the Lord to jealousy* by thus caressing his rivals? *Are we stronger than he?*—Are we able to resist or to bear his wrath?

23 Supposing this were *lawful* in itself, yet it is not *expedient*, it is not edifying to my neighbour.

24 *His own* only, *but another's welfare* also.

25 [Alluding to the custom of bringing the flesh of animals to market, the blood of which had been poured in sacrifice to idols.] The apostle applies this principle to the point in question. *Asking no questions*—Whether it has been sacrificed or not?

26 For God, who is the Creator, Proprietor, and Disposer of the earth, and all that is therein, hath given the produce of it to mankind to be used without scruple.

28 *For conscience' sake*—That is, for the sake of his weak conscience, lest it should be wounded.

29 *Conscience, I say, not thy own*—I speak of his conscience, not thine. *For why is my liberty judged by another's conscience*—Another's conscience is not the standard of mine, nor is another's persuasion the measure of *my liberty*.

30 *If I by grace am a partaker*—If I thankfully use the common blessings of God.

31 *Therefore*, to close the present point with a rule, applicable in all cases, *whatsoever ye do*—In all things whatsoever, whether of a religious or civil nature, keep the glory of God in view, and steadily pursue in all this one end of your being, the planting or advancing the vital knowledge and love of God, first in your own soul, then in all mankind.

32 *Give no offence*—If, and as far as, it is possible.

33 *Even as I*, as much as lieth in me, *please all men.*

CHAP. XI. v. 2. *I praise you*—The greater part of you.

3 *I would have you know*—He had not given them any order before concerning

3 But I would have you know that the head of every man *is* Christ, and the head of the woman *is* the man, and the head of Christ *is* God.

4 Every man praying or prophesying with *his* head covered, dishonoureth his head.

5 But every woman praying or prophesying with *her* head uncovered, dishonoureth her head; for it is the same as if she were shaved.

6 Therefore, if a woman is not covered, let her also be shaved: but if it be shameful for a woman to have her hair shaved off, or cut short, let her be covered.

7 A man indeed ought not to have *his* head covered, being the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman, but the woman of the man.

9 Neither was the man created for the sake of the woman, but the woman for the sake of the man.

10 For this cause *also* the woman ought to have a veil upon *her* head, because of the angels:

11 Nevertheless, neither is the man without the woman, nor the woman without the man, in the Lord.

12 And as the woman *was* of the man, so also the man *is* by the woman; but all things *are* of God.

13 Judge of yourselves: is it decent for a woman to pray to God uncovered?

14 Doth not nature itself teach you, that for a man to have long hair, is a disgrace to him?

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this. *The head of every man*, especially every believer, *is Christ, and the head of Christ is God.* Christ, as mediator, acts in all things subordinately to his Father. But we can no more infer that they are not of *the same divine nature*, because God is said to be *the head of Christ*, than that man and woman are not of *the same human nature*, because the man is said to *be the head of the woman.*

4 *Every man praying or prophesying*—Speaking by the immediate power of God, *with his head* and face *covered* either with a veil or with long hair, *dishonoureth his head*—As in Eastern nations veiling the head is a badge of subjection, so a man who prays or prophesies with a veil on his head, dishonours Christ, whose representative he is.

5 *But every woman*, who under an immediate impulse of the Spirit (for then at least was a woman suffered *to speak in the church*) prays or prophesies without a veil on her face, as it were disclaims subjection, and reflects dishonour on man, her head. *For it is the same* in effect, as if she cut her hair short, and wore it in the same style as the men. In those ages men wore their hair very short, as appears from their ancient statues, and pictures.

6 *Therefore, if a woman is not covered*—If she will throw off the badge of subjection, let her appear with her hair cut like a man's: *but if it be shameful for a woman to* appear thus in public, especially in a religious assembly, let her for the same reason keep on her veil.

7 *A man indeed ought not to* veil his head, because he is *the image of God*, in the dominion he bears over the creation, representing the supreme dominion of God, which is his glory. *But the woman is* only matter of *glory* to the man, who has a becoming dominion over her. Therefore, she ought to appear with her head veiled, as a tacit acknowledgment of it.

8 *The man is not of the woman*—In the first production of nature.

10 *For this cause also a woman ought to* be veiled in the public assemblies, *because of the angels* who attend there, and before whom they should be careful not to do any thing indecent, or irregular.

11 *Nevertheless, in the Lord Jesus there is neither male nor female*—Neither is excluded; neither is preferred before the other, in his kingdom.

12 *And as the woman was* at first taken out *of the man, so also the man is* now in the ordinary course of nature *by the woman. But all things are of God*, the man, the woman, and their dependence on each other.

13 *Judge of yourselves*—For what need of more arguments in so plain a case? *Is it decent for a woman to pray to God* the Most High, with that bold and undaunted air which she must have, when, contrary to universal custom, she appears in public with her head *uncovered?*

14 *For a man to have long hair*, carefully adjusted, is such a mark of effeminacy as *is a disgrace to him.*

15 Whereas for a woman to have long hair is a glory to her; for her hair was given her instead of a veil.

16 But if any one be resolved to be contentious, we have no such custom, neither the churches of God.

17 ¶ But in this which I declare, I praise *you* not, that ye come together, not for the better, but for the worse.

18 For first, when ye come together in the church, I hear there are schisms among you, (and I partly believe it;

19 For there must be heresies also among you, that the approved among you may be manifest.)

20 Therefore, when ye come together into one place, it is not eating the Lord's supper.

21 For in eating, every one taketh before *another* his own supper, and one is hungry, another drinks largely.

22 What! have ye not houses to eat and drink in? or do ye despise the church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise *you* not.

23 For I received from the Lord what I also delivered to you, that the Lord Jesus, the night in which he was betrayed, took bread.

24 And when he had given thanks

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15 *Given her*—Originally, before the arts of dress were in being.

16 *We have no such custom* here, *nor any of* the other *churches of God* — The churches in the apostles' time, had different customs in things not essential; and that under one and the same apostle, as circumstances, in different places, made it convenient. And in all things merely indifferent, the custom of each place was sufficient to determine prudent and peaceable men. Yet even this cannot overrule a scrupulous conscience, which really doubts whether the thing be indifferent or not. The persons referred to by the apostle, were contentious, not conscientious, persons.

18 *In the church*—In the public assembly. *I hear there are schisms among you and I partly believe it*—That is, I believe it of some of you. By *schisms is* meant uncharitable *divisions*. For the Corinthians continued to be one church, and notwithstanding all their strife and contention, there was no separation of any one party from the rest, with regard to external communion. The word is used in the same sense as in ch. i. 10. and ch. xii. 25. the only places in the New Testament beside this, where *church schisms* are mentioned. Therefore the indulgence of any temper contrary to this tender *care* of each other, is the true scriptural *schism*. This is very different from that orderly separation from corrupt churches, which later ages have stigmatised as *schism*; and have made a pretence for the vilest cruelties, oppressions, and murders. Heresies and *schisms* are here mentioned in nearly the same sense; unless by *schisms* be meant those inward animosities which cause *heresies;* that is, outward divisions or parties: so that whilst one said, I am of Paul, another, I am of Apollos, this implied both *schism* and *heresy*. So much have later ages distorted the words *heresy* and *schism* from their scriptural meaning. *Heresy* is not in all the Bible taken for "an error in fundamentals," or in anything else: nor *schism*, for any separation made from the outward communion of others. Therefore, *heresy* and *schism*, in the modern sense of the words, are sins that the scripture knows nothing of; but were invented merely to deprive mankind of the benefit of private judgment and liberty of conscience.

19 *There must be heresies* (divisions) *among you*, in the ordinary course of things; and God permits them, that it may appear who among you are, and who are not, upright of heart.

20 *Therefore*, (that is, in consequence of those schisms,) *it is not eating the Lord's supper*—That solemn memorial of his death, but quite another thing.

21 *For in eating* what ye call the Lord's supper, instead of all partaking of one bread, each person brings his own supper, and eats it, without staying for the rest. And hereby the poor who cannot provide for themselves, have nothing, while the rich eat and drink to the full; like the Heathens at the feasts of their sacrifices.

22 *Have ye not houses to eat and drink* your common meals *in? or do ye despise the church of God*, of which the poor are both the larger and better part? Do ye act thus, in designed contempt of them?

23 *I received*—By immediate revelation.

24 *This is my body which is broken for you*—This broken bread is the sign of my

he brake *it*, and said, Take, eat; this is my body, which is broken for you; do this in remembrance of me.

25 In like manner also *he took* the cup, after he had supped, saying, This cup is the new covenant in my blood: do this, as often as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye show forth the Lord's death till he come:

27 So that whosoever eateth the bread and drinketh the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of the bread and drink of the cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not distinguishing the Lord's body.

30 For this cause many are sick and weak among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, wait one for another.

34 And if any one be hungry, let him eat at home, that ye come not together to condemnation. And the rest I will set in order when I come.

CHAP. XII.

NOW concerning spiritual *gifts*, brethren, I would not have you ignorant.

2 Ye know that when ye were Heathens, ye were carried away after dumb idols, as ye were led.

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body, which is to be pierced and wounded for your sins. Take then and eat of this bread, in humble, and thankful remembrance of my dying love, of my unparalleled sufferings for you, the blessings I have thereby procured for you, and of the obligations to love and duty which I have thus laid upon you. [*This is my body* means, This represents my body; otherwise with his body he gave his body, and still retained his body, which is ridiculously absurd. If the bread he held in his hand *was his body*, it must have been detached from it, and Christ must have cut a piece from it just there and then! How absurd! Some people will believe any thing that the creature called a pope or a priest may teach. Alas! poor priest-ridden simpletons and ignorants!! Christ said, "I am the *door*,"—and "I am the *vine!*" Then according to popish reasoning, he is literally a vine or tree that bears grapes; or literally he is a wooden, iron, or brass door!

25 *After he had supped*—Therefore, confound not this with a common meal. *Do this in remembrance of me*—The ancient sacrifices were in remembrance of sin. This sacrifice once offered is still represented in remembrance of the remission of sin.

26 *Ye show forth the Lord's death*—Ye proclaim and openly avow it to God and to all the world, *till he come* in glory.

27 *Whosoever shall eat this bread unworthily*—In an unworthy, irreverent manner; without regarding him that appointed it, or the design of its appointment, *shall be guilty of* profaning that which represents *the body and the blood of the Lord*.

28 *Let a man examine himself* whether he understands the nature and design of the institution, and whether it be his own desire and purpose sincerely to comply therewith.

29 *For he that eateth and drinketh so unworthily*, as the Corinthians did, *eateth and drinketh judgment to himself*, (temporal judgments of various kinds, ver. 30.) *not distinguishing* the sacred tokens of the *Lord's body* from his common food.

30 *For this cause* (which they had not observed) *many sleep* in death.

31 *If we would judge ourselves*, as to our knowledge, and the design with which we approach the Lord's table, *we should not be* thus *judged*—That is, punished by God.

32 *When we are* thus *judged*, it is with this merciful design, *that we may not be* finally *condemned with the world*.

34 *The rest*—The other circumstances relating to the Lord's supper.

CHAP. XII. v. 1. *Now concerning spiritual gifts*—The abundance of these in the churches of Greece strongly refuted the idle learning of the Greek philosophers. But the Corinthians did not use

3 Therefore, I give you to know, that *as* no one, speaking by the Spirit of God, calleth Jesus accursed; so no one can say, Jesus is the Lord, but by the Holy Ghost.

4 Now there are diversities of gifts, but the same Spirit:

5 And there are diversities of administrations, but the same Lord:

6 And there are diversities of operations, but it is the same God who worketh all in all.

7 ¶ But the manifestation of the Spirit is given to each, to profit withal.

8 For to one is given, by the Spirit, the word of wisdom; to another, by the same Spirit, the word of knowledge;

9 To another, faith by the same Spirit; to another, the gift of healing by the same Spirit:

10 To another the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, *divers* kinds of tongues; to another, the interpretation of tongues.

11 But one and the same Spirit worketh all these, dividing to every one severally as he willeth.

12 ¶ For as the body is one, and yet hath many members, but all the

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them wisely, which caused Paul's writing, concerning them. He describes, 1. The unity of the body, ver. 1—27. 2. The variety of members and offices, ver. 27—30. 3. The way of exercising gifts rightly; namely, by love, ver. 31. ch. xiii; and adds, 4. A comparison of several gifts with each other, in ch. xiv.

2 *Ye were Heathens* (therefore whatever gifts ye have received, it is from the free grace of God;) *carried away* by a blind credulity, *after dumb idols;* (idols of wood and stone, unable to speak themselves, and much more to open your mouths, as God has done) *as ye were led* by the subtlety of your priests.

3 *Therefore*, (since the heathen idols cannot speak, much less give spiritual gifts, these must necessarily be among Christians only:) *as no one, speaking by the Spirit of God, calleth Jesus accursed*—That is, as none who does this (which all the Jews and Heathens did) *speaketh by the Spirit of God*, is actuated by that Spirit, so as to speak with tongues, heal diseases, or cast out devils, *so no one can say, Jesus is the Lord*—None can receive him as such, (for in scripture language, to *say*, or to *believe*, implies an *experimental* assurance) *but by the Holy Ghost.* The sum is, none have the Holy Spirit but Christians.

4 *There are diversities of gifts, but the same Spirit*—Divers streams, but all from one fountain. This verse speaks of the Holy Ghost, the next of Christ, the 6th of God. He treats of the Spirit, ver. 7, &c. of Christ. ver. 12, &c. of God, ver. 28, &c.

5 *Administrations*—Offices. *But the same Lord* appoints them all.

6 *Operations*—Miraculous effects, as healing, casting out demons, &c. *But it is the same God who worketh all* these effects *in all* the persons concerned.

7 *The manifestation*—The gift whereby the spirit manifests itself; *is given to each* for the profit of the whole body.

8 *The word of wisdom*—A power of understanding and explaining the manifold wisdom of God in the grand scheme of salvation. *The word of knowledge*—Perhaps an extraordinary ability to understand and explain the Old Testament types and prophecies.

9 *Faith* may here mean, an extraordinary trust in God under the most dangerous circumstances. *The gift of healing* need not be confined to the healing diseases with a word or a touch. It may exert itself also where natural remedies are applied. And it may often be this inferior skill, which makes some physicians more successful than others. And it may be so with regard to other gifts also. As after the golden shields were lost, the king of Judah put brazen in their place, so after the pure gifts were lost, the power of God exerts itself in a more covert manner, under human studies and helps: and the more plentifully, as there is the more need of it.

10 *The working of* other *miracles. Prophecy*—Foretelling things to come. *The discerning* whether men be of an upright spirit or not, whether they have natural or supernatural gifts for offices in the church, and whether they who profess to be inspired to speak, are influenced by a divine, a natural, or a diabolical spirit.

11 *As he willeth*—The Greek word does not so much imply arbitrary pleasure, as a plan founded on wise *counsel.*

members of the body, many as they are, are one body, so *is* Christ.

13 For we are all baptized by one Spirit into one body, whether *we are* Jews or Gentiles, whether slaves or free-men: and we have all drank of one Spirit.

14 For the body is not one member, but many.

15 If the foot should say, Because I am not the hand, I am not of the body; is it, therefore, not of the body?

16 And if the ear should say, Because I am not the eye, I am not of the body; is it, therefore, not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now hath God set the members, every one in the body, as it hath pleased him.

19 And if all were one member, where *were* the body?

20 Whereas now there *are* indeed many members, yet but one body.

21 And the eye cannot say to the hand, I have no need of thee: or again, the head to the feet, I have no need of you.

22 Yea, the members of the body, which appear to be weaker, are more necessary.

23 And those which we think to be the less honourable *parts* of the body, these we surround with more abundant honour, and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need; but God hath tempered the body together, giving more abundant honour to that which lacketh:

25 That there might be no schism in the body, but *that* the members might have the same care for each other:

26 And whether one member suffer, all the members might suffer with it; or one member be honoured, all the members might rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 ¶ And God hath set in the church, first, apostles; secondly, prophets; thirdly, teachers; afterward

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12 *So is Christ*—That is, the body of Christ, the church.

13 *For by one Spirit* which he received in baptism, we are all united in one body, whether *Jews or Gentiles*—Who are at great distance from each other by nature; *whether slaves or free-men*—Who are at great distance by law and custom; *We have all drank of one Spirit*—In that cup received by faith, we all imbibed *one Spirit*, who first inspired and still preserves the love of God in our souls.

15 *The foot* is elegantly introduced as speaking of *the hand*, *the ear* of *the eye*, each of a part that is dependant upon it, and minister to the general support of the system, so it is in the church. Believers are united with believers, and they with their pastors; without which union, a so-called church is a farce! *Is it therefore not of the body?* Is the inference good? Perhaps *the foot* may represent private Christians; *the hand*, officers in the church; *the eye*, teachers; *the ear*, hearers.

16 *The ear*—A less noble part; *the eye*—the most noble.

18 *As it hath pleased him*—With the most exquisite wisdom and goodness.

20 *But one body*—And it is a necessary consequence of this unity, that the several members need one another.

21 *Nor the head*—The highest part of all, *to the feet*—The very lowest.

22 *The members which appear to be weaker*—Being of a more delicate and tender structure. Perhaps the brains and bowels; or the veins, arteries, and other minute channels in the body.

23 *We surround with more abundant honour*, by so carefully covering them. *More abundant comeliness*, by the help of dress.

24 *Giving more abundant honour to that which lacked*—As being cared for and served by the noblest parts.

27 *Now ye*, Corinthians, *are the body, and members of Christ: are* of them, not the whole body.

28 *First, apostles*—Who plant the gospel in heathen nations: *secondly, prophets*—Who foretell things to come, or speak by inspiration to edify the church: *thirdly, teachers*—Who precede even those that

miracles; then gifts of healing, helps, governments, *different* kinds of tongues

29 *Are* all apostles? *Are* all prophets? *Are* all teachers? *Have* all miraculous powers?

30 Have all the gifts of healing? Do all speak with tongues? Do all interpret?

31 Ye covet earnestly the best gifts. But I show unto you a more excellent way.

CHAP. XIII.

THOUGH I speak with the tongues of men and of angels, and have not love, I am become *as* sounding brass, or a tinkling cymbal.

2 And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so as to remove mountains, and have not love, I am nothing.

3 And though I bestow all my goods to feed the poor, and deliver up my body to be burned, and have not love, it profiteth me nothing.

4 Love suffereth long *and* is kind, love envieth not; love acteth not rashly; is not puffed up:

5 Doth not behave indecently, seek

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work miracles. Prophets and *teachers* comprise *evangelists* and *pastors*. Eph. iv. 11. *Helps, governments*—It does not appear that these mean distinct offices. Any persons might be called *helps*, from a peculiar dexterity in *helping* the distressed, and *governments*, from a peculiar talent for *governing* or presiding in assemblies.

31 *Ye covet earnestly the best gifts*—As your pursuit, though but few of you can attain them. But there is a far more excellent gift than all these; and one which all may, yea, must attain, or perish.

CHAP. XIII. The necessity of love is shown ver. 1—3. Its nature and properties, ver. 4—7. Its duration, ver. 8—13.

1 *Though I speak with* all *the tongues* which are upon earth, and with the eloquence of an angel, *and have not love*—The love of God, and of all mankind, I am no better before God, than the sounding instrument of brass, or trumpet, used in the worship of heathens gods. *Or a tinkling cymbal*—This was made of two pieces of hollow brass, which being struck together, make a tinkling, but little variety of sound. *And though I have the gift of prophecy*—Of foretelling future events, *and understand all* the *mysteries* of God's word and providence, *and all knowledge* of things divine and human, that ever any mortal attained to: *And though I have* the highest degree of miracle-working *faith*, *and have not* this *love*, *I am nothing*.

3 *And though I* deliberately, piece by piece, *bestow all my goods to feed the poor;* though I *deliver my body to be burned*, rather than I would renounce my religion, *and have not the love* hereafter described, *it profiteth me nothing*. Without this, whatever I speak, whatever I believe, whatever I know, whatever I do, whatever I suffer, is nothing.

4 This love is patient toward all men. It *suffers* all the weakness, ignorance, and infirmities of the children of God; all the malice and wickedness of sinners, not only for a time, but to the end. In its attempts to overcome evil with good, it is *kind*, soft, mild, benign. It inspires the sufferer with the most amiable sweetness, and the most fervent and tender affection. *Love acteth not rashly*—Does not hastily condemn any one; never passes a severe sentence, on a slight or sudden view of things. Nor does it ever act or behave in a violent, headstrong, or precipitate manner. *Is not puffed up*—Yea, humbles the soul to the dust.

5 *It does not behave indecently*—Is not rude, or willingly offensive to any. It *renders to all their due*, suitable to time, person, and other circumstances. *Seeketh not her own*—Ease, pleasure, honour, or advantage. Sometimes the lover of mankind *seeketh not*, in one sense, even his own spiritual advantage: does not think of himself, so long as zeal for the glory of God, and the souls of men swallows him up. But though he is all on fire for these ends, yet he *is not provoked* to unkindness towards any one. Outward provocations will frequently occur; but he triumphs over all. Love *thinketh no evil*—It cannot but see and hear evil things; but it does not *willingly think evil* of any; nor *infer* evil where it does not appear. It tears up, root and branch, all *imagining* of what we have not proof. It casts out all jealousies, all evil surmises, all readiness to believe evil.

6 *Rejoiceth not at iniquity*—Yea, weeps

seeketh not her own, is not provoked, thinketh no evil;

6 Rejoiceth not at iniquity, but rejoiceth in the truth:

7 Covereth all things, hopeth all things, believeth all things, endureth all things.

8 Love never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 And when that which is perfect is come, then that which is in part shall vanish away.

11 When I was a child, I talked as a child, I understood as a child, I reasoned as a child: but when I became a man, I put away childish things.

12 And now we see by means of a glass obscurely: but then, face to face; now I know in part; but then I shall know, even as also I am known.

13 And now abide these three, faith, hope, love; but the greatest of these *is* love.

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at either the sin, or folly of even an enemy, takes no pleasure in hearing or in repeating it, but desires it may be forgotten for ever. *But rejoiceth in the truth*—Bringeth forth its proper fruit, holiness of heart and life. Good, in general, is its glory and joy, wherever diffused in all the world.

7 Love *covereth all things*—Whatever evil the lover of mankind sees, hears, or knows of any one, he mentions it to none; it never goes out of his lips, unless where absolute duty compels. *Believing all things*—Puts the most favourable construction on every thing; and is ever ready to believe whatever may tend to the advantage of any one's character. And when it can no longer believe well, it *hopes*, whatever may excuse or extenuate a person's fault. Where it cannot excuse, it *hopes* God will at length give *repentance unto life*. Meantime *it endureth all things*—Whatever the injustice, malice, and cruelty of men can inflict. He can not only do, but also suffer all things, *through Christ who strengtheneth him*.

8 *Love never faileth*—It goes with us and adorns us in eternity; it prepares us for, and constitutes heaven; *but whether there be prophecies, they shall fail*—When all things are fulfilled, and God is all in all; *whether there be tongues, they shall cease*—One language, the language of love, shall be spoken in heaven, and the low and imperfect languages of earth be forgotten. The *knowledge* also which we now so eagerly pursue, *shall* then *vanish away*. As star-light is lost in that of the mid-day sun, so our present knowledge in the light of eternity.

9 *For we know in part, and we prophesy in part*—The wisest of men have here but narrow and imperfect conceptions, even of things about them, and much more of the deep things of God. And even the prophecies which men deliver from God, are far from taking in the whole of future events, or of that wisdom and knowledge of God which are treasured up in revelation.

10 *And when that which is perfect is come*, (at death and in the last day,) *that which is in part shall vanish away*—That poor, low, imperfect, glimmering light, which is all we now can attain to: and these slow, tedious methods of attaining, and of imparting it to others.

11 In our present state we are mere infants in point of knowledge, compared to what we shall be hereafter. *I put away childish things*—Of my own accord, willingly, without trouble.

12 *Now we see* things *by means of a glass*, or mirror, which reflects their imperfect forms very dimly: so that our thoughts about them are very confused. [*Glass* refers to some of those transparent substances which the ancients used in their windows, thin plates of horn, transparent stone, through which they saw objects, yet very obscurely. Pliny says, that some windows were made of *lapis specularis*; it was very pellucid, and could be split into thin plates; windows were mostly made of semi-transparent substances, as talc, agate, thin marble, &c.] *But then* we shall see, not a faint reflection, but the objects *face to face*, distinctly. *Now I know* but *in part*—Even when God reveals things to me, a great part of them is still kept under the veil. *But then shall I know even as also I am known*—In a clear, full, comprehensive manner: in some measure like God, who penetrates the centre of every object, and sees at one glance through my soul and all things.

13 *Faith, hope, love*, are the sum of per-

CHAP. XIV.

FOLLOW after love: and desire spiritual *gifts:* but especially that ye may prophesy.

2 For he that speaketh in an *unknown* tongue, speaketh not to men, but to God: for no one understandeth *him*, though by the Spirit he speaketh mysteries:

3 Whereas he that prophesieth speaketh to men to edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth, edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied; for he that prophesieth *is* greater than he that speaketh with tongues, unless he interpret, that the church may receive edification.

6 Now, brethren, if I come to you speaking with tongues, what shall I profit you, unless I speak to you either by revelation, or knowledge, or by prophecy, or by doctrine?

7 So inanimate things, which give a sound, whether pipe or harp, unless they can give a distinction in the sounds, how shall it be known what is piped or harped?

8 And if the trumpet give an uncertain sound, who will prepare himself for the battle?

9 So likewise unless ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye will speak to the air.

10 Let there be ever so many kinds of languages in the world, and none of them without signification,

11 Yet if I know not the meaning of the language, I shall be a barbarian to him that speaketh; and he that speaketh, a barbarian to me.

12 So ye also, seeing ye desire spiritual gifts, seek to abound *in them*, to the edifying of the church.

13 Therefore let him that speaketh in an *unknown* tongue, pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What then is *my duty?* I will pray with the Spirit; but I will pray with the understanding also: I will sing with the Spirit; but I will sing with the understanding also.

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fection on earth: love alone is the sum of perfection in heaven.

CHAP. XIV. v. 1. *Follow after love* with zeal and vigour, else you can neither attain or keep it. *And desire spiritual gifts; especially that ye may prophesy*—The word means, opening and applying the scripture.

2 *He that speaketh in an unknown tongue speaks*, in effect, *not to men, but to God*, who alone understands him.

4 *Edifieth himself* only on the most favourable supposition. *The church*—The whole congregation.

5 *Greater*—That is, more useful. By this alone we are to estimate all our gifts and talents.

6 *Revelation* of some gospel-mystery. *Knowledge*—Explaining the ancient types and prophecies. *Prophecy*—Foretelling some future event. *Doctrine*—To regulate your tempers and lives. Probably this was the sense of these very obscure words.

7 *How shall it be known what is piped or harped?*—What music can be made, or what end answered?

8 *Who will prepare himself for the battle*, unless he understand what the trumpet sounds? As a retreat, or a march.

9 *Unless ye utter words by the tongue*, (which is miraculously given you,) *words easy to be understood* by your hearers, *ye will speak to the air*—Will utterly lose your labour.

11 *I shall be a barbarian indeed*—Shall seem to talk unintelligible gibberish.

13 *That he may* be able to *interpret*—Which was a distinct gift.

14 *If I pray in an unknown tongue*, (the apostle, as he did at the 6th verse, transfers it to himself,) *my spirit prayeth* by the power of his Spirit—I understood the words myself, *but my understanding is unfruitful*—My knowledge is no benefit to others.

15 *I will pray with the Spirit, but I will pray with the understanding also*—I will use my own understanding, as well

16 Otherwise, if thou givest thanks with the Spirit, how shall he that filleth the place of a private person say Amen to thy thanksgiving, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well; yet the other is not edified.

18 I thank God that I speak with tongues more than you all.

19 Yet in the congregation I had rather speak five words with my understanding, that I may teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not children in understanding: in wickedness be ye as infants, but in understanding be ye grown men.

21 It is written in the law, (*a*) in foreign tongues and with foreign lips will I speak to this people; and neither so will they hear me, saith the Lord. (*a*) Isaiah xxviii. 11.

22 So that tongues are for a sign, not to believers but to unbelievers: whereas prophecy *is* not for unbelievers, but for believers.

23 Yet if the whole church be met together, and all speak with *unknown* tongues, and there came in ignorant persons, or unbelievers, will they not say that ye are mad?

24 Whereas if all prophesy, and there come in an unbeliever, or an ignorant person, he is convicted by all, he is judged by all:

25 The secrets of his heart are made manifest, and so falling down on *his* face, he will worship God, and declare that God is among you of a truth.

26 What a thing is it, brethren, that ye come together, every one of you hath a psalm, hath a doctrine,

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as the power of the Spirit. I will not act so absurdly, as to utter in a congregation what can edify none but myself.

16 *Otherwise, how shall he that filleth the place of a private person*, (any private hearer,) *say Amen*—Assenting to, and confirming your words; as it was then usual for the whole congregation to do.

19 *With my understanding*—In a rational manner, so as not only to understand myself, but to be understood by others.

20 *Be not children in understanding*—An admirable stroke of true oratory! To bring down the height of their spirits, by representing that wherein they prided themselves most, as mere childishness. *In wickedness be ye infants*—Have all the innocence of that tender age. *But in understanding be ye grown men*—Knowing religion was not designed to destroy any of our natural faculties, but to exalt and improve them, especially our reason.

21 *It is written in the law*—The law means the Old Testament. *In foreign tongues will I speak to this people*—And so he did. He spake terribly to them by the Babylonians, when they had set at nought what he had spoken by the prophets, who used their own language. These words received a farther accomplishment on the day of pentecost.

22 *Tongues are* intended *for a sign to unbelievers*—To engage their attention, and convince them the message is of God. *Whereas prophecy is not* so much *for unbelievers* as for the confirmation of them that already believe.

23 *If the whole church be met together* on some extraordinary occasion, (it is probable in so large a city, they ordinarily met in several places,) *and there come in ignorant persons*—Men of learning might have understood the tongues in which they spoke. It is observable, Paul says here ignorant persons or unbelievers; but in the next verse, an unbeliever or an ignorant person. Several bad men met together, hinder each other by evil discourse. Single persons are more easily gained.

24 *He is convicted by all* who speak in their turns, and speak to the heart of the hearers. *He is judged by all*—Every one says something to which his conscience bears witness.

25 *The secrets of his heart are made manifest*—Laid open, clearly described; in a manner to him most astonishing, and utterly unaccountable. How many instances of it are seen at this day! So does God still point his word!

26 *What a thing is it, brethren*—This was another disorder among them. *Every one hath a psalm*—At the same time one begins to sing a psalm; another to deliver a doctrine; another to speak in an unknown tongue; another to declare

hath a revelation, hath a tongue, hath an interpretation? Let all things be done to edification.

27 If any one speak in an *unknown* tongue, *let it be* by two or three at most, and that by course: let one interpret.

28 But if there be no interpreter, let him be silent in the church, and let him speak to himself and to God.

29 Let two or three of the prophets speak, and let the rest judge.

30 But if *any thing* be revealed to another that sitteth by, let the first be silent.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 For the spirits of the prophets are subject to the prophets.

33 For God is not *the author* of confusion, but of peace, as in all the churches of the saints.

34 Let your women be silent in the churches: for it is not permitted them to speak, but to be in subjection, as (*b*) the law also saith. (*b*) Gen. iii. 16.

35 And if they desire to learn any thing, let them ask their own husbands at home; for it is indecent for a woman to speak in the assembly.

36 Did the word of God come out from you? or did it only come to you?

37 If any one think himself to be a prophet, or spiritual, let him take knowledge that the things which I write to you are the commandments of the Lord.

38 But if any one is ignorant, let him be ignorant.

39 Therefore, brethren, covet to prophesy; yet forbid not to speak with tongues.

40 Let all things be done decently and in order.

CHAP. XV.

MOREOVER, brethren, I declare to you the gospel which I preached

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what has been revealed to him; another to interpret what the former is speaking: every one probably gathering a little company about him, just as they did in the schools of the philosophers. *Let all be done to edification*—So as to profit the hearers.

27 *By two or three at most*—Let not above two or three speak at one meeting. *And that by course*—That is, one after another. *And let one interpret*—Either himself, (ver. 13.) or (if he have not the gift,) some other, into the vulgar tongue. It seems the gift of tongues was an instantaneous knowledge of a tongue till then unknown, which he that received it could afterwards speak when he thought fit, without any new miracle.

29 *Let two or three of the prophets*, (not more, at one meeting,) *speak* one after another, expounding the scriptures.

31 *All* who have that gift. *That all may learn*—Both by speaking and hearing.

32 *For the spirits of the prophets are subject to the prophets*—The impulses of the Holy Spirit, even in men really inspired, so suit themselves to their rational faculties, as not to divest them of self-control; unlike the Heathen priests under their diabolical possessions. Evil spirits threw their prophets into such ungovernable ecstasies as forced them to speak and act like madmen. But the spirit of God left the judgment clear; it taught them when and how long it was fit to speak.

34 *Let your women be silent in the churches*—Unless they have a particular conviction from the Spirit. *For it is not permitted them to speak* by way of teaching in public assemblies; *but to be in subjection* to the man, whose office it is to lead and instruct the congregation.

35 *And* even *if they desire to learn any thing*, still they are not to speak in public, but to *ask their own husbands at home*. That is the place, and those are the persons to inquire of.

36 Are ye of Corinth either the first or the only Christians? If not, conform herein to the custom of all the churches.

37 *Or spiritual*—Endowed with any extraordinary gift of the Spirit: let him prove it by confessing that I write by the Spirit.

38 *Let him be ignorant*—Be it at his own peril.

39 *Therefore*—To sum up the whole.

40 *Decently*, by every individual: *in order*, by the whole church. How much pain, and loss would thus be prevented!

to you, which also ye received, and wherein ye stand:

2 By which also ye are saved, if ye keep in memory what I preached to you, unless ye have believed in vain.

3 For I delivered to you first that which I also received, that Christ died for our sins, (*c*) according to the scriptures. (*c*) Isaiah liii. 8, 9.

4 And that he was buried, and that he was raised the third day, (*d*) according to the scriptures; (*d*) Ps. xvi. 10.

5 And that he was seen of Cephas, then by the twelve:

6 Afterwards he was seen by above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep.

7 After this he was seen by James, then by all the apostles.

8 Last of all he was seen by me also, as an untimely birth.

9 For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am, and his grace toward me was not in vain, but I laboured more abundantly than they all; yet not I, but the grace of God that *was* with me.

11 Whether therefore it were I or they, so we preach, and so ye believed.

12 But if Christ is preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 For if there be no resurrection of the dead, neither is Christ raised.

14 And if Christ be not raised, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God, because we have testified from God, that he raised up Christ, whom he did not raise, if the dead rise not.

16 For if the dead rise not, neither is Christ raised.

17 And if Christ be not raised, your faith *is* vain? ye are still in your sins.

18 Then also they who sleep in Christ are perished.

CHAP. XV. v. 2. *Ye are saved, if ye keep in memory*—Your salvation is begun and will be perfected, if ye continue in the faith: *unless ye have believed in vain*—Unless your faith was only a delusion.

3 *I received*—From Christ himself. It was not a fiction of my own.

4 *According to the scriptures*—He proves it first from scripture, then from the testimony of a cloud of witnesses.

5 *By the twelve*—This was their standing appellation; but their full number was not then present.

6 *Above five hundred*—Probably in Galilee. A glorious and incontestible proof; *The greater part remain* alive.

7 *Then by all the apostles*—The twelve were mentioned ver. 5. This title therefore seems to include the seventy: if not all those also whom God afterwards sent to plant the gospel in Heathen nations.

8 *An untimely birth*—It was impossible to abase himself more than he does by this appellation. As an abortion is not worthy the name of a man, so he affirms himself to be not worthy the name of an apostle.

9 *I persecuted the church*—True believers feel humble all their lives, for the sins they committed before they believed.

10 *I laboured more than they all*—More than any of them, from a deep sense of the peculiar love God had shown to me. *Yet*, to speak properly, it is *not I, but the grace of God that was with me*—This first qualified me for the work, and it still excites me to zeal and diligence in it.

11 *Whether it were I or they, so we preach*—All of us speak the same thing.

12 *How say some*—Who probably had been Heathen philosophers.

13 *If there be no resurrection*—If it be a thing flatly impossible.

14 *Then is our preaching* from a commission supposed to be given after the resurrection *vain*—Without any foundation.

15 *If the dead rise not*—If the very notion of a resurrection be, as they say, absurd and impossible.

17 *Ye are still in your sins*—That is, under the guilt of them. So that there needed something more than reformation (which was plainly wrought) in order to their being delivered from the guilt of sin; even that atonement, the sufficiency of which God attested by raising our great Surety from the grave.

18 *They who sleep in Christ* (believers

19 If in this life only we have hope in Christ, we are more miserable than all men.

20 But now is Christ risen from the dead, the first-fruits of them that slept.

21 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as through Adam all die, even so through Christ shall all be made alive.

23 But every one in his own order; Christ the first-fruits, afterward they who are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power.

25 For he must reign (*e*) till he hath put all enemies under his feet.

(*e*) Psalm cx. 1.

26 The last enemy *that* is destroyed *is* death.

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who have died in his cause) *are perished*—Have lost their life and being altogether.

19 *If in this life only we have hope*—If we look for nothing beyond the grave. But if we have a divine evidence of things not seen, if we have *a hope full of immortality*, and taste of *the powers of the world to come*, and see *the crown that fadeth not away;* then, notwithstanding all our present trials, we are happier than most men.

20 *But now*—Paul declares that Christians *have hope*, not *in this life only*. His proof of the resurrection lies in a narrow compass, ver. 12—19. The rest of the chapter is taken up in illustrating, vindicating, and applying it. The proof is short, but convincing, that which arose from Christ's resurrection. That not only proved a resurrection possible, but as it proved him to be a divine teacher, proved the certainty of a general resurrection. *The first-fruits of them that slept*—The earnest, pledge, and insurance of their resurrection who in him sleep. [The Jews on the day after the Sabbath on which the Passover began, brought a sheaf of the first-fruits of the harvest to the priest, who waved it before the Lord, expressive of gratitude, and of faith in him for successive harvests. So Christ, our Passover was offered up by crucifixion; the day after was the Sabbath, and the day following that, Christ, the first-fruits of them that slept, rose again. He was the *first* raised from the dead to die no more, and because his resurrection to die no more, is an example and an earnest of the resurrection of his people.]

22 *As through Adam all*, even the righteous, *die, so through Christ all* these *shall be made alive*—He does not say, *Shall revive* (as naturally as they die) but *shall be made alive* by a power not their own.

23 *Afterward*—The whole harvest. At the same time the wicked shall rise also. But they are not here taken into account.

24 *Then* (after the resurrection and the judgment) *cometh the end* of the world; the grand period of all those wonderful scenes that have appeared for so many generations; *when he shall have delivered up the kingdom to the Father, and he* (the Father) *shall have abolished all* adverse *rule, authority, and power*. Not that the Father will then begin to reign without the Son, nor the Son cease to reign. For the reign of both is everlasting. But this is spoken of the Son's mediatorial kingdom, which will then be delivered up, and of the kingdom or reign of the Father, which will then commence. Till then the Son transacts the business which the Father hath given him, for those who are his, and by them and angels, with the Father, and against their enemies. So far as the Father gave the kingdom to the Son, the Son shall deliver it up to the Father, John xiii. 3. Nor does the Father cease to reign when he gives it to the Son: neither the Son when he delivers it to the Father: but the glory which he had before the world began, John xvii. 5. Heb. i. 3. will remain after it is delivered up. Nor will he cease to be a king in his human nature, Luke i. 33. If the citizens of the 'New Jerusalem shall reign for ever.' Rev. xxii. 5. how much more shall he?

25 *He must reign* (because so it is written,) *till he* (the Father) *hath put all his enemies under his feet.*

26 *The last enemy that is destroyed is death*—After Satan, Heb. ii. 14. and sin, ver. 56. are destroyed. In the same order they prevailed. Satan brought in sin, and sin brought forth death. And Christ, when he of old engaged with these ene-

27 (*f*) For he hath put all things under his feet. But when he saith, All things are put under *him, it is* manifest that he who did put all things under him, is excepted.

(*f*) Psalm viii. 6.

28 But when all things shall be put under him, then shall the Son himself also be subject to him that put all things under him, that God may be all in all.

29 Else what shall they do who are baptized for the dead? If the dead rise not at all, why are they then baptized for them?

30 Why are we also in danger every hour?

31 I protest by your rejoicing, brethren, which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I have fought with wild beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die.

33 Be not deceived. Evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God, I speak *this* to your shame.

35 ¶ But some one will say, How are the dead raised? And with what kind of body do they come?

36 Thou fool, that which thou sowest is not quickened except it die,

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mies, first conquered Satan, then sin, in his death; and death, in his resurrection. In the same order he delivers his people from them; yea, and destroys these enemies themselves. Death he so destroys that it shall be no more; sin and Satan, so that they shall no more hurt his people.

27 *Under him*—Under the Son.

28 *The Son also shall be subject*—Shall deliver up the mediatorial kingdom, *that* the Three-one God *may be all in all.* All things, (consequently all persons) without any interruption, without the opposition of any creature, or of any enemy, shall be subordinate to God. All shall say, 'My God, and my all.' This is the end. Even an inspired apostle can see nothing beyond this.

29 *Who are baptized for the dead*—Perhaps baptized in hope of blessings to be received after their natural death. Or, *baptized in the room of the dead*—Of them that are just fallen in the cause of Christ; like soldiers who advance to succeed their companions that fell before their face.

30 *Why are we* (the apostles,) *also in danger every hour?*—It is plain we can expect no amends in this life.

31 *I protest by your rejoicing, which I have*—Which love makes my own: *I die daily*--I am daily in the very jaws of death. Besides that I live, as it were, in a daily martyrdom.

32 *If* to speak *after the manner of men* (or to use a proverbial phrase, expressive of the greatest danger) *I have fought with wild beasts at Ephesus*—With the savage fury of a lawless multitude, Acts xix. 29, This seems to have been recent. *Let us eat, &c.*—We might on that supposition as well say with the epicureans, 'Let us make the best of this short life, as we have no other portion.'

33 *Be not deceived* by such pernicious counsels as this, *Evil communications corrupt good manners*—He opposes to the Epicurean saying a well-known verse of the poet Menander. *Evil communications*—Discourse contrary to faith, hope, or love, tends to destroy all holiness.

34 *Awake* (an exclamation full of apostolical majesty. Shake off your lethargy!) *to righteousness*, which flows from the true knowledge of God, and implies that your whole soul be broad awake; *and sin not*—and ye will not sin. Sin supposes drowsiness of soul. There is need to press this; *for some* among you *have not the knowledge of God*—With all their boasted knowledge, they are ignorant of what is essential for them to know. *I speak this to your shame*—For nothing is more shameful than ignorance of God, of his word and his works; considering the advantages they had enjoyed.

35 *But some one* possibly *will say, How are the dead raised up*, after their whole frame is dissolved? *And with what kind of bodies do they come* again, after these are moulded into dust.

36 Concerning the *manner* of rising, and the *quality* of the bodies that rise, the apostle answers first by a similitude, ver. 36—42. and then plainly and directly, ver. 42, 43. *That which thou sowest*, is not quickened into new life, *except it die*—[The germ of vegetable life does not spring up a plant, till the external body of

37 And that which thou sowest, thou sowest not the body that shall be, but bare grain, perhaps of wheat or of any other *corn:*

38 But God giveth it a body as it hath pleased him, and to each of the seeds its own body.

39 All flesh is not the same flesh; but *there is* one *kind of* flesh of men, another of beasts, another of birds, another of fishes.

40 *There are* also heavenly bodies, and *there are* earthly bodies: but the glory of the heavenly *is* one, and that of the earthly another.

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: and *one* star differeth from *another* star in glory.

42 So also *is* the resurrection of the dead; it is sown in corruption, it is raised in incorruption.

43 It is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power;

44 It is sown an animal body, it is raised a spiritual body. There is an animal body, and there is a spiritual body.

45 And so it is written, (*g*) The first Adam was made a living soul, the

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the seed dies, and is decomposed, and forming a fine earth, nourishes the young plant that is springing into life, till it is capable of deriving nutriment from the grosser particles of earth in which it was deposited.] *Except it die*—Undergo a dissolution of its parts, a change like to death. Thus he inverts the objection; as if he had said, Death is so far from hindering life, that it necessarily goes before it.

37 *Thou sowest not the body that shall be* produced from the seed committed to the ground, *but bare*, naked *grain*, widely different from that which will afterward rise out of the earth.

38 *But God*, not thou, O man, not the grain itself, *giveth it a body as it hath pleased him*, from the time he distinguished the various species of beings; *and to each of the seeds*, not only of the fruits, but animals also (to which the apostle rises in the following verse) *its own body:* not only peculiar to that species, but proper to that individual, and arising out of the substance of that very grain.

39 *All flesh*—As if he had said, even earthy bodies differ from earthy, and heavenly bodies from heavenly. What wonder then if heavenly bodies differ from earthy? or the bodies which rise, from those that lay in the grave?

40 *There are also heavenly bodies*, as the sun, moon, and stars; *and there are earthy*, as vegetables and animals. But the brightest lustre which the latter can have is widely different from that of the former.

41 Yea, and the heavenly bodies themselves differ from each other.

42 *So also is the resurrection of the dead*—So great is the difference between the body which fell and that which rises. *It is sown* (a beautiful word)—Committed as seed to the ground; *in corruption*—Just ready to putrefy, and by various degrees of corruption and decay, to return to the dust from whence it came. *It is raised in incorruption*—Utterly incapable of either dissolution or decay.

43 *It is sown in dishonour*—Shocking to those who loved it best. Human nature in disgrace! *It is raised in glory*—Clothed with robes of light, fit for those whom the king of heaven delights to honour. *It is sown in weakness*—Deprived even of that feeble strength which it once enjoyed. *It is raised in power*—Endued with vigour, strength, and activity, such as we cannot now receive. [Man can effect great changes; God infinitely more. He that made the body at first, can rebuild it more gloriously. What wondrous transformations are there in nature! Instance the diamond which is formed from carbon or pure charcoal; and in chemistry what achievements! By certain processes a vital fluid, called oxygen gas, is obtained from a coarse mineral; an inflammable air, or hydrogen gas, from water; and shining metals, potassium and sodium, from the ashes of wood or seaweeds. Philosophy thus seems, by her own progress, to laugh at her own incredulous question,—"How are the dead raised, and with what body do they come?"]

44 *It is sown* in this world *a* merely *animal body*, maintained by food, sleep, and air, like the bodies of brutes; but *it is raised* of a more refined contexture, needing none of these animal refreshments, and endued with qualities of a spiritual nature, like the angels of God.

45 *The first Adam was made a living*

last Adam is a quickening spirit. (g) Gen. ii. 7.

46 Yet the spiritual body was not first, but the animal; afterward the spiritual.

47 The first man *was* from the earth, earthy: the second man is the Lord from heaven.

48 As *was* the earthy, such *are* they also *that are* earthy; and as *was* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 But this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption.

51 Behold, I tell you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, (*h*) Death is swallowed up in victory. (*h*) Isa. xxv. 8.

55 (*i*) O death, where *is* thy sting? O hades, where *is* thy victory? (*i*) Hosea xiii. 14.

56 The sting of death *is* sin, and the strength of sin *is* the law

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soul—[This occurs in Gen. ii. 7; in the Hebrew the *breath of lives*, which the Apostle translates *a living soul*—having animal life, liable to death; but also endowed with immortal life.] But *the last Adam* (Christ,) *is a quickening Spirit*—As he 'hath life in himself, so he quickeneth whom he will:' giving a more refined life to their bodies at the resurrection.

47 *The first man was from the earth, earthy; the second man is the Lord from heaven—The first man* being from the earth, is subject to decay and dissolution, like the earth from which he came. *The second man*, St. Paul could not so well say, 'is from heaven, heavenly:' because, though man owes it to the earth, that he is earthy, yet the Lord does not owe his glory to heaven. He made the heavens, and by descending from thence showed himself to us as the Lord. Christ was not *the second man* in order of time; but in this respect, that as Adam was a public person, who acted in the stead of all mankind, so was Christ. As Adam was the first general representative of men, Christ was the second and the last. And what they severally did, terminated not in themselves, but affected all whom they represented.

48 *They that are earthy*—Who continue without any higher principle. *They that are heavenly*—Who receive a divine principle from heaven.

49 *The image of the heavenly*—Holiness and glory.

50 *But* first we must be entirely changed; *for* such *flesh and blood* as we are clothed with now, *cannot* enter into that kingdom which is wholly spiritual; *neither doth* this corruptible body *inherit* that incorruptible kingdom.

51 *A mystery*—A truth hitherto unknown; and not yet fully known to any man. *We*, Christians. The apostle considers them all as one, in their succeeding generations, *shall not all die*, suffer a separation of soul and body; *but we shall all*, who do not die, *be changed;* so that this animal body shall become spiritual.

52 *In a moment*—Amazing work of omnipotence! And cannot the same power now change us into saints in a moment? *The trumpet shall sound*, to awaken all that sleep in the dust of the earth.

54 *Death is swallowed up in victory*—Totally conquered, abolished for ever.

55 *O death, where is thy sting*, which once was full of hellish poison? *O hades*, the receptacle of separate souls, *where is thy victory?* thou art now robbed of all thy spoils; all thy captives liberated. *Hades* literally means the invisible world, and relates to the soul; death, to the body. The Greek words are found in the Septuagint translation of Hosea xiii. 14.

56 *The sting of death is sin*, without which it could have no power. But this sting none can resist by his own strength.

57 But thanks *be* to God, who hath given us the victory, through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord.

CHAP. XVI.

CONCERNING the collection for the saints, as I have ordered the churches of Galatia, so also do ye.

2 On the first *day* of the week, let every one of you lay by him in store, according as he hath been prospered, that there may be no collections when I come.

3 And when I am come, whomsoever ye shall approve, them will I send with letters, to carry your gift to Jerusalem.

4 And if it be proper that I also should go, they shall go with me.

5 Now I will come to you when I have passed through Macedonia: (for I pass through Macedonia;)

6 And perhaps I may stay, yea, and winter with you, that ye may bring me forward on my journey, whithersoever I go.

7 For I will not see you now in my way; but hope to stay some time with you, if the Lord permit.

8 But I will stay at Ephesus till Pentecost.

9 For a great and effectual door is opened to me, and there *are* many adversaries.

10 ¶ But if Timotheus come, see that he be with you without fear: for he worketh the work of the Lord, even as I.

11 Therefore let no man despise him, but conduct ye him forward on his journey in peace, that he may come to me: for I look for him with the brethren.

12 As to *our* brother Apollos, I besought him much to come to you with the brethren; yet he was by no means willing to come now; but he will come, when it shall be convenient.

13 Watch ye, stand fast in the

And the strength of sin is the law, as is largely declared, Rom. vii. 7, &c.

57 *But thanks be to God, who hath given us the victory*, over sin, death, and hades.

58 *Be ye steadfast* in yourselves, *immovable* by others, continually increasing in the work of faith and labour of love. *Knowing your labour is not in vain in the Lord*—Whatever ye do for his sake shall have its full reward. Endeavour, by cultivating all holiness, to maintain this hope in its full energy; longing for that glorious day when, in the utmost extent of the expression, *death shall be swallowed up* for ever, and millions of voices, after the long silence of the grave, shall simultaneously utter that triumphant song, *O death, where is thy sting? O hades, where is thy victory?*

CHAP. XVI. v. 1. *The saints*—A more solemn and a more affecting word than if he had said *the poor*.

2 *Let every one*, not the rich only; let him also that hath little, gladly give of that little, *according as he hath been prospered;* increasing his alms as God increases his substance. According to this lowest rule of Christian prudence, if a man, when he has or gains one pound, gives a tenth to God, when he has or gains an hundred, he will give the tenth of this also. And yet I show unto you a more excellent way. Stint yourself to no proportion at all; but lend to God *all you can*.

4 *They shall go with me*, to remove any possible suspicion.

5 *I pass through Macedonia*—I purpose going that way.

7 *I will not see you now*—Not till I have been in Macedonia.

8 *I will stay at Ephesus*—Where he was at this time.

9 *A great door*, as to the number of hearers; *and effectual*, as to the effects wrought upon them: *there are many adversaries*, as are sure to be where Satan's kingdom shakes. This was another reason for his staying there.

10 *Without fear* of any one despising him for his youth; *for he worketh the work of the Lord*—The ground of true reverence to pastors. None ought to despise such.

11 *I look for him with the brethren* that accompany him.

12 *I besought him much* to come to you *with the brethren* who were then going to

faith, acquit yourselves like men; be strong.

14 Let all your affairs be done in love.

15 ¶ And I beseech you, brethren, *as* ye know the household of Stephanas, that it is the first fruits of Achaia, and that they have devoted themselves to serve the saints.

16 That ye also submit to such, and to every one that worketh with *us* and laboureth.

17 I rejoice at the coming of Stephanas, and Fortunatus, and Achaicus: for they have supplied what was wanting on your part.

18 For they have refreshed my spirit and yours: such therefore acknowledge.

19 The churches of Asia salute you. Acquila and Priscilla, with the church that is in their house, salute you much in the Lord.

20 All the members salute you. Salute one another with an holy kiss.

21 ¶ The salutation of *me* Paul with my own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema; Maranatha.

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus.

Corinth. *Yet he was by no means willing to come now*—Perhaps lest his coming should increase the divisions among them.

13 To conclude. *Watch ye* against all your seen and unseen enemies. *Stand fast in the faith*—Seeing and trusting him that is invisible. *Acquit yourselves like men*—With courage and patience. *Be strong*—To do and suffer all his will.

15 *The first fruits of Achaia*—The first converts in that province.

16 *That ye also* in your turn *submit to such*, (so repaying their free service:) *and to every one that worketh with us and laboureth*—That labours in the gospel, with or without a fellow-labourer.

17 *I rejoice at the coming of Stephanas, and Fortunatus, and Achaicus*—Who were now returned to Corinth: but the joy which their arrival had caused, remained still in his heart. *They have supplied what was wanting on your part*—They have performed the offices of love, which you could not, by reason of your absence.

18 *For they have refreshed my Spirit and yours*, inasmuch as you share in my comfort, *Such therefore acknowledge* with suitable love and respect.

19 *Acquila and Priscilla* had formerly made some abode at Corinth, and there St. Paul's acquaintance with them began, Acts xviii. 1. 2.

21 *With my own hand*—What precedes having been written by an amanuensis.

22 *If any man love not the Lord Jesus Christ*—If any be an enemy to his person, offices, doctrines, or commands, *let him be Anathema; Maranatha*—*Anthema* signifies a thing devoted to destruction. It was customary with the Jews of that age, when they had pronounced any man an *Anametha*, to add the Syriac expression *Maranatha*, that is, the Lord cometh; namely, to execute vengeance upon him. This weighty sentence the apostle chose to write with his own hand: and to insert it between his salutation and solemn benediction, that it might be the more attentively regarded.

II. CORINTHIANS.

In this epistle, written from Macedonia, within a year after the former letter, St. Paul beautifully displays his tender affection towards the Corinthians, who were greatly moved by the seasonable severity of the former; and he repeats several of its admonitions. In that he had written concerning the affairs of the Corinthians: in this he writes concerning his own; but so as to direct all he mentions of himself to their spiritual profit.

This epistle contains, I. The Inscription, ch. i. 1, 2. II. The treatise. 1. In

Asia I was greatly pressed; but God comforted me; as I acted uprightly; ch. i. 3; ii. 11. 2. From Troas, I hastened to Macedonia, spreading the gospel everywhere, ch. vii. 1. 3. In Macedonia I received a joyful message concerning you; 2—16. 4. In this journey I had a proof of the liberality of the Macedonians, whose example ye ought to follow, ch. viii. 1; ix. 15. 5. I am coming to you armed with the power of Christ. Therefore obey; ch. x. 1; xiii. 10. III. The conclusion, 11—13.

CHAP. I.

PAUL, an Apostle of Jesus Christ, by the will of God, and Timotheus *our* brother, to the church of God that is in Corinth, with all the saints that are in all Achaia:

2 Grace and peace *be* to you from God our Father, and *from* the Lord Jesus Christ.

3 ¶ Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies, and God of all comfort,

4 Who comforteth us in all our affliction, that we may be able to comfort them who are in any affliction, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our comfort also aboundeth through Christ.

6 And whether we are afflicted, *it is* for your comfort and salvation; or whether we are comforted *it is* for your comfort, which is effectual in the patient enduring the same sufferings, which we also suffer.

7 And our hope concerning you is steadfast, knowing that as ye are partakers of the sufferings, so also of the comfort.

8 For we would not have you ignorant, brethren, of the trouble which befel us in Asia, that we were exceedingly pressed, above *our* strength, so that we despaired even of life.

9 Yea, we had the sentence of death in ourselves, that we might not trust in ourselves, but in God, who raiseth the dead:

10 Who delivered us from so great a death, and doth deliver: in whom we trust, that he will still deliver:

11 You likewise helping together

CHAP. I. v. 1. *Timotheus our brother*—St. Paul writing to Timotheus, styled him his son; writing of him, his brother.

3 *Blessed be the God and Father of our Lord Jesus Christ*—A beautiful introduction, peculiar to the apostolical spirit. *The Father of mercies, and God of all comfort*—Mercies are the fountain of comfort: comfort is the outward expression of mercy. God shows mercy in the affliction itself. He gives comfort both in and after the affliction. Therefore is he termed *the God of* all *comfort*.

4 *Who comforteth us in all our affliction, that we may be able to comfort them who are in any affliction*—He that has experienced one kind of affliction, is able to comfort others in that affliction. He that has experienced all kinds of affliction, is able to comfort them in all.

5 *For as the sufferings of Christ abound in us*, (the sufferings endured on his account,) *so our comfort also aboundeth through Christ*—The sufferings were many, the comfort one; and yet not only equal to, but overbalancing all.

6 *And whether we are afflicted, it is for your comfort and salvation*—For your present comfort, your present and future salvation. *Or whether we are comforted, it is for your comfort*—That we may be the better able to comfort you. *Which is effectual in the patient enduring the same sufferings which we also suffer*—Through the efficacy of which ye patiently endure the same kind of sufferings with us.

7 *And our hope concerning you*, grounded on your patience in suffering for Christ's sake, *is steadfast*.

8 *We would not have you ignorant, brethren, of the trouble which befel us in Asia*—Probably the same which is described in Acts xix. The Corinthians knew before that he had been in trouble. He now declares the greatness and the fruit of it. *We were exceedingly pressed, above our strength*—Above the ordinary strength even of an apostle.

9 *Yea, we had the sentence of death in ourselves*—We ourselves expected nothing but death.

10 *We trust that he will still deliver*—

with us by prayer for us, that, for the gift *bestowed* upon us by means of many persons, thanks may be given by many on our behalf.

12 ¶ For this is our rejoicing, the testimony of our conscience, that in simplicity and godly sincerity, not with carnal wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly towards you.

13 For we write no other things to you but what ye know and acknowledge, and I trust will acknowledge even to the end.

14 As also ye have acknowledged us in part, that we are your rejoicing, as ye also *are* ours in the day of the Lord Jesus.

15 And in this confidence I was minded to come to you before, that ye might have had a second benefit.

16 And to pass by you in Macedonia, and to come to you again from Macedonia, and to be brought forward by you in my way toward Judea.

17 Now when I was thus minded did I use levity? Or the things which I purpose, do I purpose according to the flesh, so that there should be with me yea and nay?

18 *As* God is faithful, our word to you hath not been yea and nay.

19 For Jesus Christ the Son of God, who was preached among you by us, by me, and Silvanus, and Timotheus, was not yea and nay; but was yea in him.

20 For all the promises of God *are* yea in him, and Amen in him, to the glory of God by us.

21 For he that establisheth us with you in Christ, and that hath anointed us *is* God:

22 Who hath also sealed us, and given us the earnest of the Spirit in our hearts.

23 ¶ But I call God for a record on

That we may at length be able to come to you.

11 *You likewise*, as well as other churches *helping with us by prayer, that for the gift*, (namely, my deliverance,) *bestowed upon us by means of many persons* praying for it, *thanks may be given by many.*

12 *For* I am the more emboldened to look for this, because I am conscious of my integrity, seeing *this is our rejoicing* even in the deepest adversity. *The testimony of our conscience*, (whatever others think of us,) *that in simplicity* (aiming singly at the glory of God,) *and godly sincerity*, (without any tincture of guile, dissimulation, or disguise,) *not with carnal wisdom, but by the grace of God*, (not by natural but divine wisdom,) *we have had our conversation in the whole world*—In every circumstance.

14 *Ye have acknowledged us in part*, though not so fully as ye will do, *that we are your rejoicing*, (ye rejoice in having known us,) *as ye also are ours*—We also rejoice in the success of our labours among you; and we trust shall rejoice therein *in the day of the Lord Jesus.*

15 *In this confidence*—That is, being confident of this.

17 *Did I use levity?*—Did I lightly change my purpose? *Do I purpose according to the flesh?*--Are my purposes grounded on carnal or worldly considerations? *So that there should be with me yea and nay* — Sometimes one, sometimes the other; variableness and inconstancy.

18 *Our word to you*, (the whole tenor of our doctrine,) *hath not been yea and nay*—Wavering and uncertain.

19 *For Jesus Christ, who was preached by us*—That is, our preaching concerning him *was not yea and nay*—Was not variable and inconsistent with itself; *but was yea in him*—Always one and the same, centring in him.

20 *For all the promises of God are yea and Amen in him*—Are surely established in and through him. They are *yea*, with respect to God promising; *Amen*, with respect to men believing. *Yea*, with respect to the apostles; *Amen*, with respect to their hearers.

21 I say, to the glory of God; for he alone is able to fulfil these promises. *That establisheth us*, (apostles and teachers,) *with you*, (all true believers *in Christ*) *and hath anointed us* with the oil of gladness, with joy in the Holy Ghost, thereby giving us strength both to do and suffer his will.

22 *Who also hath sealed us*—Stamping his image on our hearts, thus sealing us as his own property. *And given us the earnest of his Spirit*—An earnest and a

my soul, that, to spare you, I came not as yet to Corinth.

24 Not that we have dominion over your faith, but are helpers of your joy; for by faith ye have stood.

CHAP. II.

BUT I determined this with myself, not to come to you again in grief.

2 For if I grieve you, who is he that cheereth me, but he that is grieved by me?

3 And I wrote thus to you, that I might not, when I come, have grief from those for whom I ought to rejoice: being persuaded concerning you all that my joy is *the joy* of you all.

4 For from much affliction and anguish of heart I wrote to you with many tears, not that ye might be grieved, but that ye might know the abundant love which I have toward you.

5 ¶ And if any have caused grief, he hath grieved me but in part, that I may not over-burden you all.

6 Sufficient for such an one *is* this punishment *inflicted* by many.

7 So that on the contrary *ye should* rather forgive and comfort *him*, lest such an one should be swallowed up with overmuch sorrow.

8 I beseech you therefore to confirm *your* love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye were obedient in all things.

10 To whom ye forgive any thing, I *forgive* also; and what I have forgiven, if I have forgiven any thing, *it is* for your sakes in the person of Christ.

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pledge differ. A pledge is to be restored when the debt is paid: but an earnest is not taken away, but completed. Such an earnest is the Spirit. The 'first-fruits of it we have,' Rom. viii. 23. And we wait for all the fulness.

23 *I call God for a record upon my soul*—The apostle spake by the Spirit. A more solemn oath cannot be conceived. Who then can imagine that Christ ever designed to forbid all swearing? *That to spare you, I came not to Corinth*, lest I should be obliged to use severity. He says, elegantly, *to Corinth, not to you*, when he intimates his power to punish.

24 *Not that we have dominion over your faith*, (This is the prerogative of God,) *but are helpers of your joy* and faith from which it springs. *For by faith ye have stood* to this day.

We see the light in which ministers should always consider themselves, and in which they are to be considered by others: 'Not as having dominion over the faith' of their people, nor as having a right to dictate by their own authority, what they shall believe, or what they shall do, but as 'helpers of their joy,' by helping them forward in faith and holiness. In this view, how amiable does their office appear! And how friendly to the happiness of mankind!

CHAP. II. v. 1. *In grief* either on account of the particular offender, or of the church in general.

2 *For if I grieve you, who is he that cheereth me, but he that is grieved by me?*—That is, I cannot be comforted myself till his grief is removed.

3 *And I wrote thus to you*—I wrote to you before in this determination, 'not to come to you in grief.'

4 *From much anguish I wrote to you; not* so much *that ye might be grieved, as that ye might know*, by my faithful admonition, my *abundant love towards you.*

5 *He hath grieved me but in part*—Who still rejoice over the greater part of you. Otherwise I might *burden you all.*

6 *Sufficient for such an one*—With what a remarkable tenderness does he treat this offender! He never once mentions his name. Nor does he here so much as mention his crime. *By many*—Not only by the rulers of the church; the whole congregation acquiesced in the sentence.

10 *To whom ye forgive* (he doubts not their complying with his direction,) *any thing*—So mildly does he speak even of that heinous sin after it was repented of. *In the person of Christ*—By the authority with which he has invested me.

11 *Lest Satan* (to whom he had been delivered, and who sought to destroy not only his flesh, but his soul also,) *get an advantage over us*—For the loss of one soul is a common loss.

11 Lest Satan get an advantage over us: for we are not ignorant of his devices.

12 ¶ Now when I came to Troas to *preach* the gospel of Christ, and a door was opened to me by the Lord,

13 I had no rest in my spirit, because I did not find Titus my brother; so taking leave of them, I went forth into Macedonia.

14 ¶ Now thanks *be* to God, who causeth us always to triumph through Christ, and manifesteth by us in every place the odour of his knowledge.

15 For we are to God a sweet odour of Christ, in them that are saved, and in them that perish:

16 To these an odour of death unto death, but to those an odour of life unto life. And who is sufficient for these things?

17 For we are not as many who adulterate the word of God, but as of sincerity, but as from God in the sight of God, speak we in Christ.

CHAP. III.

DO we again begin to recommend ourselves? Unless we need, as some *do*, recommendatory letters to you, or recommendatory *letters* from you.

2 Ye are our letter written on our hearts, known and read by all men:

3 Manifestly declared to be the let-

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12 *When I came to Troas*—It seems in that passage from Asia to Macedonia, of which a short account is given, Acts xx. 1, 2, even though *a door was opened to me*—That is, there was free liberty to speak, and many were willing to hear: Yet,

13 *I had no rest in my spirit* (from an earnest desire to know how my letter had been received:) *because I did not find Titus*, in his return from you; *so I went forth into Macedonia*, where being nearer, I might easily be informed concerning you. The apostle resumes the thread of his discourse, ch. vii. 2, with an admirable digression concerning what he had done and suffered elsewhere, the profit of which he by this means derives to the Corinthians also: and this as a prelude to his apology against the false apostles.

14 *To triumph* implies, not only victory, but an open manifestation of it. And as in triumphal Eastern processions, incense and perfumes were burnt near the conqueror, the apostle beautifully alludes to the circumstances in the following verse; as also to the different effects which strong perfumes have upon different persons; some of whom they revive, while they throw others into violent disorders.

15 *For we* (the preachers of the gospel) *are to God a sweet odour of Christ*—God is well pleased with this perfume, diffused by us both *in them that* believe and *are saved*, (ch. iii. 1, iv. 2,) *and in them that* obstinately disbelieve, and *perish*, ch. iv. 3—6.

16 [*Odour of death*, &c.—Conquered kings, and princes followed the triumphal chariot in chains; some had their lives spared, others were put to death, when the procession ended; to the latter the smell of flowers and incense would have a deadly influence, knowing that the joy was for their death. But to the spared captives, the fragrance and incense would be most grateful and reviving. Believers in the conquering Saviour are thus represented as obtaining life — unbelievers death.] *And who is sufficient for these things?* No one, but by the power of God's Spirit.

17 *For we are not as many who adulterate the word of God*—Not like vintners (so the Greek implies) who mix their wines with baser liquors; *of sincerity*—Without any mixture; *from God*—This rises higher still; transmitting his pure word, not our own; *in the sight of God*, whom we regard as always present, to hear every word of our tongue: *speak we*—The tongue is ours, but the power is God's, *in Christ*—Words which he gives, approves, and blesses.

CHAP. III. v. 1. *Do we begin again to recommend ourselves?*—Is it needful?—Have I nothing but my own word to recommend me? Paul chiefly here intends himself and Timotheus, Titus, and Silvanus. *Unless we need*—As if he had said, do I indeed want such recommendations?

2 *Ye are our* recommendatory *letter* (more convincing than bare words could be,) *written on our hearts*—Deeply engraven there, and legible to all around us.

3 *Manifestly declared to be the letter of Christ*, which he has published to the world: *ministered by us*, whom he has used herein as his instruments; therefore

ter of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshly tables of the heart.

4 Such trust have we in God through Christ.

5 Not that we are sufficient of ourselves, to think any thing as from ourselves; but our sufficiency *is* from God:

6 Who also hath made us able ministers of the new covenant, not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life.

7 And if the ministration of death engraven in letters on stones was glorious, so that the children of Israel could not look stedfastly on the face of Moses, because of the glory of his face, which is abolished:

8 Shall not rather the ministration of the Spirit be glorious?

9 For if the ministration of condemnation was glory, much more doth the ministration of righteousness abound in glory.

10 For even that which was made glorious, had no glory in this respect, because of the glory that excelleth.

11 For if that which is abolished *was* glorious, much more that which remaineth *is* glorious.

12 Having therefore such hope, we use great plainness of speech.

13 And not as Moses, *who* put a veil over his face, so that the children of Israel could not look steadfastly to the end of that which is abolished:

14 But their understandings were blinded; and until this day the same

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ye are *our letter* also; *written not in tables of stone*, like the ten commandments, *but in the* tender living *tables of their hearts;* God having taken away the hearts of stone, and given them hearts of flesh.

4 *Such trust have we in God*—That is, we trust in God that this is so.

5 *Not that we are sufficient of ourselves*—So much as *to think* one good thought, much less to convert sinners.

6 *Who hath made us able ministers of the new covenant*—Of the new evangelical dispensation. *Not of the* law, fitly called the *letter*, from God's literally writing it on the two tables, *but of the Spirit*—Of the gospel dispensation, written on the tables of our hearts by the Spirit. *For the letter* (the Mosaic dispensation,) *killeth*, (seals in death those who cleave to it;) *but the Spirit* (the gospel conveying the Spirit to those who receive it,) *giveth life*, spiritual and eternal. Yea, if we adhere to the literal sense even of the moral law, if we regard only the precept and the sanction as they stand in themselves, not as they lead us to Christ, they place us under the sentence of death.

7 *And if the ministration of death*—The Mosaic dispensation, which proves such to those who prefer it to the gospel, the greater part of which was engraven on those two stones, was attended with so great glory.

8 *The ministration of the Spirit*—That is the Christian dispensation.

9 *The ministration of condemnation*—Such the Mosaic dispensation proved to all the Jews who rejected the gospel. Whereas through the gospel, hence called *the ministration of righteousness*, God both imputed and imparted righteousness to all believers. But how can the moral law (which alone was *engraven on stone*,) be *the ministration of condemnation*, if it requires no more than a sincere obedience, such as is proportioned to our infirm state? If this is sufficient to justify us, then the law ceases to be a *ministration of condemnation*. It becomes (contrary to the apostle's doctrine) the *ministration of righteousness*.

10 *It had no glory in this respect, because of the glory that excelleth*—That is, none compared with this more excellent glory. The greater light swallows up the less.

11 *That which remaineth*—That dispensation which remains to the end of time; that spirit and life which remain for ever.

12 *Having therefore this hope*—Being fully persuaded of this.

13 *And* we do *not* act *as Moses* did *who put a veil over his face*, (which refers to his writings also:) *so that the children of Israel could not look steadfastly to the end of that* dispensation, *which is abolished.* The end of this was Christ. The whole Mosaic dispensation tended to, and terminated in him. But the Israelities had only a dim wavering sight of him; of

veil remaineth unremoved, on the reading of the Old Testament, which is taken away in Christ.

15 But the veil lieth on their heart when Moses is read until this day.

16 Nevertheless, when it shall turn to the Lord, the veil shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there is liberty.

18 And we all with unveiled face, beholding as in a glass the glory of the Lord, are transformed into the same image from glory to glory, as by the Spirit of the Lord.

CHAP. IV.

THEREFORE having this ministry, as we have received mercy, we faint not:

2 But have renounced the hidden things of shame, not walking in craftiness, nor deceitfully corrupting the word of God; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.

3 But if our gospel also is veiled, it is veiled to them that perish;

4 Whose unbelieving minds the God of this world hath blinded, lest the illumination of the glorious gospel

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whom Moses spake in an obscure manner.

14 *The same veil remaineth* on their understanding *unremoved*—Not so much as *folded back* (so the word means,) so as to admit a little glimmering light *on the* public *reading of the Old Testament*—The veil is not now on the face of Moses or his writings, but on the reading of them, and on the heart of them that believe not—*which is taken away in Christ*, from the heart of them that believe on him.

16 *When it* (their heart) *shall turn to Christ* by living faith, *the veil is taken away* that very moment, and they most clearly see how all the types and prophecies of the law are fully accomplished in him.

17 *Now the Lord* (Christ) *is that Spirit* of the law whereof I speak, to which *the letter* was intended to lead; *and where the Spirit of* Christ *is, there is liberty*—Not the veil, the emblem of slavery. There is liberty from servile fear, from the guilt and power of sin, liberty to behold with open face the glory of the Lord.

18 *And all we* that believe in him, *beholding as in a glass* (in the mirror of the gospel) *the glory of the Lord* (his glorious love,) *are transformed into the same image*—into the same love, *from* one degree of this *glory* to another, in a manner worthy of his Almighty Spirit.—What a beautiful contrast is here! Moses saw the glory of the Lord, and it rendered his face so bright, that he covered it with a veil, Israel not being able to bear the reflected light. We behold his glory in the glass of his word, and our faces shine too. Yet we veil them not, but diffuse the lustre, which increases as we fix the eye of our mind more and more steadfastly on his glory displayed in the gospel.

CHAP. IV. v. 1. *Therefore having this ministry*, (spoken of, ch. iii. 6) *as we have received mercy* to support us in all our trials,) *we faint not*—We desist not in any degree from our glorious enterprise.

2 *But have renounced* (set at open defiance) *the hidden things of shame*, (all things which men need to be ashamed of;) *not walking in craftiness*—Using no disguise, subtlety, guile; *nor* privily *corrupting the* pure *word of God*, by any additions or alterations, or trying to accommodate it to the taste of the hearers.

3 *But if our gospel also*—As well as the law of Moses.—[*Is hid or veiled*—The Apostle means that the gospel has no veil upon it, as there was on the face of Moses, or on the faces of the Jews when they worshipped. The gospel is clear, open, and simple, except to the wilfully blind and unbelieving.]

4 *The God of this world*—What a sublime and horrible description of Satan! He is indeed the god of all who believe not, and works in them with inconceivable energy,) *hath blinded* (not only veiled) the eye of their understanding. Illumination is properly the reflection or propagation of light from those who are already enlightened to others. *Who is the image of God*—See here how great is the glory of Christ. He that sees the Son sees the Father in the face of Christ. The Son exactly exhibits the Father to us.

5 *For* the fault is not in us, neither in the doctrine they hear from us. *We preach not ourselves* as able to enlighten,

of Christ, who is the image of God, should shine upon them.

5 For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake.

6 For God, who commanded light to shine out of darkness, hath shined in our hearts, to enlighten *us* with the knowledge of the glory of God, in the face of Jesus Christ.

7 But we have this treasure in earthern vessels, that the excellence of the power may be of God, and not of us.

8 *We are* troubled on every side, yet not crushed; perplexed, but not in despair;

9 Persecuted, but not forsaken; thrown down, but not destroyed;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus may be manifested in our body.

11 We who live are always delivered unto death for the sake of Jesus, that the life also of Jesus may be manifested in our mortal body.

12 So then death worketh in us, but life in you.

13 Yet having the same spirit of faith, according to what is written, (*k*) I believed, and therefore have I spoken; we also believe, and therefore speak: (*k*) Ps. cxvi. 10.

14 Knowing that he who raised up the Lord Jesus, will also raise us up by Jesus, and present *us* with you.

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pardon, or sanctify you, *but Jesus Christ*, As your only wisdom, righteousness, sanctification. *And ourselves your servants* (ready to do the meanest offices,) *for Jesus' sake*--Not for honour, interest, or pleasure.

6 *For God—hath shined in our hearts*, (the hearts of those whom the God of this world no longer blinds. God who is himself our light, not only the author of light, but also the fountain of it;) *to enlighten us with the knowledge of the glory of God*, (of his glorious love, and glorious image) *in the face of Jesus Christ*, which reflects God's glory more resplendently than the face of Moses.

7 *But we* (not only the apostle, but all true believers,) *have this treasure* of divine light, love, glory, *in earthern vessels*—In frail feeble, perishing bodies. [The original word signifies vessels made of shells, which are very brittle. There is an allusion to the Eastern method of hiding money, jewels, &c. in earthern vessels or pots. Shells too were often used to hold treasures, and placed in the cabinets of the rich.] *That the excellence of the power be of God.* [He could have employed angels to unfold the treasures of heavenly blessings; he could have put "this treasure" into more splendid "vessels" by sending learned, eloquent, and eminent men to preach the gospel; but it was his design to show that the superior energy of the gospel, and the wonderful effects produced by it, were wholly owing to the "excellency of his power," and not to be ascribed to man's superior endowments. He chose weak brittle vessels to convey this treasure to mankind, to show that it is not by human might, power, or wisdom, "but by my Spirit, saith the Lord."

8 *We are troubled, &c.*—The four articles in this verse respect inward, the four in the next outward afflictions. In each clause the former part shows the *earthern vessels;* the latter—*the excellence of the power. Not crushed*—Not swallowed up in anxiety. *Perplexed* what course to take, but never despairing of his power and love to carry us through.

10 *Always* (wherever we go) *bearing about in the body the dying of the Lord Jesus*, always expecting to lay down our lives like him: *that the life also of Jesus might be manifested in our body*—That we may also rise and be glorified like him.

11 *For we who* yet *live* who are not yet killed for the testimony of Jesus, *are always delivered unto death*—Are perpetually in the very jaws of destruction; which we willingly submit to, that we may *obtain a better resurrection.*

12 *So then death worketh in us, but life in you*—You live in peace; we die daily. Yet living or dying, so long as we believe, we cannot but speak.

13 *Having the same spirit of faith* which animated the saints of old; especially David, when he said, 'I believed, and therefore have I spoken;' that is, 'I trusted in God, and he hath put this song of praise in my mouth.' *We also speak*—We preach the gospel in the midst of peril and death, because we believe that God will *raise us up* from the dead, and will *present us* ministers *with you*, his members, *faultless before his presence with exceeding joy.*

15 For all things *are* for your sakes, that the overflowing grace might, through the thanksgiving of many, abound to the glory of God.

16 Therefore we faint not, but even though the outward man perish, yet the inward man is renewed day by day.

17 For our light affliction, which is but for a moment, worketh out for us a far more exceeding *and* eternal weight of glory;

18 While we aim not at the things that are seen, but at the things that are not seen; for the things that are seen *are* temporal, but the things that are not seen *are* eternal.

CHAP. V.

FOR we know that if our earthly house of *this* tabernacle be dissolved, we have a building from God, an house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If being clothed, we shall not be found naked.

4 For we who are in *this* tabernacle groan, being burdened; not that we would be unclothed, but clothed upon, that what is mortal may be swallowed up of life.

5 Now he that hath wrought us to this very thing *is* God, who hath also given us the earnest of the Spirit.

6 Therefore *we* always behave undauntedly; knowing that while we are sojourning in the body, we are absent from the Lord:

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15 *For all things* (adverse or prosperous,) *are for your sakes*—For the profit of all that believe, and all that preach, *that the overflowing grace* which saves both soul and body, *might abound* yet more *through the thanks of many;* for thanksgiving invites more abundant grace.

16 *Therefore* (because of this grace) *we faint not. The outward man*—The body; *the inward man*—The soul.

17 *Our light affliction*—The beauty and sublimity of Paul's expressions here, as descriptive of heavenly glory, opposed to temporal afflictions, surpass all imagination, and cannot be preserved in any translation or paraphrase. [The apostle opposes things *present* to things *future;* ▪ *moment* to *eternity; lightness* to *weight; affliction* to *glory*. Nor is he satisfied with this, but he adds another word, *uperboleen* and then *doubles* it, saying, *kath uperboleen eis uperboleen*. The words are infinitely emphatical; and no translation can fully express them. It means that all hyperboles are insufficient to describe that weight—eternal glory, so solid and lasting; that we may pass from hyperbole to hyperbole, and yet when we have gained the last we are infinitely below it, we cannot fully express the superlative excellency of that glory, honour, and immortality, in which the believer's sufferings will terminate. How light do those sufferings appear when compared with the immense weight of this far more exceeding and eternal weight of glory!]

18 *The things that are seen*—Men, money, things of earth; *the things that are not seen*—God, grace, heaven.

CHAP. V. v. 1. *Our earthly house*, which is only a tabernacle or tent, not designed for a lasting habitation.

2 *Desiring to be clothed upon*—This body (which is now covered with flesh and blood) with the glorious house which is from heaven. Instead of flesh and blood, which cannot enter heaven, the rising body will be clothed with what is analogous thereto, but incorruptible and immortal.

3 *If being clothed* with the image of God while we are in the body, *we shall not be found naked*—Of the wedding garment.

4 *We groan, being burdened*—A burden naturally expresses groans. We are burdened with many afflictions, infirmities, temptations, sins. *Not that we would be unclothed*—Not that we desire to remain without a body. Faith does not understand that philosophical contempt of what the wise Creator has given; *but clothed upon* with the glorious, immortal, incorruptible, spiritual body, *that what is mortal* (this mortal body) *may be swallowed up of life*—Covered with that which lives for ever.

▪ *Now he that hath wrought us to this very thing*, this longing for immortality, *is God;* for none less than the Almighty, could have wrought this in us.

7 (For we walk by faith, not by sight.)

8 We behave undauntedly, *I say*, and are willing rather to be absent from the body and present with the Lord.

9 Therefore we labour whether present or absent, to be well-pleasing to him.

10 For we must all appear before the judgment-seat of Christ, that every one may receive according to what he hath done in the body, whether good or evil.

11 Knowing therefore the terror of the Lord, we persuade men. But we are made manifest to God, and I trust we are made manifest in your consciences also.

12 We do not again recommend ourselves to you, but we give you an occasion of glorying on our behalf, that ye may have something to *answer* them, who glory in appearance and not in heart.

13 For if we are transported beyond ourselves, *it is* to God; if we are sober, *it is* for your sakes.

14 For the love of Christ constraineth us, while we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they who live should not henceforth live to themselves, but to him who died for them, and rose again.

16 So that we from this time know no one after the flesh; yea, if we have known even Christ after the flesh, yet now we know *him so* no more.

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6 *Therefore we behave undauntedly*—But most of all when we have death in view; knowing that our greatest happiness lies beyond the grave.

7 *For* we cannot clearly see him in this life; *we walk by faith* only; an evidence that necessarily implies a *seeing him who is invisible*; yet as far beneath what we shall have in eternity, as it is above that of bare unassisted reason.

8 *Present with the Lord*—This demonstrates that the happiness of the saints is not deferred till the resurrection.

9 *Therefore we labour*—The only ambition which has place in a Christian, *whether present* in the body, *or absent* from it.

10 *For we all* (apostles as well as other men, whether present in the body, or absent from it,) *must appear* openly, without covering, where all hidden things will be revealed. For many of the good works of the saints, as their repentance, revenge against sin, cannot otherwise appear. But this will be done at their own desire, without grief, and shame. *According to what he hath done in the body, whether good or evil*—In the body he did either good or evil. In the body he is recompensed accordingly.

11 *Knowing the terror of the Lord, we* the more earnestly *persuade men* to seek his favour: and as God knoweth this, so *I trust* ye know it *in your* own *consciences. We do not* say this, thinking there is any need of *again recommending ourselves to you, but* to *give you* a cause of rejoicing and praising God, and to enable you to *answer* those false apostles, *who glory in appearance*, but not *in heart*, being condemned by their own conscience.

13 *For if we are transported beyond ourselves*, or appear so to others, (ver. 15—21.) speaking or writing with uncommon vehemence, *it is to God*, he understands (if men do not) the emotion which himself inspires. *If we be sober* (ch. vi. 1—10.)—If I proceed in a more calm, sedate manner, *it is for your sakes*—Even good men bear this rather than the other method in their teachers. We must obey God, whoever is offended by it.

14 *For the love of Christ* to us, and our love to him, *constraineth us* both to the one and the other; beareth us on with strong, steady, influence, as winds and tides exert when they waft the vessel to its destined harbour; *while we thus judge that if Christ died for all, then are all*, even the best of men *dead*—in a state of spiritual death, and liable to death eternal. Had any man been otherwise, Christ needed not to have died for all.

15 *And that he died for all*—That all might be saved, *that they who live* upon the earth, *should not henceforth*—From the moment they know him, *live unto themselves*—Seek their own honour, profit, pleasure, *but unto him*—In righteousness and true holiness.

16 *So that we from this time* (of knowing the love of Christ) *know no one*—Nei-

17 Therefore if any one *be* in Christ, *there is* a new creation: the old things are passed away, behold, all things are become new:

18 And all things *are* from God, who hath reconciled us to himself through Jesus Christ, and hath given to us the ministry of reconciliation:

19 Namely, that God was in Christ, reconciling the world to himself, not imputing their trespasses to them, and hath committed to us the word of reconciliation.

20 Therefore we are ambassadors for Christ, as though God were intreating by us: we beseech *you*, in Christ's stead, be ye reconciled to God.

21 For he hath made him, who knew no sin, a sin-offering for us, that we might be made the righteousness of God through him.

CHAP. VI.

WE then, as fellow-labourers, do also exhort you, not to receive the grace of God in vain.

2 (For he saith (*l*) I have heard thee in an accepted time, and in a day of salvation have I succoured thee.

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ther ourselves, nor you, nor the other apostles, [Gal. ii. 9] nor any other person, *after the flesh*—We cannot warp our doctrine, or deviate from our instructions to please the Jews, or philosophers, and princes of the Gentiles. We fear not the great. We regard not the rich or wise. We consider all, only in order to save all. Who is he that thus *knows no one after the flesh? Yea, if we have known even Christ after the flesh*—So as to love him barely with a natural love, so as to glory in having conversed with him on earth, so as to expect only temporal benefits from him.

17 *Therefore if any one be in Christ*—A true believer in him, *there is a new creation*—Only the power that makes a world can make a Christian. And when he is so created, *the old things are passed away*—Like as snow in spring. *Behold!* the visible, undeniable change! *All things are become new*—He has new life, new scenes, new affections, new appetites, new ideas and conceptions. His conduct, associates, and conversation are new. God, men, the whole creation, heaven, earth, and all therein appear in a new light; and stand related to him in a new manner since he was created anew in *Christ Jesus*.

18 *And all* these new *things are from God*, considered under every notion, as *reconciling us* (the world, ver. 19.) *to himself*.

19 *Namely*—The sum of which is, *God* the Father, *was in Christ, reconciling the world*, which was before at enmity with God, *to himself*, so taking away that enmity which could not otherwise be removed than by the blood of the Son of God.

20 *Therefore we are ambassadors for Christ—we beseech you in Christ's stead*—Herein the apostle might appear to some *transported beyond himself*. But he uses a calmer kind of exhortation, as in ch. vi. 1. What unparalleled condescension and tender mercies are displayed in this verse! Did the judge ever *beseech* a condemned criminal to accept of pardon? Does the creditor ever *beseech* a ruined debtor to receive an acquittance in full? Yet our Almighty Lord, our Eternal Judge, not only vouchsafes to offer these blessings, but invites us, entreats us, and with the most tender importunity solicits us, not to reject them.

21 *He made him a sin-offering who knew no sin* (a commendation peculiar to Christ:) *for us* who knew no righteousness, who were inwardly and outwardly sinful; who must have been consumed by the divine justice, had not this atonement been made for our sins, *that we might be made the righteousness of God through him—Through him* have that righteousness imputed to us, and implanted in us, which is in every sense *the righteousness of God*

CHAP. VI. v. 1. *We then* not only *beseech*, but *as fellow labourers* with you, who are working out your own salvation, *do also exhort you not to receive the grace of God*, just described, *in vain*. We *receive it by* faith, and *not in vain*, if we add to this persevering holiness.

2 *For he saith*—The sense is, As of old there was a particular time wherein God was pleased to give his peculiar blessing, so there is now. And this is the particular time; a time of peculiar blessing.

3 *Giving* as far as in us lies *no offence*,

Behold now *is* the accepted time: behold, now *is* the day of salvation.)
(*l*) Isaiah xlix. 8.

3 Giving no offence in any thing; that the ministry be not blamed.

4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses;

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings:

6 By purity, by prudence, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right-hand and the left:

8 Through honour and dishonour, through evil report and good report, as deceivers, yet true,

9 As unknown, yet well-known; as dying, yet behold we live; as chastened, yet not killed;

10 As sorrowing, yet always rejoicing: as poor, yet making many rich; as having nothing, yet possessing all things.

11 ¶ O ye Corinthians, our mouth is opened toward you, our heart is enlarged.

12 Ye are not straitened in us; but ye are straitened in your own bowels;

13 Now for a recompence of the same, (I speak as to my children) be ye also enlarged.

14 Be not unequally yoked with unbelievers; for what fellowship hath

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that the ministry be not blamed on our account.

4 *But approving ourselves as the ministers of God*—Such as his ministers ought to be, *in much patience*, shown, 1. *In afflictions, necessities*, and *distresses*. 2. *In stripes, imprisonments, tumults*, (peculiar sorts of affliction and distress.) 3. *In labours, watchings, fastings*, voluntarily endured, All these are expressed in the plural number, to denote variety. In *afflictions*, several ways to escape may appear, though none without difficulty; in *necessities* one only, and that a difficult one; in *distresses* none at all appears.

5 *In tumults*—The Greek word implies such *attacks* as a man cannot stand against, but which bear him hither and thither by violence.

6 *By prudence* spiritual, divine; not what the world terms so. Worldly prudence is the practical use of worldly wisdom: divine prudence is the due exercise of grace, making spiritual understanding go as far as possible. *By love unfeigned*—The chief fruit of the Spirit.

7 *By the* convincing and converting *power of God* with his word, and also attesting it by divers miracles. *By the armour of righteousness on the right-hand and the left*—That is, on all sides, the panoply or whole armour of God.

8 *Through honour and dishonour* when we are present; *by evil report and good report* when absent. Sometimes respected, sometimes despised. *As deceivers* [artful, designing men. So the world represents all true ministers of Christ] *yet true*—Upright, sincere in the sight of God.

9 *As unknown*, for *the world knoweth us not, as it knew him not; yet well known* to God, and to those who are the seals of our ministry. *As dying*, always exposed to death, *yet behold*, unexpectedly, God interposes, and *we live*.

10 *As sorrowing* for our imperfections, and the sins and sufferings of our brethren! *yet always rejoicing* in present peace, love, and hope of future glory. *As having nothing, yet possessing all things;* for all things are our's, if we are Christ's. What magnificence of thought is this!

11 From the praise of the Christian ministry, (ch. ii. 14.) he now draws his affectionate exhortation. *O ye Corinthians*—He seldom uses this appellation. But here it has a peculiar force. *Our mouth is opened toward you* with uncommon freedom, because *our heart is enlarged* in tenderness.

12 *Ye are not straitened in us*—Our heart is wide enough to receive you all; *but ye are straitened in your own bowels*—Your hearts are shut up, and so not capable of the blessings ye might enjoy.

13 *Now for a recompence of the same*—Of my paternal tenderness, (*I speak as to my children*—whom I have a right to command) *be ye also enlarged;*

14 *Be not unequally yoked with unbelievers*—Christians with Jews or Heathens. The apostle specially speaks of marriage. The term is military; abide in your own ranks; do not leave Christian society to

righteousness with unrighteousness? or what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath a believer with an infidel?

16 And what agreement hath the temple of God with idols! Now ye are the temple of the living God, as God hath said, (*m*) I will dwell in them, and walk in *them*, and I will be to them a God, and they shall be to me a people. (*m*) Lev. xxvi. 11, &c.

17 (*n*) Therefore come out from among them, and be ye separate, and touch not the unclean person, saith the Lord, and I will receive you, (*n* Isa. lii. 11. Zeph. iii. 19, 20.

18 (*o*) And will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty. (*o*) Isa. xliii. 6.

CHAP. VII.

HAVING, therefore, beloved, these promises, let us cleanse ourselves from all pollution of the flesh and of the spirit, perfecting holiness in the fear of God.

2 ¶ Receive us. We have hurt no man, we have corrupted no man, we have defrauded no man.

3 I speak not to condemn *you*; for I have said before, that ye are in our hearts to live and to die with *you*.

4 Great *is* my freedom of speech towards you; great *is* my glorying over you: I am filled with comfort, I exceedingly abound with joy, over all our affliction.

5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; from

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join that which is carnal. If you are really born again, how can you bear in such company?—How will it be in eternity?

15 *What concord hath Christ*, whom ye serve, *with Belial*—To whom they belong?

16 *What agreement hath the temple of God with idols*:—If God would not endure idols in any part of the land where he dwelt, how much less under his own roof. He does not say, *with the temple of idols*: for idols do not dwell in their worshippers. *As God said* to his ancient church, and to all his people; *I will dwell in them, and walk in them*, [the former signifying his perpetual presence; the latter his operation;] *and I will be to them a God, and they shall be to me a people*—The sum of the whole gospel covenant.

17 *Touch not the unclean person*—Keep at the utmost distance from him. *And I will receive you* into my house and family.

18 *And ye shall be to me sons and daughters, saith the Lord Almighty*—The promise made to Solomon, 1 Chron. xxviii. 6. is here applied to all believers, as the promise made particularly to Joshua is applied to them, Heb. xiii. 5. Who can express the worth, or conceive the dignity, of this divine adoption? Yet it belongs to all who believe and trust in Christ. They have access to the Almighty: such free and welcome access, as a beloved child to an indulgent father. To him they may fly for aid in every difficulty; and from him obtain a sufficient supply in all their wants.

CHAP. VII. v. 1. *Let us cleanse ourselves*, (this is the latter part of the exhortation proposed ch. vi. 1. and resumed ver. 14.) *from all pollution of the flesh*, (all outward sin,) *and of the spirit*, (all inward.) Let us not rest in mere profession, but *perfect holiness* in all its branches, and enduring to the end *in the fear of God*, the sure foundation of holiness.

2 *Receive us*—The sum of what is said in this and in the following chapters. *We have corrupted no man* in his principles, *we have hurt no man* in his person, *we have defrauded no man* of his property—He intimates also the good he had done them, but with the utmost modesty, as it were not looking upon it.

3 *I speak not to condemn you*—Not as if I accused you of laying this to my charge. I am so far from thinking so unkindly of you, that *ye are in our hearts to live and to die with you*—That is, I could rejoice to spend all my days with you.

4 *I am filled with comfort*—Of this he treats in ver. 6. &c.; of his joy, ver. 7, &c.: of both, ver. 13.

5 *Our flesh*—That is, we ourselves *had no rest*. *From without*, (from the Heathens,) *were fightings*—Fierce and cruel oppositions. *From within*, (from our brethren,) *were fears*, lest they should be seduced.

without *were* fightings, from within *were* fears;

6 But God, who comforteth them that are brought low, comforted us by the coming of Titus.

7 And not only by his coming, but also by the comfort wherewith he was comforted over you, when he told us your earnest desire, your grief, your zeal for me, so that I rejoiced the more.

8 For I do not repent that I grieved you by the letter, though I did repent: (for I see that letter grieved you, though but for a season.)

9 Now I rejoice, not that ye were grieved, but that ye grieved to repentance; for ye grieved in a godly manner, so that ye received damage by us in nothing.

10 For godly sorrow worketh repentance unto salvation not to be repented of; whereas the sorrow of the world worketh death.

11 For, behold, this very thing, that ye sorrowed after a godly manner, how great diligence it wrought in you; yea, clearing of yourselves: yea, indignation; yea, fear; yea, vehement desire; yea, zeal; yea, revenge! In all things ye have approved yourselves to be pure in this matter.

12 And though I wrote to you, *it was* not for his sake who hath done the wrong, nor for his sake who had suffered it; but for the sake of manifesting to you in the sight of God our diligent care over you.

13 Therefore we were comforted in your comfort; and we rejoiced the more exceedingly in the joy of Titus, because his spirit was refreshed by you all.

14 So that if I had boasted any thing of you to him, I am not ashamed; but as we speak all things to you in truth, so also our boasting to Titus is found a truth.

15 And his tender affection is more abundant toward you, calling to mind the obedience of you all, how ye received him with fear and trembling.

16 I rejoice, therefore, that I have confidence in you in all things.

CHAP VIII.

MOREOVER, brethren, we declare to you the grace of God, bestowed on the churches in Macedonia;

2 That in a great trial of affliction, their overflowing joy and their deep poverty abounded, to the riches of their liberality:

3 That to *their* power, I testify, and beyond *their* power, *they* were willing of themselves,

4 Praying us with much entreaty

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7 *Your earnest desire*, to rectify what had been amiss; *your grief* for what had offended God and troubled me.

8 *I did repent*—That is, I felt a tender sorrow for having grieved you, till I saw the happy effect of it.

10 *The sorrow of this world*, (sorrow from worldly consideration,) *worketh death*—Naturally tends to work, or cause death, temporal, spiritual, and eternal.

11 *How great diligence it wrought in you*—As the following exercises prove:—*Clearing of yourselves*—Some had been more, some less faulty: Hence their apologizing and *indignation*, respecting themselves; their *fear* and *desire*, respecting the apostle; their *zeal* and *revenge*, respecting the offender, and themselves also. *Clearing of yourselves* from sharing in, or approving of his sin; *indignation* for not immediately correcting the offender; *fear* of God's displeasure; *vehement desire* to see me again; *zeal* for the glory of God, and the soul of that sinner: *yea, revenge*—Ye took a kind of holy revenge upon yourselves, being scarcely able to forgive yourselves. *In all things ye*, as a church, *have approved yourselves to be pure*—Free from blame, since ye received my letter.

12 *It was not* only or chiefly *for the sake of the* incestuous person, or of his father; but to show my *care over you.*

CHAP. VIII. v. 1. *We declare to you the grace of God*—Which evidently appeared by this happy effect.

2 *In a great trial of affliction*—Being continually persecuted, harrassed, and plundered.

4 *Praying us with much entreaty*—Probably St. Paul had lovingly admonished them not to do beyond their power.

to receive the gift, and take a part in ministering *it* to the saints.

5 And *this they did*, not as we hoped; but first gave themselves to the Lord, and to us by the will of God.

6 So that we desired Titus, that as he had begun before, so he would also complete this gift among you.

7 Therefore as ye abound in every thing, in faith, and utterance, and knowledge, and all diligence, and in your love to us, *see* that ye abound in this grace also.

8 I speak not by the way of command, but that by the diligence of others I may prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, that ye through his poverty might be rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun a year ago, not only to do, but also to do it willingly.

11 Now, therefore, complete the work, that as *there was* a ready will, so *there may* be also a performance in proportion to what ye have.

12 For if there be first a ready mind, a man is accepted, according to what he hath, not according to what he hath not.

13 For *I do* not *mean*, that others should be eased, and you burdened;

14 But by an equality *let* your abundance *be* at this time *a supply* to their want: that their abundance also may be a *supply* to your want, that there may be an equality,

15 As it is written, (*p*) he that *hath gathered* the most, hath nothing over; and he that *hath gathered* the least, did not lack. (*p*) Exod. xvi. 18.

16 ¶ But thanks be to God who putteth the same diligent care for you into the heart of Titus.

17 For he accepted indeed the ex-

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5 *And not as we hoped*—That is, beyond all we could hope. *They gave themselves to us by the will of God*—In obedience to his will, to be wholly directed by us.

As he had begun—When he was with you before.

9 *For ye know* (and this knowledge is the true source of love), *the grace*—The most sincere, most free, and most abundant love. [*He was rich* in all the glory, authority, sufficiency, and happiness of the Godhead—the Creator of heaven and earth—the governor of all worlds. Who can state *how rich* he was?] *He became poor* in becoming man; in all his life; and in his death. *Rich* in the favour and image of God.

[If Jesus Christ had been a mere *man*, in what sense was he rich? His family was poor in Bethlehem; his parents were poor also; Jesus was poor from his birth to his death: he was heard to say, "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head!" He possessed no wealth; at his death he had nothing to bequeath but his *peace*; other persons had to bury him in another man's grave. In what way could the poverty of one man make millions on millions rich? The answer is, He was not mere man, he was Divine! He was God!]

12 *A man*, (every believer,) *is accepted* with God, *according to what he hath*—This rule holds universally. Whoever confesses himself to be a vile guilty sinner, and flies for refuge to the wounds of a crucified Saviour, and relies on his merits alone for salvation, may in every circumstance of life, apply this indulgent declaration to himself.

14 *That their abundance*, if need should so require, *may be*, at another time, *a supply to your want, that there may be an equality*—No want on one side, no superfluity on the other. It may have a further meaning: that as the temporal bounty of the Corinthians did supply the temporal wants of their poor brethren in Judea, so the prayers of these might bring down spiritual blessings on their benefactors. So that all the spiritual wants of the one might be amply supplied; all the temporal of the other.

15 *He that had gathered the most, had nothing over*—The apostle only desired that some measure of "equality" might be preserved among brethren in Christ, and in order to this the Corinthians should on the present occasion, from their abundance, relieve the necessities of their

hortation, but being more forward, he went to you of his own accord.

18 And we have sent with him the brother whose praise in the gospel is through all the churches:

19 (And not only *so*, but he was also appointed by the churches *to be* a fellow-traveller with us, with this gift, which is administered by us, to the glory of the Lord himself, and for *the declaration* of our ready mind.)

20 Avoiding this, lest any one should blame us in this abundance, which is administered by us.

21 For we provide things honest, not only before the Lord, but also before men.

22 And we have sent with them our brother, whom we have often proved diligent in many things, but now much more diligent, through his great confidence in you.

23 If *any inquire* concerning Titus, *he is* my partner, and fellow-labourer with respect to you; or *concerning* our brethren, *they are* the messengers of the churches, the glory of Christ.

24 Show therefore to them before the churches the proof of your love and of our boasting on your behalf.

CHAP. IX.

FOR concerning the ministering to the saints, it is superfluous for me to write to you.

2 For I know your readiness, which I boast concerning you to the Macedonians, that Achaia was ready a year ago, and your zeal hath provoked very many.

3 Yet I have sent the brethren, lest our boasting of you on this head should be made vain, that, as I said, Ye may be ready.

4 Lest if any of the Macedonians come up with me, and find you unprepared, we (not to say you,) be ashamed of this confident boasting.

5 Therefore I thought it necessary to desire the brethren to go before to you, and complete this your bounty, which had been spoken of before, that it may be ready as a bounty, and not as *a matter* of covetousness.

6 And this *I say*, He that soweth sparingly, shall also reap sparingly; and he that soweth bountifully, shall reap also bountifully:

7 *Let* every man *do* as he chooseth in his heart, not grudgingly, or of

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poor brethren in Judea; so that they might expect the like sympathy and relief, should such a state ever be theirs.

17 *Being more forward* than to need entreaty, God having already disposed his heart to feel for you, and promptly and cheerfully to visit you.

18 *We*—I and Timothy. *The brother*, (the ancients supposed this was St. Luke,) *whose praise*, for faithfully dispensing *the gospel, is through all the churches.*

19 *He was appointed by the churches* of Macedonia. *With this gift*—Which they were carrying from Macedonia to Jerusalem. *For the declaration of our ready mind*—That of Paul and his fellow-traveller, ready to be the servants of all.

22 *With them*, (with Titus and Luke,) *our brother*—Perhaps Apollos.

23 *My partner* in my cares and labours. *The glory of Christ*—Signal instruments of advancing his glory.

24 *Before the churches*—Present by their messengers, who returning, will report you.

CHAP. IX. v, 1. *To write to you* largely.

2 *I boast to them of Macedonia*—With whom he then was.

3 *I have sent the* above-mentioned *brethren* before me.

5 *Spoken of before* me to the Macedonians. *Not as a matter of covetousness*, hardly wrung from covetous persons.

6 *He that soweth sparingly, shall reap sparingly; he that soweth bountifully, shall reap bountifully*—A general rule. God will proportion the reward to the work and the temper whence it proceeds.

7 *Of necessity*, because he cannot tell how to refuse.

8 How remarkable are these words! They gain force as they proceed! *All grace*—Every kind of blessing. *That ye may abound to every good work*—God gives us every thing, that we may do good with it, and receive more blessings. All things in this life, even rewards, are to the faithful, seeds in order to a future harvest.

9 *He hath scattered abroad*, (a generous

necessity: (*q*) for God loveth a cheerful giver. (*q*) Prov. xxii. 9.

8 And God *is* able to make all grace abound toward you, that having always all sufficiency in all things, ye may abound to every good work.

9 (As it is written, (*r*) He hath scattered abroad, he hath given to the poor; his righteousness remaineth for ever. (*r*) Psalm cxii. 9.

10 (*s*) And he who supplieth seed to the sower, and bread for *your* food, will supply and multiply your seed sown, and increase the fruits of your righteousnesss:) (*s*) Isa. lv. 10.

11 Being enriched in every thing to all bountifulness, which worketh by us thanksgiving to God.

12 For the administration of this service doth not only supply the necessities of the saints, but likewise aboundeth by many thanksgivings to God.

13 (Who, by experiment of this administration, glorify God, for your avowed subjection to the gospel of Christ, and for your liberal communication to them and to all men:)

14 And by their prayer for you, who long after you, for the exceeding grace of God which is in you.

15 Thanks *be* to God for his unspeakable gift.

CHAP. X.

NOW I Paul myself, who when present *am* base among you, but, being absent, am bold toward you; entreat you, by the meekness and gentleness of Christ.

2 I beseech you that I may not, when I am present, be bold with that confidence wherewith I think to be bold toward some, who think of us as walking after the flesh:

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare *are* not carnal; but mighty through God to the throwing down of strong holds,)

5 Destroying reasonings, and every high thing which exalteth itself against the knowledge of God, and bringing every thought into captivity to the obedience of Christ;

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word,) with a full hand, without anxious thought, which way each grain falls. *His righteousness*—His beneficence, and the blessed effects of it, *remain for ever* unexhausted, God still renewing his store.

10 *And he who supplieth seed*, (opportunity and ability to help others,) *and bread*, (all things needful for your souls and bodies,) *will* continually *supply* you with that *seed*: yea, *multiply* it to you more and more, *and increase the fruits of your righteousness*—the happy effects of your love to God and man.

11 *Which worketh by us thanksgiving to God*—Both from us who distribute, and them who receive your bounty.

13 *Your avowed subjection*, openly testified by your actions, *to all men* who stand in need of it.

15 *His unspeakable gift*—This refers to the statement, ver. 14, "for the exceeding grace of God which is in you."

CHAP. X. v. 1. *Now I Paul myself* (an emphatical expression) *who when present am base among you*—So probably some of the false teachers affirmed. Copying, after *the meekness and gentleness of Christ*, *entreat*, though I might command *you*.

2 Do not constrain me, *when present, to be bold*—To exert my apostolical authority. *Who think of us as walking after the flesh*—As acting in a cowardly or crafty manner.

3 *Though we now walk in the flesh*—In mortal bodies: and therefore are not free from human weakness; *yet we do not war* against the world and Satan *after the flesh*—By carnal or worldly methods. Though the apostle here, and in other parts of this epistle, speaks in the plural number, from modesty and decency, yet he principally means himself. On him were these reflections thrown, and it is his own authority which he is vindicating.

4 *For the weapons of our warfare* (those we use in this war) *are not carnal*, but spiritual; and therefore *mighty to the throwing down of strong holds*—Of all the difficulties which men or devils can raise in our way. Though faith and prayer belong also to the Christian armour, (Ephes. vi. 15, &c.) yet the word of God seems to be chiefly intended.

5 *Destroying* all vain *reasonings, and*

6 And being in readiness to avenge all disobedience, when your obedience is fulfilled.

7 Do ye look at the outward appearance of things? If any man be confident that he is Christ's, let him again think this of himself, that as he *is* Christ's, so *are* we also.

8 Yea, if I should boast something more also of the authority which the Lord hath given us, for edification, and not for your destruction, I should not be ashamed.

9 That I may not seem as it were to terrify you by letters.

10 For *his* letters indeed, say they, *are* weighty and strong, but *his* bodily presence *is* weak, and *his* speech contemptible.

11 Let such an one think this, that such as we are in word by letters, when we are absent, such *are* we also in deed, when we are present.

12 ¶ For we presume not to equal or to compare ourselves with some of those who recommend themselves; but they among themselves limiting themselves, and comparing themselves with themselves, are not wise.

13 But we will not boastingly extend ourselves beyond our measure: but according to the measure of the province which God hath allotted us, a measure to reach even unto you.

14 For we do not extend ourselves excessively, as not reaching to you; for we are come even to you, in the gospel of Christ;

15 Not boastingly extending ourselves beyond *our* measure, in the labour of others; but having hope, now your faith is increased, to be enlarged by you; *yet still* within our province, abundantly.

16 So as to preach the gospel in the regions beyond you, not to boast in

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every high thing which exalteth itself as a rampart *against the knowledge of God, and bringing every thought*, or faculty of the mind, *into captivity to the obedience of Christ*—Those evil reasons are *destroyed; the mind*, being overcome and taken captive, lays down all authority of its own, and gives itself up to perform, for the time to come, to Christ its conqueror *the obedience of* faith.

6 *Being in readiness to avenge all disobedience*, not only by spiritual censure, but miraculous punishments, *when your obedience is fulfilled*—When the sound part of you have evinced your obedience, so that I am in no danger of punishing the innocent with the guilty.

7 *Do ye look at the outward appearance of things?*—Do any of you judge a minister of Christ by his person, or any outward circumstance? *let him again think this of himself*—learn it from his own reflection, before I convince him by a severer method.

8 *I should not be ashamed*—As having said more than I could make good.

9 I say this *that I may not seem to terrify you by letters*—Threatening more than I can perform.

10 *His bodily presence is weak*—His stature, says St Chrysostom, was low, his body crooked, and his head bald. [This and some other descriptions of Paul must be regarded as calumnies. That he was not a diminutive person we may presume from the office he had under the high priest in the persecution of Christians, and that he had not an impediment in his speech, but was a graceful orator, we may learn from Acts xiv. 12, where the Lycaonians took him for *Mercury*, the god of eloquence, as they were influenced by his powerful and persuasive oratory. There appears to be no evidence whatever of Paul's deformity, low stature, stammering tongue, &c.]

12 *For we presume not* (a strong irony) *to equal ourselves*, as partners of the same office; *or to compare ourselves*, as partakers of the same labour. *They among themselves limiting themselves*—Choosing and limiting their provinces just as they please.

13 *But we will not*, like them, *boastingly extend ourselves beyond our measure, but according to the measure of the province God hath allotted us*—To me, in particular, the apostle of the Gentiles; *a measure which reaches even unto you.* God allotted to each apostle his province, and the measure or bounds thereof.

14 *We have come even to you*—By a gradual, regular process, having taken the intermediate places in our way, *in* preaching *the gospel of Christ.*

15 *Having hope, now your faith is in-*

another's province of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For, not he that commendeth himself is approved, but whom the Lord commendeth.

CHAP. XI.

I WISH ye would bear a little with my folly: yea, bear with me.

2 For I am jealous over you with a godly jealousy; for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.

3 But I fear, lest, as the serpent deceived Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 If indeed he that cometh preach another Jesus, whom we have not preached, or *if* ye receive another Spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

5 But I suppose that I fall nothing short of the very chief apostles.

6 For if *I am* unskilful in speech, yet not in knowledge; but we have been thoroughly made manifest to you in all things.

7 Have I committed an offence in humbling myself that ye might be exalted, because I have preached the gospel of God to you at free cost?

8 I spoiled other churches, taking wages *of them* to serve you; and when I was present with you and wanted, I was chargeable to no man.

9 For the brethren who came from Macedonia supplied my want; and I have in all things kept myself from being burdensome, and will keep *myself*.

10 As the truth of Christ is in me, this my boasting shall not be stopped in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do I will do, that I

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creased, so that you can the better spare us, *to be enlarged by you abundantly*—That is, enabled by you to go still further.

16 *In the regions beyond you*—To the West and South, where the gospel had not yet been preached.

CHAP. XI. v. 1. *I wish ye would bear* (he paves the way for what he might otherwise have offended,) *with my seeming folly* of condemning myself. But in vindicating my ministry, I am compelled to speak much of myself, my sufferings and success.

2 [*As a chaste virgin to Christ*—Anciently the easterns employed a person to educate and form young females, designed for marriage, and then to present them to their husbands; and if this officer permitted them, through negligence, to be corrupted between the espousals and the consummation of the marriage, great blame would naturally fall upon him.]

3 *I fear lest as the serpent* (a most apposite comparison) *deceived Eve*, simple, ignorant of evil, *by his subtilty;* which is in the highest degree dangerous to such a disposition: *so your minds* (we might therefore be tempted, even if there were no sin in us,) *might be corrupted* (losing their virginal purity) *from the simplicity that is in Christ*—That simplicity which is lovingly intent on him alone.

4 *If indeed* any could show you another Saviour, a more powerful Spirit, a better gospel, *ye might well bear with him;* but this is impossible.

6 *If I am unskilful in speech*, as they say—If I speak in a plain, unadorned way, like an unlearned person; so the Greek word properly signifies.

7 *Have I committed an offence* (will any turn this into an objection?) *in humbling myself* to work at my trade, *that ye might be exalted* to be children of God?

8 *I spoiled other churches;* I, as it were, took the spoils of them: *Taking* pay of them, when I first came to you. (The apostle uses military terms.) *And when I was present with you and wanted*, my work not quite supplying my necessities, I *was chargeable to no man* of Corinth.

9 For I chose to receive help from the poor Macedonians, rather than the rich Corinthians. Were the poor in all ages more generous than the rich?

10 *This my boasting shall not be stopped:* for I will receive nothing from you.

11 Do I refuse to receive any thing of you *because I love you not? God knoweth* that is not the case.

12 *Who desire occasion* to censure me;

may cut off the occasion from them who desire occasion, that wherein they boast they may be found even as we.

13 For such *are* false apostles, deceitful workers, transforming themselves into apostles of Christ.

14 And no marvel; for Satan himself is transformed into an angel of light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me a fool: but if otherwise, yet as a fool receive me, that I also may boast a little.

17 What I speak, I speak not after the Lord; but as it were foolishly, in this confidence of boasting.

18 Seeing many glory after the flesh, I will glory also.

19 For ye, being wise, suffer fools willingly.

20 For ye suffer if a man enslave you, if he devour *you*, if he take *from you*, if he exalt himself, if he smite you on the face.

21 I speak with regard to reproach, as though we had been weak: whereas, in whatever any is confident, (I speak as a fool) I am confident also.

22 Are they Hebrews? so *am I*. Are they Israelites? so *am I*. Are they the seed of Abraham? so *am I*.

23 Are they the ministers of Christ? (I speak foolishly) I *am* more; in labours more abundant, in stripes above measure, in prisons more abundant, in deaths often.

24 Five times I received from the Jews forty *stripes* save one.

25 Thrice I was beaten with rods, once I was stoned, thrice I have been

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that wherein they boast, they may be found even as we—They boasted of being 'burdensome to no man;' but it was a vain boast in them, though not in the apostle.

14 *Satan himself is transformed*—Uses to transform himself; to put on the fairest appearances.

15 *Therefore it is no great*, no strange *thing*, if his servants deceive like their master—*whose end*, notwithstanding all their disguises, *shall be according to their works*.

16 *I say again*, (a new apology to this new commendation of himself.) *Let no man think me a fool*—Let none think I do this with the utmost necessity. *But if* any think me foolish in this, let him bear with my folly.

17 *I speak not after the Lord;* not by an express command from him, though still under the direction of his Spirit; *but as it were foolishly*—In such a manner as many may think foolish.

18 *After the flesh*—That is, in external things.

19 *Being wise*—A beautiful irony.

20 *For ye suffer* not only the folly, but the abuses of those false apostles; *if a man enslave you*, lord it over you most tyrannically; *if he devour you*, by his exorbitant demands, though he boasts of not being burdensome; *if he take from you* by open violence; *if he exalt himself* by the most unbounded self-commendation; *if he smite you on the face*, with indignity, pretending zeal for God.

21 *I speak with regard to reproach, as though we had been weak*—I say, 'bear with me;' even on supposition that the weakness be real with which they reproach me.

22 *Are they Hebrews, Israelites, the seed of Abraham*—Thus they boasted. Paul could say, So am I.

23 *I am more* so than they. *In deaths often*—Surrounding me in the most dreadful forms.

24 *Five times I received from the Jews forty stripes, save one.* [By the law, Deut. xxv. 3, stripes were restricted to forty at one beating. The whip was made with three thongs, and each blow giving three stripes, only thirteen strokes were given to a criminal, which made thirty-nine lashes or stripes.]

25 *Thrice I was beaten with rods*—A Roman punishment, performed by the *lictors*. The insignia of their office was a number of elm rods, formed with a thong into a round bundle, which they carried on their shoulder. An axe with its blade jutting forth from it was bound up in the bundle. This was the apparatus of the lictor, as executioner of the magistrates' sentence. With the thong he bound the criminal; with the rods he

shipwrecked, a day and a night I passed in the deep :

26 In journeyings often, in dangers from rivers, in dangers from robbers, in dangers from my own countrymen, in dangers from the Heathen, in dangers in the city, in dangers in the wilderness, in dangers in the sea, in dangers among false brethren :

27 In labour and toil, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside the things which are from without, that which rusheth upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 Since I must glory, I will glory of the things that concern my infirmities.

31 The God and Father of the Lord Jesus Christ, who is blessed for ever, knoweth that I lie not.

32 In Damascus, the governor under king Aretas kept the city of the Damascenes with a guard, being determined to apprehend me.

33 But I was let down through a window in a basket by the wall, and escaped from his hands.

CHAP. XII.

SURELY it is not expedient for me to boast ; yet I will come to visions and revelations of the Lord.

2 I knew a man in Christ, above fourteen years ago, (whether in the body I know not, or out of the body I know not : God knoweth) such an one caught up to the third heaven.

3 Yea, I knew such a man (whether

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gave beatings ; and with the axe he beheaded. *Once I was stoned.* At Lystra, Acts xiv. 19. *Thrice I have been shipwrecked*—Before his voyage to Rome. *In the deep*—Probably floating on some part of the vessel.

27 *In cold and nakedness*—Having no place where to lay my head, no convenient raiment to cover me ; yet appearing before noblemen, governors, and kings ; and not being ashamed ; *fastings*, having no food.

28 *Beside the things which are from without*, which I suffer on the account of others, namely, *the care of all the churches*—A more modest expression than if he had said *the care of the whole church. All*—Even those I have not seen in the flesh. St. Peter himself could not have said this in so strong a sense.

29 *Who* (He had not only the care of the churches, but of every person therein,) *is weak, and I am not weak?*—By sympathy as well as by condescension. *Who is offended*, (hindered in, or turned out of, the good way) *and I burn not?*—Being pained as though I had fire in my bosom.

30 *I will glory of the things that concern my infirmities*—Of what shows my weakness rather than my strength.

32 *The governor under Aretas*, king of Arabia and Syria, of which Damascus was a chief city, willing to oblige the Jews, *kept the city ;* setting guards at all the gates, day and night.

33 *Through a window* of a house which stood on the city wall.

CHAP. XII. v. 1. *It is not expedient*, unless on so pressing an occasion as this. Visions are seen, revelations heard.

2 *I knew a man in Christ*—That is, a Christian. It is plain, from ver. 6, 7, that he means himself, though he modestly speaks of a third person ; *whether in the body or out of the body, I know not*—It is possible with God to present distant things to the imagination while in the body, as if the soul were absent from it, and present with them ; or to transport soul and body to heaven ; or to transport the soul only thither for a season, and in the mean time to preserve the body fit for its re-entrance. But as the apostle did not know whether his soul was in the body, or whether one or both were in heaven, it would be vain curiosity to try to decide it. *The third heaven*, where God is ; far above the aerial and the starry heaven. [The Jews divided the heavens into three ;—1. The aerial, comprising the clouds and the atmosphere ; 2. The sidereal or middle heavens, and place of the stars ; and 3. The celestial habitation, or the habitation of God, and his angels. Some suppose it was here the apostle was informed of the future state of the church ; and received orders to turn from the Jews to the Gentiles.]

4 *He was caught up into paradise*—The seat of happy spirits in their separate

in the body or out of the body I know not; God knoweth)

4 That he was caught up into paradise, and heard unspeakable things, which it is not possible for man to utter.

5 Of such a one I will glory; but I will not glory of myself, unless in my infirmities.

6 Yet, if I should resolve to boast, I should not be a fool; for I speak the truth: but I forbear, lest any one should think of me above what he seeth me, or heareth from me.

7 ¶ And lest I should be lifted up with the abundance of the revelations, there was given me a thorn in the flesh, a messenger of Satan, to buffet me, lest I should be lifted up.

8 Concerning this I besought the Lord thrice, that it might depart from me.

9 But he said to me, My grace is sufficient for thee; for my strength is

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state between death and the resurrection. *Things which it is not possible for man to utter;* human language being incapable of expressing them. Here he anticipated the joyous rest of those that die in the Lord. But this rapture did not precede, but follow his being caught up to the third heaven. An intimation that he must first discharge his mission, and then enter into glory. And doubtless this foretaste of it strengthened him in all future trials, when he thought of the joy prepared for him.

5 *Of such a one I will* (I might) *glory; but I will not glory of myself*—As considered in myself.

6 *Yet if I should resolve to glory* (referring to 'I might glory') of such a glorious revelation, *I should not be a fool*—That is, it could not justly be accounted folly to relate the naked truth. *But I forbear* (I speak sparingly of these things) for fear *any one should think* too highly *of me*—O where is this fear now to be found?

7 *A thorn in the flesh*—[This was a corporeal infliction, and was sent after these visions, to prevent the apostle from being proud; for he says, "lest I should be lifted up with the abundance of the revelations." That Paul had peculiar bodily weakness, is evident from his various statements "My temptation which was in my flesh, ye despised not nor rejected;" Gal. iv. 14. This alludes to that infliction which followed his visions and revelations—an infliction so severe that it is compared to the piercing of a thorn.

Mental excitement sometimes produces an instant and over-powering effect on the body. Daniel fainted, and was sick certain days, after a communication from Gabriel. And might it not be from a temporary stupefaction, induced by "the abundance of the revelations," that the apostle could not tell whether he was in the body or not?" If Daniel was so affected by ordinary visions, might not the extraordinary vision of Paul's, produce such an impression on the brain and nervous system, as to leave a partial paralysis, a defective speech, and a tremulous motion of body. It is evident that his enemies scoffed at his infirmity, which sometimes hindered his success. Why did he glory in this infirmity? Not certainly from its effects, but from its origin. It was so closely connected with the visions and revelations of the Lord, though it was a terrible infliction, yet as it always reminded him of those special tokens of his Saviour's love, when he was caught up to the third heavens, was it not natural for him to glory, as does the warrior in the scars of a victorious field? In his epistle, Paul alludes to some who said, "His bodily presence is weak," &c. and yet to him, as to the *god of eloquence*, the inhabitants of Lystra, would gladly have done sacrifice. What greater infliction then, could Paul have experienced than the loss of rhetorical fluency, and graceful delivery, both of which seem to have departed from him. And as this infliction must have been felt by the apostle in every public address, and produced uneasiness, as contrasted with his original powers of oratory, the infliction is aptly styled "a thorn in the flesh," which caused intense and constant agony. It was a "messenger of Satan to buffet him;" or Satan took advantage of Paul's infirmity to hinder his labours, and expose him to contempt.]

8 *Concerning this*—He had now forgot his being lifted up. *I besought the Lord thrice*—As our Lord besought his Father.

9 *But he said to me*, in answer to my third request, *My grace is sufficient for thee*—How tender a repulse! we see there may be grace where there is the quickest

made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may rest upon me.

10 Therefore I am well-pleased in weaknesses, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then I am strong.

11 I am become a fool in boasting; *but ye* have compelled me: for I ought to have been commended by you; for in nothing have I fallen short of the very chief apostles, though I am nothing.

12 ¶ Truly the signs of an apostle were wrought among you, in all patience, in signs, and wonders, and mighty deeds.

13 For wherein were ye inferior to the other churches, unless that I myself was not burdensome to you? Forgive me this wrong.

14 Behold, the third time I am ready to come to you; yet I will not be burdensome to you; for I seek not yours, but you: for the children ought not to lay up treasure for the parents, but the parents for the children.

15 And I will most gladly spend and be spent for your souls; though the more abundantly I love you, the less I am loved.

16 But be it so: I did not burden you: but being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent to you?

18 I desired Titus, and with him I sent a brother. Did Titus make a gain of you? did we not walk in the same spirit? in the same steps?

19 ¶ Think ye that we again excuse ourselves to you? We speak before God in Christ, and all things, beloved, for your edification.

20 For I fear, lest when I come I should not find you such as I would, and *lest* I should be found by you such as ye would not: lest *there should be* contentions, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 Lest my God should humble me when I come to you again, and I should mourn over many of them who had sinned before, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.

CHAP. XIII.

1 I AM coming to you this third time; every word shall be established by

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sense of pain. My strength is more illustriously displayed by the weakness of the instrument. *Therefore I will glory in my weaknesses, rather* than in my revelations, *that the strength of Christ may rest upon me.* The Greek word means to *cover me all over like a tent.* We ought willingly to accept whatever tends to this end, however contrary to flesh and blood.

10 *Weaknesses*——Whether proceeding from Satan or men. *For when I am weak*—Deeply conscious of my weakness, then does the strength of Christ rest upon me.

11 *Though I am nothing*, of myself.

14 *The third time*—Having been disappointed twice. *I seek not yours* (your goods) *but you*—Your souls.

15 *I will gladly spend* all I have, *and be spent* myself.

16 *But* some may object, though *I did not burden you*, though I did not take any thing of you myself, yet, *being crafty*, I *caught you with guile*—I did secretly, by my messengers, what I would not do openly or in person.

17 I answer this lying accusation by appealing to plain fact. *Did I make a gain of you by Titus*, or any other of my messengers? You know the contrary. Observe that Paul does not allow, but absolutely denies, *he had caught them with guile;* so that the common plea for guile, which has been often drawn from this text, is utterly without foundation.

18 *I desired Titus* to go to you.

19 *Think ye that we again excuse ourselves?* That I speak this for my own sake? No; I speak all this for your sakes.

21 *Who had sinned before* my last coming to Corinth. *Uncleanness* of married persons. *Lasciviousness* against nature.

CHAP. XIII. v. 1. *I am coming this third time*—He had been coming twice before, though he did not actually come.

All the rest, who have since then

the mouth of two or three witnesses.

2 I told *you* before, and do tell you beforehand, (though now absent, as if I were present the second time,) those who had sinned before, and all the rest, that if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, who is not weak toward you, but powerful among you.

4 For though he was crucified through weakness, yet he liveth by the power of God: and we also are weak with him; but we shall live with him, by the power of God in you.

5 Examine yourselves, whether ye are in the faith: prove yourselves. Do ye not know yourselves, that Jesus Christ is in you, unless ye are reprobates?

6 And I trust, ye shall know, that we are not reprobates.

7 Now I pray God, that ye may do no evil: not that we may appear approved, but that we may do that which is good, though we should be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we rejoice when we are weak and ye are strong: and this also we wish, *even* your perfection.

10 Therefore I write these things being absent, lest being present I should use severity, according to the power which the Lord hath given me, for edification, and not for destruction.

11 ¶ Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

12 Salute one another with an holy kiss.

13 All the saints salute you.

14 The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost *be* with you all.

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sinned in any of these kinds, *I will not spare*—I will severely punish them.

4 *He was crucified through weakness*—Through the impotence of human nature. *We are also weak with him*—We appear weak and despicable, by partaking of the same sufferings for his sake. *But we shall live with him*, (being raised from the dead,) *by the power of God in you*—By that divine energy which is now in every believer, (ver. 5.)

5 *Prove yourselves*, whether ye are, can, or cannot bear the test. This is the meaning of the word, which we translate *reprobates*. *Know ye not yourselves, that Jesus Christ is in you?*—All Christian believers know this, by the witness and fruits of his Spirit. Reprobates mean "not approved," rejected after having been tested. The allusion is to the testing of metals, which are in consequence found to be base or adulterated. If on examining yourselves, you find you love Christ, hate sin, and love his cause, you will find that you are good, and not base metal.

6 *And I trust ye shall know* by proving yourselves, not by putting my authority to the proof.

7 *I pray God that ye may do no evil*, to give me cause to show my apostolical power. I do not desire to *appear approved* by miraculously punishing you: *but that ye may do that which is good, though we should be as reprobates*—Having no need to give that proof of our apostleship.

8 *For we can do nothing against the truth;* neither against that which is just and right, nor against those who walk according to the truth of the gospel.

9 *For we rejoice when we are weak*—When we appear so, having no cause to show our apostolical power. *And this we wish, even your perfection* in the faith that worketh by love.

11 *Be perfect*—Aspire to the highest degree of holiness: *Be of good comfort*—Filled with divine consolation: *Be of one mind*—Desire, labour, pray for it, to the utmost degree that is possible.

14 *The grace* [or favour] *of our Lord Jesus Christ*, by which alone we can come to the Father, *and the love of God* manifested to you, and abiding in you, *and the communion* or fellowship *of the Holy Ghost* in all his gifts and graces.

It is with great reason that this comprehensive and instructive blessing is pronounced at the close of our solemn assemblies. And it is a very indecent thing to see so many getting into postures of remove, before this blessing be ended.

ST. PAUL'S EPISTLE TO THE GALATIANS.

THE Apostle Paul did not write this Epistle to the Christians of a particular city, but to those of a whole country in Asia Minor, the Metropolis of which was Ancyra. These readily embraced the gospel; but after St. Paul had left them, certain men came among them, who taught that it was necessary to be circumcised, and to keep the Mosaic law. They affirmed that all the other apostles taught thus: that St. Paul was inferior to them: and that even he sometimes practised and recommended the law, and at other times opposed it.

In this epistle he vindicates himself and his doctrine; proving, 1. That he had it immediately from Christ, and that he was not inferior to the other apostles; 2. That it was the same which the other apostles preached; And 3. That his practice was consistent with his doctrine. The Epistle contains proofs from the Old Testament, that the law and all its ceremonies were abolished by Christ. It also contains practical inferences, closed with his usual benediction.

This Epistle contains, I. The inscription, ch. i. 1—5. II. The calling of the Galatians back to the true gospel; in which he, 1. Reproves them for leaving it; 6—10. 2. Asserts the authority of the gospel he had preached, who, (1) Of a persecutor was made an apostle by an immediate call from heaven; 11—17. (2) Was not inferior to Peter; 18; ch. ii. 21. (3) Defends justification by faith, and again reproves, ch. iii. 1.; iv. 11. (4) An allegory taken from the law; 12—31. (5) Exhorts them to maintain their liberty; ch. v. 1—12. Warns them not to abuse it, &c. 13; ch. vi. 10. III. The Conclusion, vi. 11—18.

CHAP. I.

PAUL, an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead,)

2 And all the brethren who are with me, to the churches of Galatia;

3 Grace *be* to you, and peace from God the Father, and the Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from the present evil world, according to the will of our God and Father,

5 To him be glory for ever and ever. Amen.

6 ¶ I marvel that ye are so soon

CHAP. I. v. 1. *Paul an apostle*—Here it was necessary for Paul to assert his authority; otherwise he is very modest in the use of his title. He seldom mentions it when he mentions others in the salutations with himself, as in the epistles to the Philippians and Thessalonians: or when he writes about secular affairs, as in that to Philemon: nor in the Hebrews; because he was not properly their apostle: *not of men* (not commissioned from them; but from God the Father,) *neither by man*—Neither by any man as an instrument, but by Jesus Christ: *who raised him from the dead*—Of which it was the peculiar business of an apostle to bear witness.

2 *And all the brethren*—Who agree with me in what I now write.

4 *That he might deliver us from the present evil world*, (from the guilt, wickedness, and misery in which it is involved, and from its vain and foolish customs and pleasures;) *according to the will of God*—Without any merit of ours. Paul begins most of his epistles with thanksgiving; but writing to the Galatians, he alters his style, and first sets down his main proposition, that by the merits of Christ alone, giving himself for our sins, we are justified; neither does he term them (as he does others) either saints, elect, or churches of God.

5 *To whom be glory*—For this his gracious will.

6 *I marvel that ye are removed so soon* after my leaving you, *from him who called you by the grace of Christ*—His gracious gospel, and his gracious power.

removed from him who called you by the grace of Christ to another gospel,

7 Which is not another; but there are some that trouble you, and would subvert the gospel of Christ.

8 But if we, or an angel from heaven, preach to you another gospel than we have preached to you, let him be accursed;

9 As we have said before, so I say now again, If any one preach to you another gospel, than that ye received, let him be accursed.

10 For do I now satisfy men, or God? or do I seek to please men? For if I still pleased men, I should not be the servant of Christ.

11 ¶ But I certify you, brethren, that the gospel which was preached by me is not according to man.

12 For neither did I receive it from man, neither was I taught *it*, but by the revelation of Jesus Christ.

13 For ye have heard of my behaviour in time past in the Jewish religion, that above measure I persecuted the church of God, and wasted it.

14 And I profited in the Jewish religion above many of my years among my countrymen, being more abundantly zealous for the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

16 To reveal his Son in me, that I might preach him among the Gentiles, I did not confer with flesh and blood:

17 Neither did I go up to Jeru-

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7 *Which* indeed *is not* properly *another* gospel. For what ye have now received is no gospel at all. It is not glad, but heavy tidings, as setting your acceptance with God upon terms impossible to be performed. *But there are some that trouble you*, (See Acts xv. 24.) *and would*, if they were able, *subvert* or overthrow *the gospel of Christ:* the better to effect which, they suggest, that the other apostles, yea, and I myself, insist upon the observance of the law.

8 *But if we* (I and all the apostles,) *or an angel from heaven* (if it were possible,) *preached another gospel, let him be accursed* —Cut off from Christ and God.

9 (*As* he writes after mature deliberation; after pausing between the two verses;) *we* (I and the brethren with me,) *have said before* many times, in effect, if not in terms, *so I say* again,—All those brethren knew the truth of the gospel. Paul knew the Galatians had received the true gospel.

10 *For do I now satisfy men?* Is this what I aim at in preaching or writing? *If I still* (since I was an apostle,) *pleased men*, (studied to please them, if this were my motive of action; nay, if I did in fact, please the men who know not God,) *I should not be the servant of Christ*—Hear this, all ye who vainly hope to keep in favour both with God and with the world!

11 *But I certify you, brethren*, (He does not till now give them even this appellation,) *that the gospel which was preached by me* among you *is not according to man*—Not from man, not by man, nor suited to the taste of man.

12 *For neither did I receive it* at once, *nor was I taught it* gradually, by any man, *but by the revelation of Jesus Christ*—Our Lord revealed to him, at first, his resurrection, ascension, and the calling of the Gentiles, and his own apostleship; and told then, there were *other things for which he would appear to him.*

13 *I persecuted the church of God*—That is, the believers in Christ.

14 *Being zealous of the* unwritten *traditions*, besides those written in the law.

15 *But when it pleased God*, (He ascribes nothing to his own merits, labours, or sincerity,) *who separated me from my mother's womb*, (set me apart for an apostle, as he did Jeremiah for a prophet, Jer. i. 5. Such an unconditional predestination, may consist with God's justice and mercy,) *and called me by his grace*—By his free and almighty love, to be both a Christian and an apostle.

16 *To reveal his Son in me* by the power of his Spirit, 2 Cor. iv. 6., and by the heavenly vision; *that I might preach him to others*, which I should have been ill qualified to do, had I not first known him myself. *I did not confer with flesh and blood*—Being satisfied of the divine will, and determined to obey, I took no counsel with any man, neither with my own reason or inclinations, which might have raised numberless objections.

17 *Neither did I go up to Jerusalem*, (the residence of the apostles;) *but I im-*

salem, to them that were apostles before me, but I immediately went into Arabia, and returned again to Damascus.

18 Then after three years I went up to Jerusalem to visit Peter, and abode with him fifteen days.

19 But other of the apostles I saw none, save James, the brother of the Lord.

20 Now the things which I write to you, behold before God I lie not.

21 Afterwards I came into the regions of Syria and Cilicia.

22 And I was unknown by face to the churches of Judea which were in Christ.

23 But only they had heard, He that persecuted us in time past, now preacheth the faith which once he destroyed.

24 And they glorified God in me.

CHAP. II.

THEN fourteen years after, I went up again to Jerusalem with Barnabas, taking Titus also with me.

2 But I went up by revelation, and laid before them the gospel, which I preach among the Gentiles; but severally to those of eminence, lest by any means I should run, or should have run in vain.

3 (But neither was Titus, who was with me, being a Greek, compelled to be circumcised:

4 Because of false brethren introduced unawares, who had slipped in to spy out our liberty, which we have through Christ Jesus, that they might bring us into bondage:

5 To whom we did not yield by submission, no not an hour, that the truth of the gospel might continue with you.)

6 And they who undoubtedly were

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mediately went into Arabia, and returned again to Damascus—He presupposes the journey to Damascus, in which he was converted, as being known to them all.

18 *Then after three years*, wherein I had given full proof of my apostleship, *I went to visit Peter* to converse with him.

19 *But other of the apostles I saw none, save James the brother* (that is, the kinsman) *of the Lord*—Therefore when Barnabas is said to have brought him in to the apostles, Acts ix. 27, only St. Peter and St. James are meant.

22 *I was unknown by face to the churches of Judea*, except to that of Jerusalem.

24 *In me*—That is, on my account.

CHAP. II. v. 1. *Then fourteen years after* my journey thither, *I went up again to Jerusalem*—This seems to be the journey mentioned Acts xv. Several passages here referring to that great council, wherein all the apostles showed that they had the same judgment as he.

2 *I went up*, not by any command from them, but *by* an express *revelation* from God, *and laid before them* (the chief of the church in Jerusalem,) *the gospel which I preach among the Gentiles*, Acts xv. 4, touching justification by faith alone: not that they might confirm me therein; but that I might remove prejudice from them. Yet not publicly at first, *but severally to those of eminence*, speaking to them one by one, *lest I should have run in vain*—Lest I should lose the fruit of my present or past labours. For they might have greatly hindered this, had they not been fully satisfied of his mission and doctrine. The word *run* beautifully expresses the swift progress of the gospel.

3 *But neither was Titus, who was with me* when I conversed with them, *compelled to be circumcised*—An evident proof that none of the apostles insisted on circumcising Gentile believers. The sense is, and it is true, some of those false brethren would fain have compelled Titus to be circumcised; but I utterly refused it.

4 *Because of false brethren* (who urged it,) *introduced unawares* into some of those private conferences at *Jerusalem, who had slipped in, to spy out our liberty* from the ceremonial law, *that they might bring us into* that *bondage* again.

5 *To whom we did not yield by submission*—Although in love he would have yielded to any. With such wonderful prudence did the apostle use his Christian liberty: circumcising Timothy (Acts xvi. 3.) because of weak brethren, but not Titus, because of false brethren; *that the truth of the gospel* (that is, the true genuine gospel) *might continue with you*—Gentiles. So we defend, for your sakes, the privilege which you would give up.

something, (*but* whatsoever they were, it is no difference to me: God accepteth no man's person) they who undoubtedly were something, added nothing to me.

7 But on the contrary, when they saw that I was entrusted with the gospel of the uncircumcision, as Peter *with that* of the circumcision:

8 (For he that wrought effectually in Peter for the apostleship of the circumcision, wrought likewise effectually in me toward the Gentiles:)

9 And when James, and Cephas, and John, who undoubtedly were pillars, knew the grace that was given to me, they gave the right-hands of fellowship to me and Barnabas, that we *should go* to the Gentiles, and they to the circumcision:

10 Only *they desired* that we would be mindful of the poor, which very thing I also was forward to do.

11 But when Peter came to Antioch, I withstood him to the face, because he was to be blamed.

12 For before some came from James, he ate with the Gentiles; but when they were come, he withdrew and separated himself, fearing those of the circumcision.

13 And the other Jews also dissembled with him, so that even Barnabas was carried away with their dissimulation.

14 But when I saw that they did not walk uprightly, according to the truth of the gospel, I said to Peter before *them* all, If thou being a Jew, livest after the manner of the Gentiles, and not of the Jews, why compellest thou the Gentiles to Judaize?

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6 *And they who undoubtedly were something* above all others (*What they were*, how eminent soever, *it is no difference to me*, so that I should alter my doctrine or practice: *God accepteth no man's person* for eminent gifts or outward prerogatives,) in that conference, *added nothing to me*, neither as to doctrine, nor mission.

7 *But when they saw* by the effects which I told them, (Acts xv. 12.) *that I was entrusted with the gospel of the uncircumcision*—That is, with the charge of preaching it to the uncircumcised Heathens.

8 *For he that wrought effectually in Peter for the apostle of the circumcision*—To qualify him for, and support him in, the discharge of that office to the Jews, wrought also effectually in and by me, for and in the discharge of my office toward the Gentiles.

9 *And when James* (named first, because he was bishop of the church in Jerusalem,) *and Cephas* (at Jerusalem, he calls him by his Hebrew name) *and John* also was at the council, though not particularly named in the Acts, these were *undoubtedly* the chief *pillars* and defenders of the gospel. After they had heard the account I gave them, *the grace* of apostleship, *which was given me*, *they* in the name of all, *gave to me and Barnabas the right-hands of fellowship*—In token of receiving us as their fellow-labourers, mutually agreeing *that we* (I and those in union with me,) *should go to the Gentiles*, chiefly; *and they*, with those that were in union with them, chiefly *to the circumcision*—The Jews.

10 *Of the poor*—The poor Christians in Judea, who had lost all for Christ's sake.

11 *But* (The argument here comes to the height. Paul reproves Peter himself. So far was he from receiving his doctrine from man, or from being inferior to the chief of the apostles,) *when Peter came to Antioch*, then the chief of all the Gentile churches; *I withstood him to the face, because he was to be blamed*, for fear of man, ver. 12. for dissimulation, ver. 13. and for not walking uprightly; ver. 14.

13 *And the other* believing *Jews*, who were at *Antioch, dissembled with him, so that even Barnabas was carried away with their dissimulation*—Was borne away as with a torrent, into the same ill practice.

14 *I said to* Peter *before them all* (See Paul single against Peter and all the Jews;) *If thou being a Jew*, yet *livest* in thy ordinary conversation, *after the Gentiles*, not observing the ceremonial law, which thou knowest is abolished, *why compellest thou the Gentiles*, by withdrawing thyself, and all the ministers from them, either to Judaize, to keep the ceremonial law, or to be excluded from church communion?

15 *We* (To spare Peter, he drops the first person singular, and speaks in the plural number. Ver. 18. he speaks in the first person singular again by a figure,

15 We *who are* Jews by nature, and not sinners of the Gentiles,

16 Even we (knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ) have believed in Christ Jesus, that we might be justified by the faith of Christ, and not by the works of the law; because by the works of the law no flesh shall be justified.

17 But if, while we seek to be justified by Christ, we also are found sinners, *is* Christ therefore the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law, that I may live to God.

20 I am crucified with Christ: and I live no longer; but Christ liveth in me: and the life that I now live in the flesh, I live by faith in the Son of God, who loved me, and gave himself for me.

21 I do not make void the grace of God; for if righteousness *is* by the law, then Christ died in vain.

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ver. 19, &c.) *who are Jews by nature* (by birth, not proselytes only,) *and not sinners of the Gentiles*—Not sinful Gentiles, not such abandoned sinners as the Heathens were.

16 *Knowing that a man is not justified by the works of the law*, not even of the moral, much less the ceremonial law; *but by the faith of Jesus Christ*—By faith in him. The name Jesus was first known by the Gentiles; the name Christ by the Jews. They are not always placed promiscuously; but generally more solemnly the apostle says, Christ Jesus; in a more familiar way, *Jesus Christ. Even we* (and how much more must the Gentiles, who have still less pretence to depend on their own works?) *have believed*, knowing there is no other way. *Because*, considering the demands of the law and the state of human nature, it is evident, that *by the works of the law shall no flesh living* (no human creature, Jew or Gentile,) *be justified.* Hitherto Paul had been considering that single question, 'Are Christians obliged to observe the ceremonial law?' But here by citing this scripture he shows, that what he spoke directly of the ceremonial, included also the moral law. For David undoubtedly did so, when he said (Psalm cxliii. 2.) 'In thy sight shall no man living be justified:' which the apostle also explains, (Rom. iii. 19, 20.) in such a way as can agree to none but the moral law.

17 *But if, while we seek to be justified by Christ, we ourselves are* still *found sinners*—If we continue in sin, will it therefore follow that Christ is the minister or countenancer of sin?

18 By no means! *For if I build again* by my sinful practice, *the things which I destroyed* by my preaching, I only *make myself* or show myself, not Christ, to be a *transgressor*; the whole blame lies on me, not on him or his gospel. As if he had said, the objection were just, if the gospel promised justification to men continuing in sin. But it does not. Therefore, if any who profess the gospel do not live according to it, they are sinners, it is certain; but not justified, and so the gospel is clear.

19 *For I through the law* applied by the Spirit to my heart, and deeply convincing me of my utter sinfulness and helplessness, *am dead to the law*, (to all hope of justification from it,) *that I may live to God*—Not continue in sin. For this very end am I freed from the law, that I may be freed from sin.

20 The apostle describes how he is freed from sin, how far he is from continuing therein. *I am crucified with Christ*--Made conformable with his death; *the body of sin is destroyed*, (Rom. vi. 6.) *and I*, as to my corrupt nature, *live no longer*, being *dead to sin; but Christ liveth in me*—Is a fountain of life in my soul, from which all my tempers, words, and actions flow. *And the life that I now live in the flesh* (even in this mortal body) *I live by faith in the Son of God*—I derive every moment from that supernatural principle, from a divine evidence and conviction, that *he loved me, and gave himself for me.*

21 Meantime, *I do not make void*, in seeking to be justified by my own works, *the grace of God;* the free love of God in Christ Jesus) but they do, who seek justification by the law: *for if righteousness is by the law*, (if men might be justified by their obedience to the law, *then Christ died in vain*—Without any necessity for it; since men might by their own obedi-

CHAP. III.

O THOUGHTLESS Galatians, who hath bewitched you, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Did ye receive the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so thoughtless? Having begun in the spirit, are ye now made perfect by the flesh?

4 Have ye suffered so many things in vain? if *it be* yet in vain?

5 Doth he that ministereth the Spirit to you, and worketh miracles among you, *do it* by the works of the law, or by the hearing of faith?

6 As Abraham (*a*) believed God, and it was imputed to him for righteousness. (*a*) Gen. xv. 6.

7 Know then, that they who are of faith, these are the sons of Abraham.

8 And the scripture, foreseeing that God would justify the Gentiles by faith, declared before the glad tidings to Abraham, (*b*) In thee shall all the nations be blessed. (*b*) Gen. xii. 3.

9 So then they who are of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are under a curse; for it is written, (*c*) Cursed *is* every one that continueth not in all things which are written in the book of the law, to do them. (*c*) Deut. xxvii. 26.

11 But that none is justified by the

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ence have been both discharged from condemnation, and entitled to eternal life.

CHAP. III. v. 1. *O thoughtless Galatians*—(He addresses them with a beautiful abruptness,) *who hath bewitched you* thus to contradict both your own reason and experience, *before whose eyes Jesus Christ has been* as *evidently set forth* by our preaching, as if he had been crucified among you.

This only would I learn of you—This one argument might convince you. *Did ye receive* the witness and the fruit of *the Spirit* by performing *the works of the law, or by hearing of* and receiving *faith?*

3 *Are ye so thoughtless* as not to consider what ye have experienced? *Having begun in the Spirit* (having set out under the light and power of the Spirit by faith) do ye now, when ye ought to be more spiritual, and more acquainted with the power of faith, expect to be *made perfect by the flesh?*—Do ye think to complete your justification and sanctification by giving up that faith, and depending on the law, which is a carnal thing when opposed to the gospel?

4 *Have ye suffered*, both from the zealous Jews and the Heathens, *so many things* for adhering to the gospel, *in vain*—So as to lose all the blessings which ye might have obtained, by enduring to the end, *if it be yet in vain*—I hope better things, even that ye will endure to the end.

5 And even now, *doth he that ministereth* the gift of *the Spirit to you, and worketh miracles among you, do it by the works of the law?*—That is, in confirmation of his preaching justification by works? or of his preaching justification by faith?

6 In confirmation of that grand doctrine, that we are justified by faith, even as Abraham was, the apostle here and in the epistle to Romans, makes great use of the case of Abraham; because from Abraham the Jews drew their great argument, (as they still) both for their own continuance in Judaism, and for denying the Gentiles to be the church of God.

7 *Know then, that they who are partakers of* his *faith*, and these only, *are the sons of Abraham*, and therefore heirs of the promises made to him.

8 *And the scripture*, (that is, the Holy Spirit, who gave the scripture) *foreseeing that God would justify the Gentiles* also *by faith, declared before*—So great is the fulness of the scripture, that all things which ever can be controverted, are therein both foreseen and determined. *In* or *through thee*, as the Father of the *Messiah, shall all the nations be blessed.*

9 *So then* all *they*, and they only, *who are of faith* (who truly believe,) *are blessed with faithful Abraham*—Receive the blessing as he did; namely, by faith.

10 They only receive it: *for as many as are of th works of the law*, (as God deals with us on that footing, only on the terms that the law proposes,) *are under a curse; for it is written, Cursed is every one that continueth not in all things written in the law.*—*Who continueth not in all the things*—So it requires what no man can perform; namely, perfect, uninterrupted, and perpetual obedience.

law in the sight of God *is* evident; for (*d*) the just shall live by faith.
(*d*) Hab. ii. 4.

12 Now the law is not of faith: but (*e*) he that doeth them, shall live by them.
(*e*) Lev. xviii. 5.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: (for it is written, (*f*) Cursed *is* every one that hangeth on a tree:)
(*f*) Deut. xxi. 23.

14 That the blessing of Abraham might come on the Gentiles through Christ Jesus; that we might receive the promise of the Spirit through faith.

15 I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, none disannulleth or addeth thereto.

16 Now the promises were made to Abraham and his seed. He saith not, And to seeds, as of many; but as of one, (*g*) And to thy seed, which is Christ.
(*g*) Gen. xxii. 18.

17 And this I say, the covenant which was before confirmed of God through Christ, the law, which was four hundred and thirty years after, doth not disannul, so as to make the promise of no effect.

18 And again, if the inheritance *be* by the law, it is no more by promise; but God gave *it* to Abraham by promise.

19 Wherefore then *was* the law? It was added because of transgressions, till the seed should come to whom the promise was made: *and it*

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11 *But that none is justified by* his obedience to *the law in the sight of God*, whatever may be done in the sight of man, is farther evident from the words of Habakkuk, *The just shall live by faith*—That is, the man who is accounted just or righteous before God, shall continue in a state of acceptance, life, and salvation, by faith. This is the way God hath chosen.

12 *Now the law is not of faith*, but quite opposite to it. It does not say believe; but do.

13 The abruptness of the next sentence shows a holy indignation at those who reject so great a blessing, *Christ hath redeemed us*, whether Jews or Gentiles, at an high price, *from the curse of the law*, (the curse of God which the law denounces against all transgressors,) *being made a curse for us*—Taking the curse upon himself, to deliver us from it, willingly submitting to that death which the law pronounces peculiarly accursed.

14 *That the blessing of Abraham* (the blessing promised to him) *might come on the Gentiles*; also, *that we*, who believe, whether *Jews* or *Gentiles*, *might receive the promise of the Spirit* (and all the other promises,) *through faith*—Not by works: for faith looks wholly to the promise.

15 *I speak after the manner of men*—I illustrate this, by a similar instance in human affairs—*Though it be but a man's covenant, yet if it be* once legally *confirmed*, not even the covenanter himself, (unless something unforeseen occur, which cannot be the case with God) *disannulleth or addeth thereto* any new conditions.

16 *Now the promises were made to Abraham and his seed*—Several promises were made to him. But the chief, which was oft repeated, was that of the blessing through Christ. *He* (God) *saith not, And to seeds, as of many*, (as if the promise were made to several kinds of seed; *but as of one* (That is, one kind of seed, one posterity, one kind of sons. And to all these the blessing belonged by promise,) *which is Christ*—Including all that believe in him.

17 *The covenant which was before confirmed of God*, by the promise itself, by the repetition of it, and by a solemn oath, concerning blessing all nations *through Christ*, *the law which was four hundred and thirty years after*, (counting from the time when the promise was made to Abraham, Gen. xii. 2, 3.) *doth not disannul, or make the promise of no effect*, with regard to all nations, if only the Jews were to receive it; yea, with regard to them also, if it was by works, so as to supersede it, and introduce another way of obtaining the blessing.

18 *And again*, (This is a new argument, drawn from the time of the transaction,) *if the* eternal *inheritance be* obtained *by* keeping *the law, it is no more* by virtue of the free *promise*—These being just opposite to each other. But it is by promise. Therefore it is not the law.

19 *It* (the ceremonial law) *was added* to the *promise, because of transgressions*—Probably the yoke of ceremonial law was inflicted as a punishment for the national sin of idolatry, (Exod. xxii. 1.) and the

was ordained by angels, in the hand of a mediator.

20 Now the mediator is not a *mediator* of one: but God is one.

21 *Is* then the law against the promises of God? God forbid. But if there had been a law which could have given life, verily righteousness would have been by the law.

22 But the scripture hath concluded all under sin, that the promise, by faith of Jesus Christ, might be given to them that believe.

23 But before faith came we were kept under the law, shut up together unto the faith which was to be revealed.

24 Wherefore the law was our school-master unto Christ, that we might be justified by faith.

25 But faith being come, we are no longer under a school-master.

26 For ye are all sons of God by faith in Jesus Christ.

27 For as many of you as have been baptized into Christ, have put on Christ,

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.

29 And if ye *are* Christ's, then are ye the seed of Abraham, and heirs according to the promise.

CHAP. IV.

NOW I say the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all.

2 But is under tutors and stewards,

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whole of it was a prophetic type of Christ. The moral law was added to the promise, to discover and restrain transgressions, to convince men of their guilt, and need of the promise, and check sin. This law passeth not away: but the ceremonial law was only introduced till Christ, *the seed should come. And it was ordained by angels in the hand of a mediator*—It was not given to Israel, like the promise to Abraham, immediately from God, but was conveyed by the ministry of angels to Moses, and delivered into his hands as a mediator between God and them, to remind them of a great Mediator.

20 *The mediator is not a mediator of one*—There must be two parties, or there can be no mediator between them: *but* God, who made the free promise to Abraham, *is* only *one* of the parties. The other, Abraham, was not present at the time of Moses. Therefore in the other promise Moses had nothing to do. The law, in which he was concerned, was a transaction of another nature.

21 Will it follow from hence that *the law is against* (opposite to) *the promises of God?* By no means. They are well consistent. But yet the law cannot give life, as the promise doth. *If there had been a law which could have given life*, or entitled a sinner to life, God would have spared his own Son, and *righteousness*, or justification, with all its blessings, *would have been by* that law.

22 *But*, on the contrary, *the scripture*, wherein that law is written, *hath concluded all under sin*—Hath shut them up together (so the word properly signifies) as in a prison, under sentence of death, to the end that all being cut off from expecting justification by the law, *the promise might be* freely *given to them that believe.*

23 *But before faith* (that is, the gospel dispensation) *came, we were kept*, as in close study, *under the law* (the Mosaic dispensation) *shut up unto the faith which was to be revealed*—Reserved and prepared for the gospel dispensation.

24 *Wherefore the law was our school-master unto Christ*—It was designed to train us up for Christ. And this it did both by its commands, which showed the need we had of his atonement; and its ceremonies, which all pointed us to him.

25 *But faith* (the gospel dispensation) *being come, we are no longer under* that *school-master*, the Mosaic dispensation.

26 *For ye*, Christians, *are* adult *sons of God;* and need a school-master no longer.

27 *For as many of you as have* testified your faith by being baptized in the name of *Christ, have put on Christ*—Have received him as your righteousness, and are therefore sons of God through him.

28 *There is neither Jew nor Greek*—There is no difference between them; they are equally accepted through faith. *There is neither male nor female*—Circumcision, peculiar to males under the Mosaic dispensation, no longer forms a distinction between Jews and Gentiles.

29 *If ye are Christ's*—That is, believers in him.

till the time appointed by the father.

3 So we also, when we were children, were in bondage under the elements of the world.

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem those under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the spirit of the Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

8 Indeed then when ye knew not God, ye served them that by nature are not gods.

9 But now, having known God, or rather, being known of God, how turn ye back to the weak and poor elements, to which ye desire to be in bondage again?

10 Ye observe days, and months, and times, and years.

11 I am afraid for you, lest I have laboured among you in vain.

12 ¶ Brethren, I beseech you, be ye as I *am*; for I also *am* as ye *were*; ye have not injured me at all.

13 Ye know that notwithstanding infirmity of the flesh, I preached the gospel to you at first.

14 And ye did not slight or disdain

CHAP. IV. v. 1. *Now*, to illustrate by a plain similitude the pre-eminence of the Christian over the legal dispensation, *the heir as long as he is a child* under age, *differeth nothing from a servant*, not being at liberty either to use or enjoy his estate, *though he be lord* (proprietor) *of* it *all*.

2 *But is under tutors*—As to his person; *and stewards*—As to his substance.

3 *So we*, (the church of God) *when we were all children* (in our minority under the law) *were in bondage* (in a servile state) *under the elements of the world*—Under the typical observances of the law, which were like the first elements of grammar, the A. B. C. of children; and were of so gross a nature as hardly to carry our thoughts beyond this world.

4 *But when the fulness of the time* appointed by the Father (ver. 2.) *was come, God sent forth* from his own bosom *his Son*, miraculously *made* of *a woman*, (a virgin) without the concurrence of a man, *made under the law*—Both under the precept, and under the curse of it.

5 *To redeem* or buy *those under the law* from its curse, and from that low, servile state, *that we* (Jews who believe) *might receive the adoption*, all the privilege *of* adult *sons*.

6 *And because ye* (believing Gentiles) *are* thus made his adult *sons, God hath sent forth the spirit of his Son into your hearts also crying, Abba, Father*—Enabling you to call upon God with the confidence and tempers of dutiful children. The Hebrew and Greek word are joined together to express the joint cry of the Jews and Gentiles.

7 *Wherefore thou* who believest in Christ *art no more a servant*, like those under the law, *but a son*, (of mature age) *and if a son, then heir of* all the promises, and of the all-sufficient *God* himself.

8 *Indeed then when ye knew not God, ye served them that by nature* (that is, in reality) *are no gods*—And so were under a far worse bondage than even that of the Jews; for they did serve the true God, though in a low, slavish manner.

9 *But now, being known of God*, as his beloved children, *how turn ye back to the weak and poor elements? Weak*, utterly unable to purge from guilt, or to give that filial confidence in God: *poor*—Incapable of enriching the soul with such holiness and happiness as ye are heirs to. *Ye desire to be again in bondage*—Though of another kind; now to these elements, as before to these idols.

10 *Ye observe days* (Jewish sabbaths,) *and months*, (new moons), *and times*, (as the passover, pentecost, and the feast of tabernacles,) *and years*—Annual solemnities. It does not mean sabbatic years. These were not to be observed out of the land of Canaan.

11 The apostle here dropping the argument, applies to the affections, (ver. 11—20.) and humbles himself to the Galatians, with an inexpressible tenderness.

12 *Brethren, I beseech you, be as I am* (meet me in mutual love;) *for I am as ye were*—I still love you as affectionately as ye once loved me. Why should I not? *Ye have not injured me at all*—I have received no personal injury from you.

13 *I preached to you, notwithstanding*

my temptation which was in the flesh, but received me as an angel of God, as Christ Jesus.

15 What was then the blessedness ye spake of? for I bear you witness, that, if possible, ye would have plucked out your eyes, and have given them to me.

16 Am I become your enemy, because I tell you the truth?

17 They zealously affect you, but not well; yea, they would exclude you, that ye might affect them.

18 Now *it is* good to be zealous in a good thing always, and not only while I am present with you.

19 My little children, of whom I travail in birth again till Christ be formed in you.

20 I could wish to be present with you now, and to change my voice; for I stand in doubt of you.

21 ¶ Tell me, ye that would be under the law, do ye not hear the law?

22 For it is written, (*h*) Abraham had two sons, one by the bond-woman, another by the free-woman.

(*h*) Gen. xxi. 2, 9.

23 And he of the bond-woman was born after the flesh, but he of the free-woman by promise.

24 Which things are an allegory; for these are the two covenants; one from mount Sinai, bearing children to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem that now is, and is in bondage with her children.

26 But Jerusalem that is above is free, which is the mother of us all.

27 For it is written, (*i*) Rejoice thou barren, that bearest not; break forth and cry, thou that travailest not: for

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infirmity of the flesh—That is, notwithstanding bodily weakness, and under great disadvantage from the despicableness of my outward appearance.

14 *And ye did not slight my temptation*—That is, ye did not slight or disdain me for my temptation, my *thorn in the flesh.*

15 *What was then the blessedness ye spake of?*—On which ye so congratulated one another. *Plucking out the eyes*—A proverbial expression intimating extreme affection.

17 *They* (the Judaising teachers) *zealously affect you* (express great regard for you;) *but not well* (their zeal is not according to knowledge, nor do they wish your spiritual advantage; (*yea, they would exclude you* from me and gospel blessings, *that ye might* love and esteem *them.*

18 *In a good thing*—In what is really worth our zeal. True zeal is fervent love.

19 *My little children*—He speaks as a parent with authority and most tender sympathy, towards weak and sickly children; *of whom I travail in birth again*, as I did before, ver. 13., in great pain, sorrow, desire, and prayer, *till Christ be formed in you*—Till you have the mind that was in him.

20 *I could wish to be present with you* in this exigence, *and to change* (variously to attemper) *my voice*; He writes with much softness; but he would speak with more. The voice may more easily be varied according to the occasion, than a letter can, *for I stand in doubt of you*; so that I am at a loss how to speak at this distance.

21 *Do ye not hear the law?*—Regard what it says?

23 *Was born after the flesh*—In a natural way. *By promise*—Through that supernatural strength which was given Abraham in consequence of the promise.

24 *Which things are an allegory*—An allegory is a figurative speech, wherein one thing is expressed and another intended. *For these* two sons *are* types of *the two covenants. One* covenant is that given *from mount Sinai, which beareth children to bondage*—That is, all who are under this, the Jewish covenant, are in bondage; *which* covenant *is* typified by *Agar.*

25 *For this is mount Sinai in Arabia*, (That is, the type of mount Sinai) *and answereth to* (resembles) *Jerusalem that now is* and is *in bondage*, like Agar, both to the law and to the Romans.

26 *But* the other covenant is derived from *Jerusalem that is above*, which *is free*, like *Sarah*, from all inward and outward bondage, and *is the mother of us all*—That is, all who believe in Christ, are free citizens of the *New Jerusalem.*

27 *For it is written*, (Those words primarily promise a flourishing state to

the desolate hath many more children than she that hath an husband.

(*i*) Isaiah liv. 1.

28 Now we, brethren, like Isaac, are children of promise.

29 But as then, he that was born after the flesh persecuted him *that was born* after the Spirit, so *it is* now also.

30 But what saith the scripture? (*k*) Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman.

(*k*) Gen. xxi. 10.

31 So then, brethren, we are not children of the bond-woman, but of the free.

CHAP. V.

STAND fast therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, If ye be circumcised, Christ will profit you nothing.

3 For I testify again to every man that is circumcised, he is a debtor to do the whole law.

4 Christ is become of no effect to you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Christ Jesus neither circumcision availeth any thing nor uncircumcision, but faith which worketh by love.

7 Ye did run well: who hath hindered you from obeying the truth?

Judea, after its desolation by the Chaldeans.) *Rejoice, thou barren that bearest not*—Ye heathen nations, who, like a barren woman, were destitute for many ages of a seed to serve the Lord. *Break forth and cry aloud for joy, thou that* in former time *travailest not: for the desolate hath many more children than she that hath an husband*—For ye that were so long utterly desolate, shall, at length, bear more children than the Jewish ancient church.

28 *Now we* who believe, Jews or Gentiles, *are children of the promise*—Not born naturally, but supernaturally. And as such, we are heirs of the promise made to believing Abraham.

29 *But as he that was born after the flesh persecuted him born after the Spirit, so is it now also;* and so it will be in all ages and nations of the world.

30 *But what saith the scripture*, showing the consequence of this? *Cast out the bondwoman and her son*, who mocked Isaac. In like manner will God cast out all who seek to be justified by the law, and who persecute believers in Christ.

31 *So then*, to sum up, *we* who believe *are not children of the bond-woman*, have nothing to do with the servile Mosaic dispensation—*but of the free*—Being free from the curse and the bond of that law, and from the power of sin and Satan.

CHAP. V. v. 1. *Stand fast therefore in the liberty* from the ceremonial law, *wherewith Christ hath made us* and all believers *free, and be not entangled again with the yoke* of legal *bondage.*

2 *If ye be circumcised*, and seek to be justified thereby, *Christ* (the Christian institution) *will profit nothing:* for you hereby disclaim Christ and all the blessings which are through faith in him.

3 *I testify to every man* (every Gentile) *that is circumcised*, by it he makes himself *a debtor*, obliges himself at the peril of his salvation *to do the whole law.*

4 Therefore *Christ is become of no effect to you*, who seek to be justified by the law. *Ye are fallen from grace*—Ye renounce the new covenant; ye disclaim the benefit of this gracious dispensation.

5 *For we* who believe in Christ under the gospel, *through the Spirit*, without any of those carnal ordinances, *wait for*, in sure confidence of attaining, *the hope of righteousness*—The righteousness we hope for, and its full reward. This righteousness we receive of God through faith: and *by faith* shall obtain the reward.

6 *For in Christ Jesus*, according to the institution which he hath established, according to the tenor of the Christian covenant, *neither circumcision*, with the most punctual observance of the law, *nor uncircumcision*, with the most exact heathen morality, *availeth any thing* towards present justification, or eternal salvation, *but* by that faith alone, *which worketh by love*—All inward and outward holiness.

7 *Ye did run well* in the race of faith. *Who hath hindered you* in your course, *that ye should not* still *obey the truth?*

8 *This* your present *persuasion cometh*

8 This persuasion *cometh* not from him that called you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be no otherwise minded; but he that troubleth you shall bear *his* judgment, whosoever he be.

11 But if I, brethren, still preach circumcision, why do I still suffer persecution? then is the offence of the cross ceased.

12 I wish it; and they shall be cut off that trouble you.

13 ¶ Brethren, ye have been called to liberty: only *use* not this liberty for an occasion to the flesh; but by love serve one another.

14 For all the law is fulfilled in one word, in this, (*l*) Thou shalt love thy neighbour as thyself. (*l*) Levit. xix. 18.

15 But if ye bite and devour one another, take heed ye be not consumed one of another.

16 ¶ I say then, Walk by the Spirit, and fulfil not the desire of the flesh.

17 For the flesh desireth against the Spirit, but the Spirit *desireth* against the flesh (these are contrary to each other) that ye may not do the things which ye would.

18 But if ye are led by the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are *these*: adultery,

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not from God, who called you to his kingdom and glory. It was never preached by me.

9 *A little leaven leaveneth the whole lump*—One troubler (ver. 10.) troubles all.

10 *Yet I have confidence that*, after ye have read this, *ye will be no otherwise minded* than I am, and ye were. *But he that troubleth you*---It seems to have been one person chiefly who tried to seduce them; *shall bear his judgment*---A heavy burden is hanging over his head.

11 *But if I still preach circumcision* (as that troubler has affirmed, probably taking occasion from his having circumcised Timothy) *why do I still suffer persecution? Then is the offence of the cross ceased*--The reason why the Jews were so offended at his preaching Christ crucified, and so persecuted him for it, was, that it implied the abolition of the law. Yet Paul did not condemn the conforming, out of condescension to the weakness of any one, even to the ceremonial law; but he did absolutely condemn those who taught it as necessary to justification.

12 *I would they were even cut off* from your communion, cast out of your church, *that* thus *trouble you.*

13 *Ye have been called to liberty* from sin and misery, as well as from the ceremonial law. *Only use not liberty for an occasion to the flesh*—Take not occasion from hence to gratify corrupt nature. *But by love serve one another*, and hereby show that Christ has made you free.

14 *For all the law is fulfilled in this, Thou shalt love thy neighbour as thyself:* as none can do this, without loving God, 1 John iv. 12; and the love of God and man includes all perfection.

15 *But if*, in consequence of the divisions which these troublers have among you, *ye bite one another* by evil-speaking, *and devour one another* by railing and clamour, *take heed ye be not consumed one of another.* By bitterness, strife, and contention, our health and strength, both of body and soul, are consumed, and our substance and reputation.

16 *I say then*, (he now explains what he proposed ver. 13.) *Walk by the Spirit*, follow his guidance in all things, *and fulfil not* in any thing *the desire of the flesh*—Of corrupt nature.

17 *For the flesh desireth against the Spirit*, (Nature desires what is quite contrary to the Spirit, *but the Spirit desireth against the flesh*, (But the Holy Spirit opposes your evil nature.) *These are contrary to each other*—The flesh and the Spirit; there can be no agreement between them. *That ye may not do the things which ye would*—That being thus strengthened by the Spirit, ye may not fulfil the desire of the flesh, as otherwise ye would do.

18 *But if ye are led by the Spirit* of liberty and love into holiness, *ye are not under the law*—Not under the curse or bondage of it, not under the guilt or power of sin.

19 *The works of the flesh* by which that inward principle is discovered, *are manifest*—Plain and undeniable. *Works* are mentioned in the plural, as they are dis-

fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, enmities, contentions, emulations, wraths, divisions, strifes, heresies.

21 Envyings, murders, drunkenness, revellings, and such like: of which I tell you before, (as I have also told you in time past) that they who practise such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, fidelity,

23 Meekness, temperance; against such there is no law.

24 And they that are Christ's have crucified the flesh with its affections and desires.

25 If we live by the Spirit, let us also walk by the Spirit.

26 Be not desirous of vain glory, provoking one another, envying one another.

CHAP. VI.

BRETHREN, if a man be overtaken in any fault, ye who are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if any one think himself to

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tinct from, and often inconsistent with, each other. But *the fruit of the Spirit* is singular, ver. 22, as being consistent and connected. *Which are these*—He enumerates those 'works of the flesh' to which the Galatians were most inclined; and those 'the fruits of the Spirit' of which they had need most. *Lasciviousness*—The Greek word means, any thing inward or outward that is contrary to chastity, and yet short of uncleanness.

20 *Idolatry, witchcraft*—That this strictly means witchcraft, appears from its being joined with the worship of devil-gods, and not with murder. This is often and solemnly forbidden in the Old Testament. To deny therefore that there ever was any such thing, is by plain consequence to deny the authority both of the Old and New Testament. *Divisions*, in domestic or civil matters. *Heresies* are divisions in religious communities.

21 *Revellings*—Luxurious feasts. Some of the works here mentioned, are wrought chiefly in the mind. And yet they are called *works of the flesh*. Hence it is clear, the apostle does not by 'the flesh' mean the body, or sensual appetites and inclinations only, but the corruption of human nature, as it spreads through all the powers of the soul, as well as all the members of the body. *Of which I tell you before*—Before the event; I forewarn you.

22 *Love*, the root of all the rest. *Gentleness* toward all men, even ignorant and wicked men. *Goodness*—The Greek word means all that is benign, soft, winning, tender, either in temper or behaviour.

23 *Meekness*—Holding all the affections and passions in even balance.

24 *And they that are Christ's* (true believers in him) *have* thus *crucified the flesh* (nailed it, as it were, to a cross, whence it has no power to break loose, but is continually weaker and weaker) *with its affections and desires*—All its evil passions, appetites, and inclinations.

25 *If we live by the Spirit*, if we are raised from the dead, and alive to God by the operation of the Spirit, *let us walk by the Spirit*—Let us follow his guidance in all our thoughts, words, and actions.

26 *Be not desirous of vain glory*—Of the praise of men. They who do not carefully and closely follow the Spirit easily slide into this: the natural effects of which are, *provoking to envy* those beneath us, and *envying* those above us.

CHAP. VI. v. 1. *Brethren, if a man be overtaken in any fault*, by surprise, ignorance, or stress of temptation, *ye who are spiritual*, who walk by the Spirit, *restore such an one*, by reproof, instruction, and exhortation; all who can ought to help therein, *in the spirit of meekness*. This is essential to a spiritual man. And in this lies the efficacy of the cure: *considering thyself;* the plural is beautifully changed into the singular. Let each take heed to himself, *lest thou also be tempted*—Temptation easily and swiftly passes from one to another; especially if a man endeavour to cure another, without preserving his own meekness.

2 *Bear ye one another's burdens*—Sympathize with, and aid each other, in all your trials, *and so fulfil the law of Christ*

be something, whereas he is nothing, he deceiveth himself.

4 But let every one try his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every one shall bear his own burden.

6 Let him that is taught in the word impart to him that teacheth in all good things.

7 Be not deceived; God is not mocked; for whatsoever a man soweth, that also shall he reap.

8 For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

9 But let us not be weary in well-doing; for in due season we shall reap, if we faint not.

10 Therefore as we have opportunity, let us do good unto all men; but especially to them who are of the household of faith.

11 ¶ Ye see how large a letter I have written to you with my own hand.

12 As many as desire to make a fair appearance in the flesh, these constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but they desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is

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—*The law of Christ* (an uncommon expression) is the law of love; this our Lord peculiarly recommends; this he makes the distinguishing mark of his disciples.

3 *If any one think himself to be something* above his brethren, or by any strength of his own, *whereas he is nothing, he deceiveth himself*—He only will bear their burdens, who knows himself to be *nothing*.

4 *But let every one try his own work*, examine all he is, and all he doth, *and then he shall have rejoicing in himself*. He will find in himself matter of rejoicing, if his works are right before God, *and not in another*—Not in glorying over others.

5 *For every one shall bear his own burden* in that day; shall give an account of himself to God.

6 *Let him that is taught, impart to him that teacheth all* such temporal *good things* as he stands in need of.

7 *God is not mocked*, although they attempt to mock him, who think to reap otherwise than they sow.

8 *For he that* now *soweth to the flesh*, (that follows the desires of corrupt nature) *shall* hereafter *of the flesh*, out of his very seed, *reap corruption*, death everlasting; *but he that soweth to the Spirit*, that follows his guidance in all his tempers and conduct *shall of the Spirit*, (by the free grace of God) *reap life everlasting*.

9 *But let us not be weary in well-doing*, (let us persevere in sowing to the Spirit,) *for in due season* (when the harvest is come) *we shall reap, if we faint not*.

10 *Therefore as we have opportunity*—At whatever time or place, and in whatever manner we can. The opportunity is our life-time; but there are also many particular opportunities. Satan is quickened in doing hurt by the shortness of time, Rev. xii. 12. By the same motive also let us be quickened in doing good. *Let us do good* in every possible kind and degree *unto all men*, neighbours or strangers, good or evil, friends or enemies, *but especially to them who are of the household of faith*, for all believers are but one family.

11 *Ye see how large a letter* (St. Paul had not yet written a letter to any church,) *I have written with my own hand*—He generally wrote by an amanuensis.

12 *As many as desire to make a fair appearance in the flesh*, (to preserve a fair character,) *these constrain you*, both by their example and importunity, *to be circumcised*; not so much from a principle of conscience, as *lest they should suffer persecution* from the unbelieving Jews, *for the cross of Christ*—For maintaining that faith in a crucified Saviour, is alone sufficient for justification.

13 *For neither they themselves keep the* whole *law*—So far are they from a real zeal for it. *But yet they desire to have you circumcised, that they may glory in your flesh*—That they may boast of you as their proselytes, and make a merit of this with the other Jews.

crucified to me, and I unto the world.

15 For in Christ Jesus neither circumcision is any thing, nor uncircumcision, but a new creation.

16 And as many as shall walk by this rule, peace and mercy *be* upon them, and upon the Israel of God.

17 ¶ From henceforth let none trouble me; for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of the Lord Jesus Christ *be* with your spirit. Amen.

14 *But God forbid that I should glory*—Should boast of any thing I have, am, or do; or rely on any thing for my acceptance with God, but what Christ hath done and suffered for me; by means of *which the world is crucified to me*, (All the things and persons in it are to me as nothing,) *and I unto the world*—I am dead to all worldly pursuits, cares, desires, and enjoyments.

15 *For neither circumcision is any thing, nor uncircumcision*, (Neither of these is of any account,) *but a new creation*—Whereby all things in us become new.

16 *And as many as walk according to this rule*, (1. Glorying in the cross of Christ; 2. Being crucified to the world; and 3. Created anew;) *peace and mercy be on them, and upon the Israel* (that is, the church) *of God*—Which consists of all those only of every nation and kindred who walk by this rule.

17 *From henceforth let none trouble me*, by quarrels and disputes, *for I bear* (And affliction should not be added to the afflicted) *in my body the marks of the Lord Jesus*—The scars, marks, and brands of my sufferings for him.

ST. PAUL'S EPISTLE TO THE EPHESIANS.

Ephesus was the chief city of that part of Asia which was a Roman province. Here St. Paul preached for three years, (Acts xx. 31.) and the gospel spread through the whole province, Acts xix. 10. Before he left Ephesus, he warned the church of great persecutions from without, and of divers heresies and schisms which would arise among themselves. And he wrote this epistle to establish them in the doctrine he had delivered, to arm them against false teachers, and to build them up in love and holiness, both of heart and conversation.

He begins this epistle with thanksgiving to God, for their embracing and adhering to the gospel. He shows the inestimable advantages they received thereby, the Jewish privileges, and all the philosophy of the Heathens. He proves that our Lord is the Head of the whole church; of angels and spirits, the church triumphant, and of Jews and Gentiles, now equally members of the church militant. He exhorts them to various duties, civil and religious, personal and relative, suitable to their Christian character, privileges, and obligations.

In this Epistle we may observe,—I. The inscription. II. The doctrine pathetically explained, which contains, 1. Praise to God for the whole blessing,—With thanksgiving and prayer for the saints; 2. A more particular admonition, concerning their once miserable, but now happy condition. A prayer for their establishment, ch. iii. 1—19. A doxology, 20, 21. III. The exhortation, 1. To walk worthy of their calling, agreeably to the unity of the Spirit, and the diversity of his gifts, ch. iv. 1—16. Their difference between former and present state, 7—14. IV. Exhortations; To avoid, 1. Lying; 2. Anger; 3. Theft; 4. Corrupt communications; 5. Bitterness; 6. Uncleanness; 7. Drunkenness; with a commendation of opposite virtues. To do their duty as, 1. Wives; 2. Children and parents; 3. Servants and masters. V. Final: to war the spiritual warfare. The Conclusion, 21, 24.

CHAP. I.

PAUL, an apostle of Jesus Christ by the will of God, to the saints who are at Ephesus, even to the faithful in Christ Jesus,

2 Grace *be* to you, and peace from God our Father, and the Lord Jesus Christ.

3 Blessed *be* the God and the Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *things* through Christ;

4 As he hath chosen us through him, before the foundation of the world, that we might be holy and blameless before him in love:

5 Having predestinated us by Jesus Christ to the adoption of sons unto himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, by which he hath freely accepted us through the Beloved;

7 By whom we have redemption through his blood, the forgiveness of *our* sins, according to the riches of his grace,

8 Wherein he hath abounded toward us, in all wisdom and prudence.

9 Having made known unto us the mystery of his will, according to his good pleasure, which he had before purposed in himself;

10 That in the dispensation of the fulness of the times, he might gather together into one in Christ all things which are in heaven, and which are on earth.

CHAP. I. v. 1. *By the will of God*, (not by any merit of my own) *to the saints who are at Ephesus*, and in all the adjacent places. For this epistle is not directed to the Ephesians only, but also to all the other churches of Asia.

3 *Blessed be the God, &c., who hath blessed us*—God's blessing us is his bestowing all spiritual and heavenly blessings upon us. Our blessing God is the paying him our solemn and grateful acknowledgments, both on account of his essential blessedness, and of the blessings which he bestows upon us. *He is the God of our Lord Jesus Christ* as man and mediator; he is his *Father*, primarily in his divine nature, as his only begotten Son: and secondarily with respect to his human nature, as that is personally united with the divine; *with all spiritual blessings in heavenly things*—With all manner of spiritual blessings, heavenly in their nature, original, and tendency, and shall be completed in heaven; far different from the external privileges of the Jews, and the earthly blessings they expected from the Messiah.

4 *As he hath chosen us*, both Jews and Gentiles, whom he foreknew as believing in Christ, 1 Pet. i. 2.

5 *Predestinated to the adoption of sons* (having foreordained that all who afterwards believed should enjoy the dignity of being sons of God, and joint-heirs with Christ,) *according to the good pleasure of his will*—According to the free unalterable purpose, to confer this blessing on all those who shall believe in Christ.

6 *To the praise of the glory of his grace*—His glorious, free love, without any desert on our part.

7 *By whom we* who believe *have*, from the moment we believe, *redemption* from the guilt and power of sin, *through his blood*—Through what he hath done and suffered for us; *according to the riches of his grace*—According to the abundant overflowings of his free mercy.

8 *In all wisdom* manifested by God in the whole scheme of our salvation, *and prudence* which he hath wrought in us, that we may know and do all his will.

9 *Having made known to us* by his word and Spirit, *the mystery of his will*—The gracious scheme of salvation by faith, which depends on his sovereign will alone. This was but darkly discovered under the law; is now totally hid from unbelievers; and has heights and depths which surpass the knowledge even of true believers.

10 *In the dispensation of the fulness of times*, (In this last administration of God's grace, when the time appointed was fully come) *he might gather together into one in Christ* (might re-unite, and place in order again under Christ, their common head) *all things which are in heaven, and on earth*—All angels and men, whether living or dead in the Lord.

11 *Through whom we* Jews *also have obtained an inheritance*; the glorious inheritance of the heavenly Canaan, to

11 In him through whom we also have obtained an inheritance, being predestinated, according to the purpose of him that worketh all things after the counsel of his own will;

12 That we who first believed in Christ, might be to the praise of his glory:

13 In whom ye likewise *believed*, after ye had heard the word of truth, the gospel of your salvation; in whom after ye had believed, ye were also sealed by that Holy Spirit of promise,

14 Who is an earnest of our inheritance, till the redemption of the purchased possession, to the praise of his glory.

15 ¶ Wherefore I also, since I heard of your faith in the Lord Jesus, and love to all saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give you the Spirit of wisdom and revelation, through the knowledge of him:

18 The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what the exceeding greatness of his power towards us who believe, according to the energy of his mighty power,

20 Which he exerted in Christ,

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which, when believers, we were *predestinated, according to the purpose of him that worketh all things after the counsel of his own will*—The unalterable decree, 'he that believeth shall be delivered:' which *will* is not arbitrary, but flowing from the *rectitude* of his nature: else, what security would there be, that it would be his *will* to keep his word, even with the *elect?*

12 *That we* Jews *who first believed*—Before the Gentiles. As some did in every place. Here is another branch of true gospel predestination: he that believes is not only elected to salvation, (if he endures to the end) but is fore-appointed of God to walk in holiness, *to the praise of his glory.*

13 *In whom ye* Gentiles *believed after ye had heard the gospel*, which God made the means *of your salvation, in whom after ye had believed* (probably some time after their first believing,) *ye were sealed by that Holy Spirit of promise*—holy in his nature and operations, and promised to all the children of God. The sealing seems to imply, 1. A full impression of the image of God on their souls: 2. A full assurance of receiving all the promises, whether relating to time or eternity.

14 *Who* thus sealing us, *is an earnest*—Both a pledge and a foretaste of our inheritance, *till the redemption of the purchased possession*—(Till the church purchased with Christ's own blood, shall be fully delivered from all sin and sorrow, and advanced to everlasting glory.) *to the praise of his glory*—Of his glorious wisdom, power, and mercy.

15 *Since I heard of your faith and love*—That is, of your perseverance and increase therein.

16 *I cease not* in all my solemn addresses to God, *to give thanks for you, making mention of you in my prayers*—So he did of all the churches, Col. i. 9.

17 *That the Father of* that infinite *glory* which shines in the face of Christ, from whom we receive the glorious inheritance, ver. 18, *may give you the Spirit of wisdom and revelation*—The same who is the Spirit of promise, is also in the progress of the faithful, the Spirit of wisdom and revelation; making them wise unto salvation, and revealing the deep things of God. He means that wisdom and revelation common to all real Christians.

18 *The eyes of your understanding* (It is with these alone that we discern the things of God) *being* first opened, and then *enlightened* by his Spirit, *that ye may know what is the hope of his calling*, that ye may experimentally and delightfully know what are the blessings which God has called you to hope for, by his word and his Spirit, *and what are the riches of the glory of his inheritance in the saints*—What an immense treasure of blessedness he hath provided as an inheritance for holy souls!

19 *And what the exceeding greatness of his power toward us who believe* in quickening our dead souls, and preserving them in spiritual life, *according to the power which he exerted in Christ, raising him from the dead*, by the same Almighty power, whereby he raised Christ.

raising him from the dead; and he hath seated him at his own right hand in heavenly *places*,

21 Far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.

22 And he hath put all things under his feet, and hath given him *to be* head over all things to the church,

23 Which is his body; *who is* the fulness of him that filleth all in all.

CHAP. II.

AND *he hath quickened* you, who were dead in trespasses and sin,

2 Wherein ye formerly walked, according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the sons of disobedience;

3 Among whom also we all formerly had our conversation, in the desires of the flesh, doing the will of the flesh and the mind, and were by na-

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20 *And he hath seated him at his own right-hand*—Hath exalted him in his human nature, as a reward for his sufferings, to a quiet, everlasting possession of all possible blessedness, majesty, and glory.

21 *Far above all principality, power, might, and dominion*—God hath invested him with uncontrollable authority over all demons in hell, all angels in heaven, and all potentates on earth, *and every name that is named*—We know the king is above all, though we cannot name all the officers of his court. So we know that Christ is above all, though we cannot name all his subjects,) *not only in this world, but in that which is to come*—The world to come is so styled, not because it does not yet exist, but because it is not yet visible. Principalities and powers are named now. But those not named in this world, but shall be revealed in the world to come, are all subject to Christ.

22 *And he hath given him to be head over all things to the church*—A head for guidance and government, and also of life and influence to the whole and every member of it. All these stand in the nearest union with him, and have as continual and effectual a communication of activity, growth, and strength from him, as the natural body from its head.

23 *The fulness of him that filleth all in all*—It is hard to say in what sense this can be spoken of the church. But the sense is easy and natural, if we refer it to Christ, who is the fulness of the Father.

CHAP. II. v. 1. *And he hath quickened you*—In ver. 19, 20 of the preceding chapter, Paul spoke of God's working in them by the same almighty power whereby he raised Christ from the dead. On the mention of this, he, in the fulness of his heart, runs into a flow of thought concerning the glory of Christ's exaltation, thus: He here resumes the thread of his discourse; *who were dead* (Not only diseased, but dead; absolutely void of all spiritual life, and as incapable of quickening yourselves as persons literally dead;) *in trespasses and sins*—Sins seem to be spoken chiefly of the Gentiles who knew not God: trespasses of the Jews who had his law, and yet regarded it not, ver. 5. The latter herein obeyed the flesh; the former the prince of the power of the air.

2 *The course of this world*—The word translated *course*, means a long series of times, wherein one corrupt age follows another,) *according to the prince of the power of the air;* the effect of which power all may perceive, though all do not understand the cause of it; a power unspeakably penetrating and widely diffused; but yet, as to its baneful influences, beneath the orb of believers. The evil spirits are united under one head, the seat of whose dominion is in the air. Here he raises storms, makes visionary representations, and is continually roving to and fro: *the Spirit that now worketh* with mighty power, and so he did and doth in all ages, *in the sons of disobedience*—In all who do not believe the gospel.

3 *Among whom we* Jews *also formerly had our conversation; doing the will of the flesh*, in gross, brutal sins, *and of the mind*, by spiritual diabolical wickedness. Flesh denotes the whole evil nature; the body is opposed to the soul. *And were by nature* (in our natural state) *children of wrath*—Having the wrath of God abiding on us, even as the Gentiles. This expression, *by nature*, occurs also Gal. iv. 8. Rom. ii. 14, and thrice in the 11th chapter. But in none of those places does it signify *by custom* or *practice*, or *customary practice*. For this would make the apostle guilty of great tautology, their

ture children of wrath even as the others.

4 But God, being rich in mercy, through his great love wherewith he loved us,

5 Hath quickened even us together with Christ, who were dead in trespasses; (by grace ye are saved;)

6 And hath raised us up together, and made us sit together in heavenly *places* through Christ Jesus:

7 That he might show in the ages to come the exceeding riches of his grace, in *his* kindness towards us through Christ Jesus.

8 For by grace ye are saved through faith; and this not of yourselves; *it is* the gift of God:

9 Not by works, lest any one should boast.

10 For we are his workmanship, created through Christ Jesus unto good works, which God had before prepared, that we might walk in them.

11 ¶ Wherefore remember, that ye *being* formerly Gentiles in the flesh, (who were called the uncircumcision, by that which is called the circumcision performed with hands in the flesh,)

12 Were at that time without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise; having no hope, and without God in the world;

13 But now through Christ Jesus, ye who were formerly far off are

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customary sinning having been expressed already, in the former part of the verse. But all these passages agree in expressing what belongs to the nature of the persons spoken of.

4 Mercy removes misery; love confers salvation.

5 *He hath quickened us together with Christ*—In conformity to him, and by virtue of our union with him: *by grace ye are saved*—Grace is both the beginning and end. The apostle writes indifferently either in the first or second person, the Jews and Gentiles being in the same state both by nature and grace. This text opposes all spiritual pride, and all glorying in ourselves. Therefore St. Paul foreseeing the backwardness of mankind to receive it, yet knowing the absolute necessity of its being received, again declares the same truth, ver. 8. in the same words.

6 *And hath raised us up together*, (both Jews and Gentiles already, in spirit: and ere long our bodies too will be raised,) *And made us* all *sit together in heavenly places*—This is spoken by way of anticipation. Believers are not yet possessed of their seats in heaven, but each of them has a place prepared for him.

7 *The ages to come*—That is, all succeeding ages.

8 *By grace are ye saved through faith*—Grace, without respect to human worthiness, confers the glorious gift. Faith with an empty hand, and without any pretence to personal merit, receives the heavenly blessing, *and this* is *not of yourselves. This*, refers to the previous clause: that *ye are saved through faith*, is *the gift of God.*

9 *Not by works*—Neither this faith nor this salvation is owing to any works you ever did, will, or can do.

10 *For we are his workmanship*—Which proves both that salvation is by faith, and that faith is the gift of God. *Created unto good works*—That afterwards we might give ourselves to them. *Which God had before prepared*—The occasions of them: so we must still ascribe the whole to God. *That we might walk in them*—Though not be justified by them.

11 *Wherefore remember*—Such a remembrance strengthens faith and gratitude. *That ye being formerly Gentiles in the flesh*—Neither circumcised in body nor in spirit. *Who were* accordingly *called the uncircumcision* reproachfully, *by that which is called the circumcision*—By those who call themselves the circumcised, and think this a proof that they are the people of God: and who have that outward circumcision, which *is performed by hands in the flesh.*

12 *Were at that time without Christ*, (having no faith in, or knowledge of him,) *being aliens from the commonwealth of Israel*—As to their temporal privileges, and spiritual blessings. *And strangers to the covenants of promise*—The great promise in both the Jewish and Christian covenant was the Messiah. *Having no hope*—Because they had had no promise whereon to ground their hope: *and* being *without God*—Wholly ignorant of the true God, even Atheists. Such in truth are,

brought nigh by the blood of Christ.

14 For he is our peace, he who hath made both one, having broken down the middle wall of partition,

15 Having abolished by his flesh the enmity, the law of commandments, through *his* decrees, that he might form the two into one new man in himself, *so* making peace;

16 And might reconcile both in one body to God through the cross, having slain the enmity thereby.

17 And he came and preached peace to you that were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit to the Father.

19 Therefore ye are no longer strangers and foreigners, but fellow-citizens with the saints, and of the household of God,

20 Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone;

21 On whom all the building fitly framed together, groweth into an holy temple in the Lord:

22 On whom ye also are built together, for an habitation of God through the Spirit.

CHAP. III.

FOR this cause I Paul *am* the prisoner of Jesus Christ for you Gentiles;

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more or less, all men, in all ages, till they know God, by the teaching of the Spirit. *In the world*—The wide, vain world, wherein ye wandered up and down, unholy and unhappy.

13 *Far of*—From God and his people. *Nigh*—Intimately united to both.

14 *For he is our peace*—Not only as he purchased it, but as he is the very bond and centre of union. *He who hath made both* Jews and Gentiles *one* church. The apostle describes, 1. The conjunction of the Gentiles with Israel, ver. 14, 15. 2. The conjunction of both with God, ver. 15—18. Each description is subdivided into two parts. And the former part of the one concerning *abolishing the enmity*, answers the former part of the other: the latter part of the one, concerning the evangelical *decrees*, the latter part of the other. *And hath broken down the middle wall of partition*—Alluding to the wall which separated the court of Israel from the court of the Gentiles. Such a wall was the ceremonial law, which Christ took away.

15 *Having abolished by his* suffering in the *flesh the* cause of *enmity*—between the Jews and Gentiles, *even the law of* ceremonial *commandments, through his decrees*, which offer mercy to all, (Col. ii. 14.) *that he might form the two* (Jew and Gentile,) *into one new man*—One mystical body.

16 *In one body*—One church. *Having slain*, by his own death on the cross, *the enmity* which had been between sinners and God.

17 *And he came* after his resurrection *and preached peace*, by his ministers and the Spirit, *to you* Gentiles, *afar off*—At the utmost distance from God; *and to them that were nigh*—To the Jews, who were comparatively nigh, being his visible church.

18 *For through him we both* (Jews and Gentiles) *have access*—Liberty of approaching, by the guidance and aid of *one Spirit to* God as our *Father*. Christ, the Spirit, and the Father, the Three-One God, stand often in the same order.

19 *Therefore ye are no longer strangers, but citizens* of the heavenly Jerusalem; no longer *foreigners*, but received into the very *family of God*.

20 *And are built upon the foundation of the apostles and prophets*—As the foundation sustains the building, so the word of God, declared by the apostles and prophets, sustains the faith of all believers. God laid the foundation by them: but *Christ himself is the chief corner-stone* of the foundation. Elsewhere he is termed, The foundation itself, 1 Cor. iii. 11.

21 *On whom all the building fitly framed together*—The whole fabric of the universal church rises up like a great pile of living materials *into an holy temple in the Lord*, dedicated to Christ and inhabited by him, and in which he displays his presence, and is worshipped and glorified. What is the temple of Diana of the Ephesians, whom ye formerly worshipped, to this?

CHAP. III. v. 1. For *this cause*, that ye may be so *built together, I am a prisoner for the Gentiles*—For your advan-

2 (Seeing ye have heard the dispensation of the grace of God, given me in your behalf,)

3 That by revelation he made known to me the mystery: as I wrote before in few words.

4 By reading which ye may understand my knowledge in the mystery of Christ,

5 Which in other ages was not made known to the sons of men, as it hath now been revealed to his holy apostles and prophets by the Spirit;

6 That the Gentiles are joint heirs, and of the same body, and joint-partakers of his promise by Christ through the gospel,

7 Of which I have been made a minister, according to the gift of the grace of God given to me by the effectual working of his power.

8 Unto me, who am less than the least of all saints, hath this grace been given, to preach among the Gentiles the unsearchable riches of Christ;

9 And to make all men see what *is* the fellowship of the mystery, which was hidden from eternity by God, who created all things by Jesus Christ:

10 That the manifold wisdom of God might now be made known by the church to the principalities and powers in heavenly *places*,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord;

12 By whom we have boldness and access with confidence through faith in him.

13 Wherefore I entreat you not to faint at my afflictions for you, which is your glory.

14 For this cause I bend my knees to the Father of our Lord Jesus Christ,

15 (Of whom the whole family in heaven and earth is named.)

16 That he would give you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

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tage, and for asserting your right to these blessings. This it was which so enraged the Jews against him.

2 *The dispensation of the grace of God given me in your behalf*—That is, the commission to dispense the gracious gospel; to you Gentiles in particular. This they had heard from his own mouth.

3 *The mystery* of salvation by Christ alone, and that both to Jews and Gentiles, *as I wrote before*—Ch. i. 9, 10; the words of which passage he here repeats.

5 *Which in other* (in former) *ages was not* so clearly or fully *made known to the sons of men*—To any man, no, not to Ezekiel, so often styled 'son of man,' nor to any of the ancient prophets. Those here spoken of are New Testament prophets.

6 *That the Gentiles are joint-heirs of* God, *and of the same body*, under Christ the head, *and joint partakers of his promise*—The communion of the Holy Ghost.

7 *According to the gift of the grace of God*—That is, the apostleship which he hath graciously given me, and which he hath qualified me for, *by the effectual working of his power* in me and by me.

8 *Unto me, who am less than the least of all saints, is this grace given*—Here are the noblest strains of eloquence to paint the low opinion the apostle had of himself, and the fulness of unfathomable blessings which are treasured up in Christ.

9 *What is the fellowship of the mystery*, (what those mysterious blessings are whereof all believers jointly partake,) *which was* in great measure *hidden from eternity by God, who*, to make way for the free exercise of his love, *created all things*—This is the foundation of all his dispensations.

10 *That the manifold wisdom of God might be made known by the church*—By what is done in the church, which is the theatre of the divine wisdom.

12 *By whom we have* free *access*, (such as those petitioners have who are introduced to the royal presence by some distinguished favourite,) *and boldness*--Unrestrained liberty of speech, such as children use in addressing an indulgent father, disclosing all their wants, and making known all their requests.

13 The not fainting *is your glory*.

15 *Of whom* (the Father) *the whole family* of angels *in heaven*, saints in paradise, *and* believers on *earth are named*: being the 'children of God,' a more honourable title than 'children of Abraham,') and depending on him as the father of the family.

17 That Christ may dwell in your hearts by faith:

18 That being rooted and grounded in love, ye may be able to comprehend with all the saints, what is the breadth, and length, and depth, and height,

19 And to know the love of Christ, which surpasseth knowledge, that ye may be filled with all the fulness of God.

20 Now to him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 To him *be* glory in the church throughout all ages by Christ Jesus, world without end. Amen.

CHAP. IV.

I THEREFORE, the prisoner of the Lord, beseech you to walk worthy of the calling wherewith ye are called,

2 With all lowliness and meekness, with long-suffering, forbearing one another in love.

3 Endeavouring to keep the unity of the Spirit by the bond of peace.

4 *There is* one body and one Spirit, as ye are also called in one hope of your calling;

5 One Lord, one faith, one baptism.

6 One God and Father of all, who *is* above all, and through all, and in us all.

7 But to every one of us is given grace, according to the measure of the gift of Christ.

8 Wherefore he saith, (*a*) Having ascended on high, he led captivity captive, and gave gifts to men.

(*a*) Psalm lxviii. 8.

9 (Now this *expression*, He ascend-

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16 *The riches of his glory*—The immense fulness of his glorious wisdom, power, and mercy. *The inner man*—The soul.

17 *Dwell*—That is, constantly and sensibly abide.

18 *That being rooted and grounded*—Deeply fixed and established *in love, ye may comprehend*, so far as human mind can, *what is the breadth of the love of Christ*—embracing all mankind; *and length*—from everlasting to everlasting; *and depth*—not to be fathomed by any creature; *and height*---not to be reached by any enemy.

19 *And to know*—But the apostle corrects himself, and immediately states it cannot be fully known. This only we know, that *the love of Christ surpasseth* all *knowledge; that ye may be filled*, (which is the sum of all,) *with all the fulness of God*—With all his light, love, wisdom, holiness, power, and glory. A perfection far beyond the bare freedom from sin.

20 *Now to him* (this doxology is adapted to strengthen our faith, that we may not stagger at the great things the apostle has been praying for, as if they were too much for God to give, or for us to expect from him,) *that is able*—Here is a most beautiful gradation. When he has given us *exceeding*, yea *abundant* blessings, still we may *ask for* more: and he *is able to do* it. But we may *think* of more than we have asked: he is able to do this also. Yea, and above all this, *above all we ask;* and above all we can *think*: nay, exceeding abundantly above all that we can ask or think.

21 *In the church*—On earth and in heaven.

CHAP. IV. v. 1. *I therefore, the prisoner of the Lord*—Imprisoned for his sake and for your sakes: for the sake of the gospel which he had preached amongst them. This was a powerful motive to them, to comfort him under it by their obedience.

3 *Endeavouring to keep the unity of the Spirit*—That mutual union and harmony which is a fruit of the Spirit. *The bond of peace* is love.

4 *There is one body*——The universal church, all believers. *One Spirit, one Lord, one God and Father*—The ever-blessed Trinity, *One hope* of heaven.

5 *One* outward *baptism.*

6 *One God and Father of all* that believe, *who is above all*—Presiding over all his children, operating *through* them *all* by Christ, *and* dwelling *in all* by his Spirit.

7 *According to the measure of the gift of Christ*—According as Christ is pleased to give to each.

8 *Wherefore he saith*, (That is, in reference to which God saith by David) *Having ascended on high, he led captivity captive*—He triumphed over all his ene-

ed, what is it, but that he also descended first to the lower parts of the earth?

10 He that descended is the same that also ascended, far above all the heavens, that he might fill all things.)

11 And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying the body of Christ;

13 Till we are come in the unity of the faith and knowledge of the Son of God, to a perfect man, to the measure of the stature of the fulness of Christ:

14 That we may be no longer children, fluctuating to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive:

15 But speaking the truth in love, may grow up into him in all things, who is the head, even Christ:

16 From whom the whole body joined together and compacted, by that which every joint supplieth according to the effectual working in

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mies, Satan, sin, and death, which had enslaved all the world: alluding to the custom of ancient conquerors, who led those they had conquered in chains after them: *and*, as they also used to bestow gifts to the people, at their return from victory, so he *gave gifts to men*—Both the ordinary and extraordinary gifts of the Spirit.

9 *Now this expression, He ascended, what is it, but that he descended*—Does it not imply that he descended first? Certainly it does, on the supposition of being God. Otherwise it would not: since all the saints will ascend to heaven, though none of them descended thence. *Into the lower parts of the earth*—So the womb is called, Psalm cxxxix. 15, the grave, Psalm lxiii. 9.

10 *He that descended* (thus amazingly humbled himself) *is the same that ascended*—That was so highly exalted. *That he might fill all things* (the whole church) with his Spirit, presence, and operations.

11 *And* among other of his free gifts, *he gave some apostles*—His chief ministers and special witnesses, who saw him after his resurrection, and received their commission immediately from him. *And some prophets, and some evangelists*—A prophet testifies of things to come; an evangelist of things past: and that chiefly by preaching the gospel before or after any of the apostles. All these were extraordinary officers: the ordinary were *some pastors*, watching over their several flocks: and *some teachers*, whether of the same, or lower order, to assist them as might be required.

12 In this verse is noted the office of ministers; in the next, the aim of the saints; in ver. 14—16, the way of growing in grace. And each of these nas three parts, standing in the same order. *For the perfecting the saints* (the completing them both in number, and their various gifts and graces) for *the work of the ministry*, (the serving God and his church in their various ministrations,) *for the edifying of the body of Christ*—The building up his mystical body in faith, love, holiness.

13 *Till all* and every one of us *come in the unity of the faith and knowledge of the Son of God* to an exact agreement in the Christian doctrine, and an experimental knowledge of Christ as *the Son of God. To a perfect man*—To a state of spiritual manhood in understanding and strength, *to the measure of the stature of the fulness of Christ*—To that maturity of age and spiritual stature in which we shall be full of Christ, so that he will be all in all.

14 *Fluctuating to and fro*, (from within, even where there is no wind,) *and carried about with every wind*, (from without, when we are assaulted by others, who are unstable as the wind,) *by the sleight of men*—By their *cogging the dice;* so the original implies; tricking or deceiving.

15 *Into him*—Into his image and Spirit, and into a full union with him.

16 *From whom the whole* mystical *body fitly joined together* (all the parts being fitted for and adapted to each other, and exactly harmonizing with the whole,) *and compacted*—Knitted and cemented together with the utmost firmness, *maketh increase by that which every joint supplieth;* or, by the mutual help of every joint, *according to the effectual working in the measure of every member*—According as every member in its measure effectually works for the support and growth of the

the measure of every member, maketh an increase of the body, to the edifying of itself in love.

17 ¶ This therefore I say and testify in the Lord, that ye no longer walk as the rest of the Gentiles walk, in the vanity of your mind;

18 Having the understanding darkened, being alieniated from the life of God by the ignorance that is in them, through the hardness of their hearts:

19 Who being past feeling, have given themselves up to lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 Seeing ye have heard him, and been taught by him, (as the truth is in Jesus:)

22 To put off, with respect to the former conversation, the old man, which is corrupt, according to the deceitful desires:

23 But to be renewed in the spirit of your mind:

24 And to put on the new man, which is created after God, in righteousness and true holiness.

25 ¶ Wherefore, putting away lying, speak ye every man truth with his neighbour: for we are members one of another.

26 Be ye angry, and sin not; let not the sun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that stole, steal no more: but rather let him labour, working with his hands the thing

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whole. Alluding to the different joints and members of the body, knit together by various ligaments, and furnished with vessels of communication from the head to every part.

17 *This therefore I say* (He returns thither where he begun, ver. 1.) *and testify in the Lord*—In the name and by the authority of the *Lord Jesus*. *In the vanity of the mind*—Having lost the knowledge of the true God, Rom. i. 21. This is the root of all evil walking.

18 *Having their understanding darkened, through the ignorance that is in them*, so that they are totally void of the light of God, neither have they any knowledge, of his will, *being alienated from the life of God*—Utter strangers to the divine life. *Through the hardness of their hearts*—Callous and senseless. And where there is no sense, there can be no life.

19 *Who being past feeling*—The original emphatically means *past feeling pain*. Pain urges the sick to seek a remedy, which, where there is no pain, is little thought of. *Having given themselves up*—Freely, of their own accord. *Lasciviousness* is but one branch of *uncleanness*, which implies impurity of *every* kind.

20 *But ye have not so learned Christ*—That is, ye cannot act thus, now ye know him, since ye know the Christian dispensation allows of no sin.

21 *Seeing ye have heard him* teaching you inwardly by his Spirit. *As the truth is in Jesus*—According to his own gospel.

22 *The old man*—That is, the whole body of sin. All sinful *desires* are *deceitful;* promising happiness which they cannot give.

23 *The spirit of your mind*—The very ground of your heart.

24 *The new man*—Universal holiness. *After*—In the very image of God.

25 *Wherefore*, seeing ye are *created* anew, walk in holiness and truth. *For we are members one of another*, to which intimate union all deceit is quite repugnant.

26 *Be ye angry, and sin not*—That is, if ye are angry, take heed ye sin not. Anger at sin is not evil; but we should feel only pity to the sinner. *Let not the sun go down upon your wrath*—Reprove your brother and be reconciled immediately. [See Deut. xxiv. 12—15. Even Pythagoras, a Heathen, advised that after a quarrel through anger, they should shake hands and become friends again before the sun went down.]

27 *Neither give place to the devil* by any delay.

28 *But rather let him labour*, lest idleness lead him to steal again. And whoever has sinned in any kind, ought the more zealously to practise the opposite virtue. *That he may have to give*, and so be no longer a nuisance, but a blessing to his neighbours.

29 *But that which is good* (profitable to the speaker and hearers) *to the use of edifying*, (to forward them in repentance, faith, or holiness,) *that it may minister grace*,—Be a means of conveying more

which is good, that he may have to give to him that needeth.

29 Let no corrupt discourse proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace to the hearers.

30 And grieve not the Holy Spirit of God, whereby ye have been sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice.

32 And be ye kind one to another, tender-hearted, forgiving one another: as God also for Christ's sake hath forgiven you.

CHAP. V.

BE ye therefore followers of God, as beloved children:

2 And walk in love, as Christ also hath loved us, and given himself up for us, an offering and a sacrifice to God of a sweet-smelling savour.

3 But let not fornication, or any uncleanness, or covetousness, be even named among you, as becometh saints:

4 Neither obscenity, nor foolish talking, nor jesting, which are not convenient; but rather thanksgiving.

5 For this ye know, that no whoremonger, or unclean person, or covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no one deceive you with vain words; for because of these things the wrath of God cometh upon the sons of disobedience.

7 Be ye not therefore partakers with them.

8 For ye were once darkness, but now *ye are* light in the Lord: walk as children of light;

9 (For the fruit of the light *is* in all goodness, and righteousness, and truth.)

10 Proving what is acceptable to the Lord.

11 And have no fellowship with

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grace into their hearts. Hence we learn what *discourse* is *corrupt*, as it were *stinking* in the nostrils of God; namely, all that is not *profitable* and *edifying*, not suited to *minister grace to the hearers*.

30 *Grieve not the Holy Spirit*—By any disobedience, particularly by corrupt discourse, or by any of the following sins. Do not force him to withdraw from you, as a friend does whom you grieve by unkind behaviour. *The day of redemption*—That is, the day of judgment, in which our redemption will be completed.

31 *Let all bitterness*—The height of settled anger, opposite to *kindness*, ver. 32. *And wrath*—Lasting displeasure toward the ignorant, and them that are out of the way, opposite to *tender-heartedness*. *And anger*—The first risings of disgust at those that injure you, opposite to *forgiving one another*. *And clamour*, or bawling. 'I am not angry, says one, but it is my way to speak so.' Then unlearn that way. *And evil speaking*—Be it in ever so mild and soft a tone, or with great professions of kindness. Here is a beautiful retrogradation, beginning with the highest, and descending to the lowest degree of the *want of love*.

32 *As God*—Showing himself *kind* and *tender-hearted* in the highest degree, *hath forgiven you*.

CHAP. V. v. 1. *Be ye therefore followers* (imitators) *of God* in forgiving and loving. O how much more honourable and more happy, to imitate God, than Homer, Virgil, or Alexander the Great!

3 *But let not* any impure love *be even named* or heard of *among you*. Keep at a distance from it, *as becometh saints*.

4 *Nor foolish talking*—Tittle-tattle, talking of nothing, the weather, fashions, meat and drink. *Nor jesting*—The word means facetiousness, esteemed by the Heathens a half-virtue. But how often even this quenches the Spirit, those who are tender of conscience know: *which are not convenient* for a Christian, as neither increasing his faith, nor holiness.

6 *Because of these things*—As innocent as the Heathens esteem them, and as those dealers in *vain words* would persuade you to think them.

8 *Ye were once darkness*—Total blindness and ignorance. *Walk as children of light*—Suitable to your present knowledge.

9 *The fruit of the light* (opposite to *the unfruitful works of darkness*, ver. 11.) *is*

the unfruitful works of darkness, but rather reprove them.

12 For it is a shame even to speak of the things which are done by them in secret.

13 But all things which are reproved are made manifest by the light; for whatsoever doth make manifest is light.

14 Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then that ye walk circumspectly, not as fools, but as wise men,

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what *is* the will of the Lord.

18 And be not drunken with wine, wherein is excess; but be ye filled with the Spirit;

19 Speaking to each other in psalms, and hymns, and spiritual songs, singing and making melody with your hearts unto the Lord;

20 Giving thanks always for all things unto God, even the Father, in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

22 ¶ Wives, submit yourselves to your own husbands as unto the Lord:

23 For the husband is the head of the wife, as Christ also is the head of the church: (and he is the Saviour of the body.)

24 Therefore as the church is subject to Christ, so also *let* the wives *be* to their own husbands in every thing.

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in (that is, consists in) *goodness, and righteousness, and truth*, opposite to the sins spoken of, ch. iv. 25, &c.

11 *Reprove them*—To avoid them is not enough.

12 *In secret*—As flying the light.

13 *But all things which are reproved, are* thereby dragged out into the light, *and made manifest* (shown in their proper colours,) *by the light: for whatsoever doth make manifest is light*—That is, for nothing but light (yea, light from heaven) can make any thing manifest.

14 *Wherefore he* (God) *saith* in the general tenor of his word, to all who are in darkness, *Awake, thou that sleepest* in ignorance of God and thyself, in stupid insensibility, *and arise from the* death of sin, *and Christ shall give thee light*—Knowledge, holiness, happiness.

15 *Circumspectly*—Exactly, with the utmost accuracy, getting to the *highest pitch of every point* of holiness. *Not as fools*, who think not where they are going, or do not make the best of their way.

16 With all possible care *redeeming the time*—Saving all you can for the best purposes; buying every possible moment out of the hands of sin and Satan, out of the hands of ease, pleasure, worldly business; the more diligently, because *the* present *are evil days*, days of grossest ignorance, immorality, and profaneness.

17 *What the will of the Lord is* in every time, place, and circumstance.

18 *Wherein is excess*—Which leads to debauchery of every kind. *But be ye filled with the Spirit* in all his graces, who gives nobler pleasure than wine can do.

19 *Speaking to each other* by the Spirit, *in psalms* of David, *and hymns* of praise, *and spiritual songs* on a divine subject. By there being no inspired songs peculiarly adapted to the Christian dispensation as there were to the Jewish, it is evident that the promise of the Holy Ghost to *believers* in the last days, was by his larger effusion to supply the lack of it. *Singing with your hearts* as well as your voice, *to the Lord* Jesus who searcheth the heart.

20 *Giving thanks* at all times and places, *for all things*, prosperous or adverse, since all work together for good. *In the name of*, or through *our Lord Jesus Christ*, by whom we receive all good things.

22 In the following directions concerning relative duties, the inferiors are all along placed before the superiors, because the general proposition is concerning *submission*. And inferiors ought to do their duty, whatever their superiors do. *Wives, submit yourselves to your own husbands*, unless where God forbids. Otherwise, in all different things, the will of the husband is ■ law to the wife. *As unto the Lord*—The obedience a wife pays to her husband, is at the same time paid to Christ himself, he being *the head of the wife, as Christ is head of the church.*

23 *The head*—The governor, guide, and guardian of the wife. *And he is the Saviour of the body*—The church, from all sin and misery.

25 Husbands, love your wives, even as Christ loved the church, and gave himself for it;

26 That he might sanctify it (having cleansed *it* by the washing of water) through the word:

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, that it may be holy and unblamable.

28 Men ought so to love their wives as their own bodies: he that loveth his wife, loveth himself.

29 Now no one ever hated his own flesh; but nourisheth and cherisheth it, as also the Lord the church.

30 For we are members of his body, of his flesh, and of his bones.

31 For (*b*) this cause shall a man leave his father and mother, and shall be joined to his wife; and they two shall be one flesh. (*b*) Gen. ii. 24.

32 This is a great mystery; I mean concerning Christ and the church.

33 But let every one of you in particular so love his wife as himself: and let the wife reverence her husband.

CHAP. VI.

CHILDREN, obey your parents in the Lord; for this is right.

2 (*c*) Honour thy father and mother (which is the first commandment with a promise) (*c*) Exod. xx. 20.

3 That it may be well with thee, and thou mayest live long upon the earth.

4 And ye fathers, provoke not your children to wrath; but bring them up in the instruction and discipline of the Lord.

5 ¶ Servants, obey *your* masters according to the flesh, with fear and

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24 *In every thing* which is not contrary to every command of God.

25 *Even as Christ loved the church*—Here is the true model of conjugal affection. With *this kind* of affection, with *this degree* of it, and to *this end*, should husbands love their wives.

26 *That he might sanctify it through the word*—The ordinary channel of all blessings. *Having cleansed it* from the guilt and power of sin, *by the washing of water* in baptism, if with the 'outward visible sign' we receive the inward spiritual grace.

27 *That he might present it*, even in this world, *to himself* as his spouse, *a glorious church*, all glorious within, *not having spot* of impurity from any sin, *or wrinkle* of any deformity from any decay.

28 *As their own bodies*—That is, as themselves. *He that loveth his wife, loveth himself*, which is not a sin, but an indisputable duty.

29 *His own flesh*—That is, himself. *Nourisheth and cherisheth*—That is, feeds and clothes *it*.

30 *For we* (The reason why Christ cherishes the church, is that close connexion between them, which is here expressed in the words of Moses, originally spoken concerning Eve,) *are members*—Are as intimately united to Christ in a spiritual sense, as if it were literally *flesh of his flesh*, and *bone of his bone*.

31 *For this cause*—Because of this intimate union.

CHAP. VI. v. 1. *Children, obey your parents* in all things lawful (The will of the parent is a law to the child) *in the Lord*; for his sake, *for this is right*—Manifestly just and reasonable.

2 *Honour*—That is, love, reverence, obey in all things. The mother is specially mentioned, as being more liable to be slighted than the father. *Which is the first commandment with a promise*—[This is the first precept of the law with a particular promise attached, and the apostle notes it to show that obedience to parents is a matter of greatest importance to the well-being of society, and is well-pleasing to God.]

3 *That thou mayest live long upon the earth*—This is usually fulfilled to eminently dutiful children. And he who lives long and well, has a long seed-time for the eternal harvest. But this promise in the Christian dispensation, has a more exalted and spiritual sense.

4 *And ye fathers*, (Mothers are included, but fathers are named as being more apt to be stern and severe,) *provoke not your children to wrath*—Do not needlessly fret or exasperate them. *But bring them up* with all tenderness and mildness, *in the instruction and discipline of the Lord*—In Christian knowledge and practice

trembling, in singleness of your heart, as unto the Lord:

6 Not with eye-service, as men-pleasers; but as servants of Christ, doing the will of God from the heart;

7 With good will doing service as unto the Lord, and not to men;

8 Knowing that whatsoever good each man doeth, the same shall be received from the Lord, whether *he be* a servant or free.

9 And ye masters do the same things to them, forbearing threatening: knowing that your master is in heaven; and there is no respect of persons with him.

10 ¶ Finally, brethren, be strong through the Lord, and through the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For our wrestling is not against flesh and blood, but against principalities, against powers, against the rulers of the world, of the darkness of this age, against wicked spirits in heavenly places.

13 Wherefore take to you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and hav-

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5 *Your masters according to the flesh*—According to the present state of things. Afterward the servant is free from his master. *With fear and trembling*—With the utmost care and diligence. *In singleness of heart*—With a single eye to the providence and will of God.

6 *Not with eye-service* (serving them better when under their eye than at other times,) *but doing the will of God from the heart*—Doing whatever you do as the will of God, and with your might.

7 *Unto the Lord; and not to men*--That is, rather than to men: and by making every action of common life a sacrifice to God; having an eye to him in all things, even as if there were no other master.

He shall receive the same---That is, full and adequate recompence for it.

9 *Do the same things to them*---That is, act toward them from the same principle. *Forbear threatening*---Behave with gentleness and humanity, not in a harsh or domineering way.

10 *Brethren*—This appellation occurs only once in this epistle. Soldiers frequently use it to each other in the field. *Be strong*—Nothing less will suffice for such fight. To be *weak* and remain so, is the way to perish: *in the power of his might*—An uncommon expression; denoting what *great* assistance we need. As if his *might* would not do; it must be the *powerful exertion* of his might.

11 *Put on the whole armour of God*—The Greek word means a complete apparatus of arms. Believers are said to *put on* the girdle, breast-plate, and shoes; *to take* the shield of faith, and sword of the Spirit. *The whole armour*—As if armour would scarcely do; it must be the *whole* armour. This is repeated ver. 13, because of the strength and subtilty of our adversaries; and because an *evil day* of sore trial was at hand.

12 *For our wrestling* is not only, not chiefly *against flesh and blood*—Weak men, or fleshly appetites. *But against principalities, against powers* — The mighty princes of all the infernal legions. And great is their power, and the legions whom they command. *Against the rulers of the world*—Perhaps these *principalities* and *powers* remain mostly in the citadel of their kingdom of darkness. But other evil spirits range abroad, to whom the provinces of the world are committed. *Of the darkness* (this is chiefly spiritual darkness) *of this age*, which prevails during the present state of things; *against evil spirits*, who continually oppose faith, love, holiness, either by force or fraud; and labour to infuse unbelief, pride, idolatry, malice, envy, hatred; *in heavenly places*, which were once their abode, and which they still aspire to, as far as they are permitted.

13 *In the evil day*—The war is perpetual; but the fight is one day less, another more violent. *The evil day* is either at the approach of death, or in life; may be longer or shorter, and admits of numberless varieties. *And having done all, to stand*, that ye may still keep on your armour, still stand upon your guard, still watch and pray; and thus be able to endure unto the end, and stand with joy before the Son of man.

14 *Having your loins girt about*, that ye may be ready for every motion; *with*

ing put on the breast-plate of righteousness;

15 And having your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, whereby ye shall be able to quench all the fiery darts of the wicked one.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God;

18 Praying always by the Spirit with all prayer and supplication, and watching thereunto with all perseverance, and supplication for all the saints;

19 And for me, that utterance may be given me, by the opening my

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truth—With the truths of the gospel, and with *truth in the inward parts;* for without this, all our knowledge of divine truth will prove but a poor girdle in 'the evil day.' So our Lord is described, Isa. xi. 5. And as a *girded* man is *always ready* to go on, so this intimates an *obedient heart*, a *ready will*. Our Lord adds to the *loins girded*, the *lights burning*, (Luke xii. 35,) showing that *watching* and *ready obedience* are the inseparable companions of *faith, and love; and having on the breast-plate of righteousness*—The righteousness of a spotless purity, in which Christ will present us faultless before God, through the merits of his death. With this *breast-plate* our Lord is described, Isa. lix. 17. In the breast is the seat of conscience, guarded by righteousness.

15 *Feet shod with the preparation of the gospel*—Let this be always ready to direct and confirm you in every step. This part of the armour for the *feet* is needful, considering what a journey we have to go, what a race to run. Our feet must be *so* shod that *our footsteps slip not*. To order our conversation aright, we are *prepared* by the peace and love of God ruling in the heart, (Col. iii. 14, 15.) By *this only* can we tread the rough ways, surmount our difficulties, and hold out to the end.

16 *Above* or over *all*, as a sort of universal covering to every other part of the armour itself, continually exercising a strong and lively *faith*. This you may use as a *shield*, which will *quench all the fiery darts* and the furious temptations, violent and sudden injections *of the devil*.

17 *And take for an helmet* the hope of *salvation*—(1 Thess. v. 8.) The head must most carefully be defended. One stroke here may prove fatal. The armour for *this* is *hope of salvation*. The lowest degree of this *hope* is a *confidence* that God will *work* the whole *work of faith* in us: the highest is a *full assurance of future glory* added to the experimental knowledge of pardoning love. Armed with this *helmet* (the *hope* of the joy before him) *Christ endured the cross, and despised the shame*, Heb. xii. 2. *And the sword of the Spirit, the word of God*—This Satan cannot withstand when it is edged and wielded by faith. Till now our armour has been only *defensive*. But *we* are to attack Satan as well as to secure ourselves: the *shield* in one hand, and the *sword* in the other. Whoever fights with the powers of hell will need *both*. He that is covered with armour from head to foot, and neglects *this*, will be foiled after all. The want of any one thing makes him *incomplete*. Though he has his *loins girt with truth, righteousness* for a *breast-plate*, his *feet shod with the preparation of the gospel, the shield of faith, the helmet of salvation, the sword of the Spirit;* yet one thing he yet wants. What is that? It follows:

18 *Praying always*—At all times, and on every occasion, in busy employments, inwardly, *praying without ceasing. By the Spirit*—Through the influence of the Holy Spirit: *with all prayer*—with all sorts of prayer, public, private, mental, vocal. Some are careful in respect of one kind of prayer and negligent in others. If we would have the petitions we ask, let us use all. Some use only 'mental' prayer, or ejaculations, and think they are in a high state of grace, and use a way of worship far superior to any other: but such only fancy themselves to be above what is really above them; it requiring far more grace to be enabled to pour out a fervent and continued prayer, than to offer up mental aspirations. *And supplication*—Repeating and urging our prayer, as Christ did in the garden: *and watching*—Inwardly attending on God, to know his will, to gain power to do it, and to attain to the blessings we desire: *with all perseverance*—Continuing to the end in this holy exercise: *and supplication for all the saints*—Wrestling in fervent, continued intercession for the faithful, that they may do all the will of God, and be steadfast to the end. Perhaps we receive

mouth to make known the mystery of the gospel,

20 For which I am an ambassador in bonds, that I may speak boldly therein, as I ought to speak.

21 ¶ But that ye also may know my affairs, how I do, Tychicus, a beloved brother and faithful minister in the Lord, will make known to you all things;

22 Whom I have sent to you for this very thing, that ye might know our affairs, that he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace *be* with all that love our Lord Jesus Christ in sincerity. Amen.

few answers to prayer, because we do not intercede enough for others.

19 *By the opening my mouth*—Removing all inward and outward hinderances.

20 *An ambassador in Christ*—The ambassadors of men usually appear in great pomp. How differently does the ambassador of Christ appear!

21 *Ye also*—As well as others.

22 *That he might comfort your hearts*—By relating the supports I find from God, and the success of the gospel.

23 *Peace*—This verse recapitulates the whole epistle.

24 *In sincerity*—Or *incorruption:* without corrupting his genuine gospel, without any mixture of corrupt affections. And that with continuance, till grace issue in glory.

ST. PAUL'S EPISTLE TO THE PHILIPPIANS.

Philippi was so called from Philip, king of Macedonia, who enlarged and beautified it. Afterwards it became a Roman colony, and the chief city of that part of Macedonia. Hither St. Paul was sent by a vision to preach; and here he was shamefully treated. Yet many were converted by him during the short time of his abode there; by whose liberality he was more assisted than by any other church of his planting. They had now sent liberal aid to him by Epaphroditus, by whom he returns them this Epistle.

The Epistle contains six parts:—I. The Inscription, ch. i. 1, 2. II. Thanksgiving and prayers for them, 3—11. III. He relates his present state and good hope; whence he exhorts them, 1. While he remains with them, to walk worthy of the gospel, 25—30: ch. ii. 1—10. 2. Though he should be killed, to rejoice with him, 17, 18. And promises, 1. To certify them of all things by Timotheus, 19—24. 2. In the mean time to send Epaphroditus, 25—30. IV. He exhorts them to rejoice, iii. 1—3. Admonishes them to beware of false teachers, and to imitate the true, 2—21. Commending concord, iv. 1—3. Exhorts them to joy and meekness, 4—7. And to whatever things are excellent, 8, 9. V. He accepts of their liberality, 10—20. The conclusion, 21—23.

CHAP. I.

PAUL and Timotheus, servants of Jesus Christ, to all the saints in Christ Jesus who are at Philippi, with the bishops and deacons:

2 Grace *be* unto you, and peace from

CHAP. I. v. 1. *Servants*—St. Paul, writing familiarly to the Philippians, does not style himself an apostle. Under the common title of *servants*, he tenderly and modestly unites his son Timotheus, who had come to Philippi not long after St.

God our Father, and the Lord Jesus Christ.

3 I thank my God upon every mention of you,

4 Always in all my prayers making supplication for you with all joy,

5 For your fellowship in the gospel from the first day until now.

6 Being persuaded of this very thing, that he who hath begun a good work in you, will perfect *it* until the day of Jesus Christ.

7 As it is right for me to think this of you all, because I have you in my heart, who were all partakers of my grace, both in my bonds, and in the defence and confirmation of the gospel.

8 For God is my witness, how I long for you all, with the bowels of Jesus Christ.

9 And this I pray, that your love may abound yet more and more in all knowledge, and *in* all *spiritual* sense;

10 That ye may try the things that are excellent, that ye may be sincere and without offence unto the day of Christ;

11 Being filled with the fruits of righteousness which are through Christ Jesus, to the glory and praise of God.

12 ¶ Now I would have you know,

Paul had received him, Acts xvi. 3. 12, *To all the saints*—The apostolic epistles were sent more directly to the churches, than to the pastors of them: *with the bishops and deacons*—The former properly took care of the internal state, the latter of the externals of the church, 1 Tim. iii. 2—8. The word *bishops* here includes all the *presbyters* at Philippi, as well as the *ruling presbyters;* the names *bishops* and *presbyter*, or *elder*, being promiscuously used in the first ages.

4 *With joy*—After the loving epistle to the Ephesians, follows this, wherein there is perpetual mention of joy. *The fruit of the Spirit is love, joy;* and joy peculiarly enlivens prayer. The sum of the epistle is, *I rejoice: rejoice ye.*

5 The sense is, *I thank God for your fellowship* with us in all the blessings of *the gospel*, which I have done *from the first day* of your receiving it *until now.*

6 *Being persuaded* (the grounds of which persuasion are stated in the following verse:) *that he who hath begun a good work in you will perfect it until the day of Christ*—That he who, having justified, hath begun to sanctify you, will carry on this work till it issue in glory.

7 *As it is right for me to think this of you all*—Why? He does not say, "Because of an eternal decree;" or, "Because a saint *must* persevere: but, *Because I have you in my heart, who were all partakers of my grace*—That is, sharers in the afflictions which God vouchsafed me as a grace or favour, ver. 29, 30. *Both in my bonds*, and when I was called forth to answer for myself, and to confirm the gospel. It is not improbable, that, after they had endured that *great trial of affliction*, God had sealed them unto full victory, of which the apostle had a prophetic sight.

8 *I long for you with the bowels of Jesus Christ*—In Paul, not Paul lives, but Jesus Christ. Therefore he longs for them *with the bowels*, (the tenderness) not of Paul, but *of Jesus Christ.*

9 *And this I pray, that your love* (which they had already shown;) *may abound yet more and more*—The fire which burned in the apostle never said, It is enough; *in all knowledge and spiritual sense*, which is the ground of all spiritual knowledge. We must be inwardly *sensible* of divine peace, joy, love; or we cannot *know* what they are.

10 *That ye may try* by that spiritual sense *the things that are excellent*—Not only good, but the very best: the superior excellence of which is hardly discerned, but by the adult Christian. *That ye may be* inwardly *sincere*, having a single eye to the *very best things;* and a pure heart, and outwardly *without offence*—Unblamable in all things.

11 *Being filled with the fruits of righteousness*—Here are three properties of that sincerity which is acceptable to God. 1. It must bear fruits—*the fruits of righteousness;* all inward and outward holiness; all good tempers, words, and works; and that so abundantly, that we may be filled with them: 2. The branch and the fruits must derive both their virtue and existence from the all-supporting root, Jesus Christ: 3. As all these flow from the grace of Christ, so they must issue in *the glory and praise of God.*

12 *The things concerning me* (my sufferings) *have fallen out rather to the further-*

brethren, that the things concerning me have fallen out rather to the furtherance of the gospel:

13 So that my bonds in Christ have been made manifest in the whole palace, and to all others:

14 And many of the brethren, trusting in the Lord through my bonds, are more abundantly bold to speak the word without fear.

15 ¶ Some indeed preach Christ even through envy and strife; but some through good will.

16 The one preach Christ out of contention, not sincerely, supposing to add affliction to my bonds;

17 But the others out of love, knowing that I am set for the defence of the gospel.

18 What then? still every way, whether in pretence or in truth, Christ is preached: and in this I rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation, through your prayer, and the supply of the Spirit of Jesus Christ,

20 According to my earnest expectation and hope, that I shall be ashamed in nothing, but that with all boldness, as always, *so* now also Christ shall be magnified in my body, whether by life or by death.

21 ¶ For to me to live *is* Christ, and to die *is* gain.

22 But if I *am* to live in the flesh, this *is* the fruit of my labour, and what I should choose I know not.

23 For I am in a strait between two, having a desire to depart and to be with Christ, *which is* far better.

24 But to remain in the flesh is more needful for you.

25 And being persuaded of this, I know that I shall remain and continue

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ance than (as you feared) the hinderance *of the gospel.*

13 *My bonds in Christ*, endured for his sake, *have been made manifest* (much taken notice of) *in the whole palace* of the Roman emperor.

14 *And many* who were before afraid, *trusting in the Lord through my bonds*—When they observed my constancy and safety, they became more bold.

15, 16 *Some indeed preach Christ out of contention*—Envying Paul's success, and striving to hurt him thereby; *not sincerely*—From ▪ real desire to glorify God: *but supposing*, though they were disappointed, *to add* more *affliction to my bonds* by enraging the Romans against me.

17 *But the others out of love* to Christ and me; *knowing*, not barely supposing, *that I am set*—Literally, *I lie;* yet still going forward in his work. He remained at Rome, as an ambassador in a place where he had an important embassy.

18 *In pretence*—Under colour of propagating the gospel. *In truth*—With a real design so to do.

19 *This shall turn to my salvation*, (shall procure me ▪ higher degree of glory) *through your prayer*, obtaining for me a larger *supply of the Spirit.*

20 *As always*—Since my call to the apostleship. *In my body*—However it may be disposed of. How that might be he did not yet know. For the apostles did not know all things: particularly in things pertaining to themselves they had room to exercise faith and patience.

21 *To me to live is Christ*—To know, to love, to follow Christ, is my life, my glory, my joy.

22 Here he begins to treat of the first clause of ver. 21. Of the latter he treats ch. ii. 17. *But if I am to live in the flesh, this is the fruit of my labour*—This is the fruit of my living longer, that I can labour more. Glorious labour! desirable fruit! In this view long life is a blessing. *And what I should choose I know not*—That is, if it were left to my choice.

23 *In a strait between two*—Whether to die now, and go to God immediately, or to live longer to preach the gospel, though persecuted and distressed. *Having a desire to depart, and to be with Christ*—The figure is taken from the captain of a vessel in a foreign port, who is most anxious to sail for his own country and family; but such anxiety is counterbalanced by a conviction that the general interests of his voyage may be best promoted by his longer stay in the port where his vessel is now anchored; and he may any hour weigh anchor and depart.—The Apostle was not at home; he was abroad on his master's business; he is ready to set sail, but he has not received Divine orders, yet he is disposed patiently to wait till they arrive—*Which is far better*—Or much

with you all, for your furtherance and joy of faith;

26 That your rejoicing for me may abound through Christ Jesus, by my presence with you again.

27 Only let your behaviour be worthy of the gospel of Christ, that whether I come and see you, or be absent, I may hear concerning you, that ye stand fast in one spirit, with one soul striving together for the faith of the gospel;

28 And in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation. This also *is* of God.

29 For to you it is given with regard to Christ, not only to believe on him, but also to suffer for him;

30 Having the same conflict which ye saw in me, and now hear *to be* in me.

CHAP. II.

IF *there be* then any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies,

2 Fulfil ye my joy, that ye think the same thing, having the same love, being of one soul, of one mind.

3 *Do* nothing through strife or vain glory, but in lowliness of mind esteem each the other better than themselves.

4 Aim not every one at his own things, but every one also at the things of others.

5 Let this mind be in you, which was also in Christ Jesus;

6 Who, being in the form of God, counted it no act of robbery to be equal with God;

7 Yet emptied himself, taking the

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more better. The words are very emphatic. Compare holiness with sin—the heavenly state with this earthly state, &c. and see which is better!

25 *I know* (by a prophetic notice, given while writing this) *that I shall continue* a little longer *with you*—And doubtless he saw them after his confinement.

27 *Only* (Be very careful for this) *stand fast in one spirit*, with the most perfect unanimity; *striving together*, with united strength and endeavours, *for the faith of the gospel*—For all the blessings revealed and promised therein.

28 *Which*, namely, their being adversaries to the word of God, and to you, the messengers of God, *Is an evident token* that they are in the high road to *perdition*, and you in the way of *salvation*.

29 *For to you it is given*, as a special token of God's love, and of your being in the way of salvation.

30 *Having the same* kind of *conflict* with your adversaries *which ye saw in me*, when I was with you, Acts xvi. 12, 19, &c.

CHAP. II. v. 1. *If there be then any consolation* in the grace of Christ, *if any comfort* in the love of God, *if any fellowship* of the Holy Ghost, *if any bowels of mercies* resulting therefrom, any tender affection towards each other.

2 *Think the same thing*, seeing Christ is your common head; *having the same love* to God, your common Father; *being of one soul*—Animated with the same affections and tempers, as ye have all drank into one spirit; *of one mind*—Tenderly rejoicing and grieving together.

3 *Do nothing through contention*, which is inconsistent with your thinking the same thing; *or vain glory*—Desire of praise, which is contrary to the love of God. *But esteem each the other better than themselves*, (as each one knows more evil of himself than he can of another,) which is a glorious fruit of the Spirit, and a help to your continuing *of one soul*.

4 *Aim not every one at his own things* only. If so, ye have no bowels of mercies.

6 *Who being in the* essential *form*, the incommunicable nature *of God* from eternity, (as he was afterward in *the form of man*, real God as real man) *counted it no act of robbery*—That is, no invasion of another's prerogative, but his own unquestionable right—*to be equal with God*. The word translated *equal*, occurs in the adjective form five or six times in the New Testament, Matt. xx. 12. Luke vi. 34. John v. 18. Acts xi. 17. Rev. xxi. 16. In all which places it expresses, not a bare *resemblance*, but a real and proper *equality*. Here it implies both the *fulness* and the supreme *height* of the godhead: to which are opposed, he *emptied*, and, he *humbled himself*.

7 *Yet*—He was so far from tenaciously insisting upon, that he willingly resigned

form of a servant, being made in the likeness of men;

8 And being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross.

9 Wherefore God also hath highly exalted him, and hath given him a name which is above every name;

10 That at the name of Jesus every knee might bow, of those in heaven, and those on earth, and those under the earth;

11 And every tongue might confess that Jesus Christ is Lord to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but much more now in my absence, work out your own salvation with fear and trembling.

13 For it is God that worketh in you according to his good pleasure, both to will and to do.

14 Do all things without murmurings and disputings:

15 That ye may be blameless and simple, the sons of God, unrebukable in the midst of a crooked and perverse generation, among whom ye shine as lights in the world;

16 Holding fast the word of life;

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his claim. He was content to forego the glories of the Creator, and to appear in the form of a creature—be made in the likeness of the fallen creatures; to share in the disgrace and to suffer the punishment due to the meanest and vilest among them. *He emptied himself* of that divine fulness, which he received again at his exaltation. Though he remained *full* (John i. 14.) yet he appeared as if he had been *empty;* for he veiled his fulness from the sight of men and angels, and in some sense renounced the glory which he had before the world began. *Taking*, and by that act emptying himself, *the form of a servant*—The *form*, the *likeness*, the *fashion*, though not exactly the same, are yet nearly related to each other. *The form* expresses something absolute; *the likeness* refers to other things of the same kind; *the fashion* respects what appears to sight and sense. *Being made in the likeness of men*—A real man, like other men: thus he took *the form of a servant.*

8 *And being found in fashion as a man*, (a common man, without any peculiar excellence or comeliness) *he humbled himself* to a still greater depth, *becoming obedient* to God, though equal with him, *even unto death*, the greatest instance both of humiliation and obedience); *yea, the death of the cross*—Inflicted on few but servants or slaves.

9 *Wherefore*—Because of his voluntary humiliation and obedience. He humbled himself; but *God hath exalted him*—So recompensing his humiliation: *and hath given him*—So recompensing his emptying himself; *a name which is above every name*—In dignity and majesty, superior to every creature.

10 *That every knee*—That divine honour might be paid in every possible manner by every creature: *might bow*, either with love or trembling, *of those in heaven, on earth*, and *under the earth*—That is, through the whole universe.

11 *And every tongue* of his enemies *confess that Jesus Christ is Lord* Jehovah; not now *in the form of a servant*, but enthroned *in the glory of God the Father.*

12 *Wherefore*, (Having proposed Christ's example, he exhorts them to secure the salvation which Christ has purchased,) *as ye have always* [hitherto] *obeyed* both God and me, his minister, *now in my absence*, when ye have not me to instruct, assist, and direct you, *work out your own salvation*—Herein let every man *aim at his own things. With fear and trembling*—With the utmost care and diligence.

13 *For it is God*, God alone, who is with you, though I am not, *that worketh in you according to his good pleasure*—Not for any merit of yours. Yet his influences are not to supersede, but to encourage, our own efforts. *Work out your own salvation*—Here is our duty. *For it is God that worketh in you*—O! what a glorious encouragement, to have the arm of Omnipotence stretched out for our support and our succour!

14 *Do all things* not only without contention, (ver. 3.) but even *without murmurings and disputings*, which are real, though smaller hinderances of love.

15 *That ye may be blameless* before men, *and simple* before God, imitating him, *as the sons of God*, (the God of love) acting up to your high character; *unrebukable in the midst of a crooked*, guileful, serpentine, *and perverse generation*; such

that I may glory in the day of Christ, that I have not run in vain, neither laboured in vain.

17 ¶ Yea, and if I be offered up on the sacrifice and service of your faith, I rejoice and congratulate you all.

18 For the same cause rejoice ye likewise, and congratulate me.

19 Now I trust in the Lord Jesus to send Timotheus to you shortly, that I also may be encouraged, when I know your state.

20 For I have none like-minded, who will naturally care for what concerneth you.

21 For all seek their own, not the things of Jesus Christ.

22 But ye know the proof of him, that as a son with his father, he hath served with me in the gospel.

23 Him therefore I hope to send as soon as ever I know how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

25 Yet I thought it necessary to send to you Epaphroditus, my brother and companion in labour, and fellow-soldier, but your messenger and him that ministered to my need.

26 For he longed after you all, and was full of heaviness, because ye had heard that he was sick.

27 He was indeed sick, nigh unto death: but God had compassion on him; and not on him only, but on me likewise, lest I should have sorrow upon sorrow.

28 I have sent him therefore the more willingly, that ye, seeing him again, may rejoice, and that I also may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness, and honour such:

30 Because for the work of Christ he was nigh unto death, not regarding his own life to supply your deficiency of service toward me.

CHAP. III.

FINALLY, my brethren, rejoice in the Lord. To write the same things to you *is* not tedious to me, and *it is* safe for you.

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as the bulk of mankind always were. *Crooked* by a corrupt nature, and yet more *perverse* by custom and practice.

17 Here he begins to treat of the latter clause of ch. i. 22. *Yea, and if I be offered* (literally, *If I be poured out*) *upon the sacrifice of your faith*—The Philippians were a sacrifice to God through St. Paul's ministry, Rom. xv. 16. And as in sacrificing, wine was poured at the foot of the altar, so he was willing that his blood should be poured out. The expression well agrees with the martyrdom by which he was afterwards offered up to God.

18 *Congratulate me* when I am offered up.

19 *When I know*, upon my return, that ye stand steadfast.

20 *I have none*, of those who are now with me.

21 *For all* but Timotheus *seek their own* ease, pleasure, or profit. Amazing! In that golden age of the church could St. Paul approve of one only among all the labourers that were with him? (ch. i. 14, 17.) And how many do we think, can now approve themselves to God? *Not the things of Jesus Christ*—They who seek these alone will sadly experience this. They will find few helpers like-minded with themselves, willing naked to follow a naked master!

22 *As a son with his father*—He uses an elegant peculiarity of phrase, speaking partly as of a son, partly as of a fellow-labourer.

25 *To send Epaphroditus* [back immediately] *your messenger*—The Philippians had sent him to St. Paul, with their liberal contribution.

26 *He was full of heaviness*, because he supposed you would be afflicted at hearing that *he was sick*.

27 *God had compassion on him*, restoring him to health.

28 *That I may be the less sorrowful*, when I know ye are rejoicing.

30 *To supply your deficiency of service*—To do what ye could not do in person.

CHAP. III. v. 1. *The same things*, which ye have heard before.

2 *Beware of dogs*—Unclean, unholy, rapacious men. The title which the Jews usually gave the Gentiles he returns upon themselves. *The concision*—Cir-

2 Beware of dogs, beware of evil-workers, beware of the concision:

3 For we are the circumcision, who worship God in the spirit, and glory in Christ Jesus, and have no confidence in the flesh.

4 Though I might have confidence even in the flesh. If any other man be fully persuaded that he may have confidence in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of Hebrews; touching the law, a Pharisee;

6 Touching zeal, persecuting the church; touching the righteousness which is by the law, blameless.

7 But whatsoever things were gain to me, those I have accounted loss for Christ:

8 Yea doubtless, and I account all things to be loss, for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do account them but dung, that I may gain Christ,

9 And be found in him, not having my own righteousness, which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith;

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death:

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cumcision being now ceased, the apostle will not call them the circumcision; but coins a term, taken from a Greek word used by the seventy, (Lev. xxi. 5.) for such a cutting as God had forbidden.

3 *For we* Christians *are the* only true *circumcision*, (the people in covenant with God) *who worship God in spirit*—Not barely in the letter, but with the worship of inward holiness: *and glory in Christ Jesus* as the only cause of our bliss, *and have no confidence in the flesh*—In an outward advantage or prerogative.

4 *Though I*—He subjoins this in the singular number, because the Philippians could not say thus.

5 *Circumcised the eighth day*—Not at ripe age, as a proselyte; *of the tribe of Benjamin*—Sprung from the wife, not the handmaid: *an Hebrew of Hebrews*—By both my parents; in every thing, nation, religion, language. *Touching the law, a Pharisee*—One of that sect who most accurately observe it.

6 Having such a *zeal* for it, as to *persecute* to the death those who did not observe it. *Touching the righteousness which is* described and enjoined *by the law*, (that is, external observances) *blameless*.

7 *But* all these *things*, *which* I then accounted *gain*, which were once my confidence, my glory, and joy, *those* ever since I have believed, *I have accounted loss*, nothing worth, in comparison of Christ.

8 *Yea, I still account* both all these, and *all things* else, *to be* mere *loss*, compared to the experimental *knowledge of Christ*, as *my Lord*, as my prophet, priest, and king, as teaching me wisdom, atoning for my sins, and reigning in my heart. To refer this to the justification only, is to pervert the whole scope of the words. They relate to sanctification also; yea, to this chiefly. *For whom I have* actually *suffered the loss of all things* which the world loves, or admires: of which I am so far from repenting, that I still *account them but dung*—The discourse rises. *Loss* is sustained with patience; but *dung* is cast away with abhorrence. The Greek word signifies the vilest refuse of things, the dross of metals, the dregs of liquors, the excrements of animals, and the basest offals. *That I may gain Christ*—He that loses all things, not excepting himself, gains Christ, and is gained by Christ.

9 *And be found* by God, ingrafted *in him, not having my own righteousness, which is of* that merely outward righteousness prescribed by the law, and performed by my own strength, *but that* inward righteousness *which is through faith*—Which can flow from no other fountain. *The righteousness which is from God*—From his almighty Spirit, not by my own strength, but *by faith* alone.

10 The knowledge of Christ mentioned ver. 8, is further explained. *That I may know him* as my complete Saviour, *and the power of his resurrection*—Raising me from the death of sin into all the life of love. *And the fellowship of his sufferings*, being crucified with him, *and made conformable to his death*—So as to be dead to all earthly things.

11 *The resurrection of the dead*—That is, the resurrection to glory.

11 If by any means I may attain unto the resurrection of the dead.

12 Not that I have already attained, or am already perfected; but I pursue, if I may apprehend that for which I was also apprehended by Christ Jesus.

13 Brethren, I do not account myself to have apprehended; but one thing *I do*, forgetting the things that are behind, and reaching forth unto the things which are before,

14 I press toward the goal, for the prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as are perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 But whereunto ye have already attained, let us walk by the same rule, let us mind the same thing.

17 ¶ Brethren, be ye followers together of me, and mark them who walk so, as ye have us for an example.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* enemies of the cross of Christ:

19 Whose end *is* destruction, whose God *is* their belly, and *whose* glory *is* in their shame, who mind earthly things.

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ;

21 Who will transform our vile body, that it may be fashioned like unto his glorious body, according to the mighty working, whereby he is able even to subject all things to himself.

CHAP. IV.

THEREFORE, my brethren, beloved and longed for, my joy and crown, so stand fast in the Lord, *my* beloved.

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12 *Not that I have already attained* the prize. His figures here are taken from a race. But observe how fervidly he retains his sobriety of spirit. *Or am already perfected*—There is a difference between one that is *perfect* and one that is *perfected*. The one is fitted for the race, ver. 15; the other, ready to receive the prize. *But I pursue, if I may apprehend that* perfect holiness, preparatory to glory, *for which I was apprehended by Christ Jesus*—Appearing to me in the way, Acts xxvi. 14. The speaking conditionally here and in ver. 11, implies no uncertainty, but only the difficulty of attaining.

13 *I do not account myself to have apprehended* this already; to be already possessed of perfect holiness.

14 *Forgetting the things that are behind*, even that part of the race already run, *and reaching forth unto* (literally, *stretched out over*) *the things which are before*—Pursuing with the whole vigour of my soul perfect holiness and eternal glory. *In Christ Jesus*, the author and finisher of every good thing.

15 *Let us, as many as are perfect*, fit for the race, strong in faith (so it means) *be thus minded*—Apply wholly to this one thing. *And if in any thing ye* who are not perfect, but weak in faith, *be otherwise minded*, pursuing other things, God, if we desire it, *shall reveal even this unto you*—Will convince you of it.

16 *But* let us take care not to lose the ground we have already gained. *Let us walk by the same rule* we have done hitherto.

17 *Mark them* for your imitation.

18 *Weeping* as he wrote. *Enemies of the cross of Christ*—Such are all cowardly and shamefaced delicate Christians.

19 *Whose end is destruction*—This is placed in the front, that what follows may be read with the greater horror. *Whose god is their belly*—Whose supreme happiness is to gratify their sensual appetites. *Who mind*, relish, and seek *earthly things*.

20 *Our conversation*—The Greek word is of a very extensive meaning: our citizenship, our thoughts, our affections, are already *in heaven*.

21 *Who will transform our vile body* into the most perfect state, and the most beautiful form. It will then be purer than the unspotted firmament, brighter than the lustre of the stars, (and which exceeds all parallel, which comprehends all perfection) *like unto his glorious body*—Like that wonderful glorious body which he wears in his heavenly kingdom, and on his triumphant throne.

2 I beseech Euodias, and I beseech Syntyche, to be of one mind in the Lord.

3 And I entreat thee also, true yoke-fellow, help those women who laboured together with me in the gospel, with both Clement and my other fellow-labourers, whose names *are* in the book of life.

4 ¶ Rejoice in the Lord always: again, I say, rejoice.

5 Let your gentleness be known to all men. The Lord *is* at hand.

6 Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known to God.

7 And the peace of God, which surpasseth all understanding, shall keep your hearts and your minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

9 The things which ye have both

CHAP. IV. v. 1. *So stand* as ye have done hitherto.

2 *I beseech*—He repeats this twice, as if speaking to each face to face, and that with the utmost tenderness.

3 *And I entreat thee also, true yoke-fellow*—Paul had many fellow-labourers, but not many yoke-fellows. In this number was Barnabas first, and then Silas, whom he probably addresses here. For Silas had been his yoke-fellow at the very place, Acts xvi. 19. *Help those women who laboured together with me;* literally, *who wrestled*—The Greek word doth not imply preaching; but danger and toil endured for the sake of the gospel: which was also endured at the same time (at Philippi) by *Clement, and my other fellow-labourers*—This is a different word from the former, and implies fellow-preachers: *whose names*, although not set down here, *are in the book of life*—As are those of all believers: alluding to the wrestlers in the Olympic games, whose names were all enrolled in a book.

5 *Let your gentleness*, sweetness of temper, the result of joy in the Lord, *be known* by your behaviour *to all men*, good and bad, gentle and froward. Those of the roughest tempers are kind to some, from natural sympathy and love; a Christian, to all. *The Lord* (the judge, the rewarder,) *is at hand*—Standeth at the door.

6 *Be* anxiously *careful for nothing*—If men are not gentle towards you; do not on that account be careful, but pray. Carefulness and prayer cannot stand together. *In every thing*, great and small, *let your requests be made known*—They who by foolish shame, or distrustful modesty, express not their desires to God, are often racked with care, from which the confiding are delivered by fervent prayer. *To God* (It is not always proper to disclose them to men,) *by supplication*, (which is enlarging and pressing our petition;) *with thanksgiving*—The surest mark of a soul free from care, and of prayer joined with true resignation. This is always followed by peace. Peace and thanksgiving united by fervent prayer. Col. iii. 15.

7 *And the peace of God*—That calm, heavenly repose, that tranquillity of spirit which God only can give. *Which surpasseth all understanding*—Which none can comprehend, save he that receiveth it. *Shall keep* (as a garrison does a city) *your hearts*—Your affections.* *Your minds*—Your understandings, and all the various workings of them, *through* the Spirit and power of *Christ Jesus*, in the knowledge and love of God. Without a guard set on *these* likewise, the purity and vigour of our affections cannot long be preserved.

8 *Finally—Whatsoever things are true*—Here are eight particulars placed in two four-fold rows; the former containing their duty, the latter the commendation of it. The first word in the former row answers the first in the latter, the second word the second, &c. *True* in speech. *Honest* in action. *Just* to others. *Pure* with regard to yourselves. *Lovely*—What more lovely than truth? *Of good report*—As is honesty even where it is not practised. *If there be any virtue*—All virtues are in justice. *If there be any praise* in those things which relate rather to ourselves than to our neighbour. *Think on these things*, that ye may practise them, and recommend them to others.

9 *The things which ye have learned* by

learned, and received, and heard, and seen in me, these do; and the God of peace shall be with you.

10 ¶ I rejoiced in the Lord greatly, that now at last your care of me hath flourished again: wherein ye were also careful, but ye wanted opportunity.

11 Not that I speak in respect of want; for I have learned in whatsoever state I am, to be content.

12 I know how to be abased, and I know how to abound: every where and in every thing I am instructed, both to be full and to be hungry, both to abound and to want.

13 I can do all things through Christ strengthening me.

14 Nevertheless, ye have done well, that ye did communicate to me in my affliction.

15 And ye know likewise, O Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me in respect of giving and receiving, but you only.

16 For even in Thessalonica ye sent once and again to my necessities.

17 Not that I desire a gift, but I desire fruit that may abound to your account.

18 But I have all things and abound: I am filled, having received of Epaphroditus the things *which came* from you, an odour of a sweet smell, an acceptable sacrifice, well-pleasing to God.

19 And my God shall supply all your need, according to his riches in glory, through Christ Jesus.

20 Now unto our God and Father *be* glory for ever and ever. Amen.

21 ¶ Salute every saint in Christ Jesus. The brethren who are with me salute you.

22 All the saints salute you, chiefly they that are of Cæsar's household.

23 The grace of the Lord Jesus Christ *be* with you all.

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continual instructions, *and heard and seen* in my life and conversation, *these do, and the God of peace shall be with you*—Not only the peace of God, but God himself, the fountain of peace shall be with you.

10 *I rejoiced greatly*—Paul was no Stoic. He had strong passions, but all devoted to God; *that your care of me hath flourished again*—As a tree blossoms after the winter. *Ye wanted opportunity*—Either ye have not plenty yourselves, or ye wanted a proper messenger.

11 *I have learned* from God, (he only can teach this,) *in everything therewith to be content*—Joyfully and thankfully patient. Nothing less is Christian *content*. We may observe a beautiful gradation in the expressions, *I have learned, I know, I am instructed, I can.*

12 *I know how to be abased*—Having scarce what is needful for my body. *And to abound*—Having wherewith to relieve others also. Soon the order of the words is inverted, to intimate his frequent transition from scarcity to plenty, and from plenty to scarcity. *I am instructed* or *initiated* into this mystery, unknown to all but Christians; *both to be full and to be hungry*—For one day. *Both to abound and to want*—For a longer season.

13 *I can do all things*—Even fulfil *all* the will of God.

15 *In the beginning of the gospel*—When it was first preached at Philippi. *In respect of giving* on your part, *and receiving* on mine.

17 *Not that I desire* for my own sake the very *gift* which I receive of you.

18 *An odour of a sweet smell*—More pleasing to God than the sweetest perfumes are to men.

19 *All your need*—As ye have mine. *According to his riches in glory*—or his abundant inexhaustible treasures in glory.

COLOSSIANS.

Colosse was a city of the Greater Phrygia, not far from Laodicea and Hierapolis. Though St. Paul preached in many parts of Phrygia, yet he never had been at this city. It had received the gospel by the preaching of Epaphras, who was

with Paul when he wrote this epistle. The Colossians were then in danger of being seduced by those who strove to blend Judaism or Heathen superstitions with Christianity; pretending that God, because of his great majesty, was not to be approached but by the mediation of angels; and that certain legal rites and observances would secure their regard.

In opposing them, the apostle, 1. Commends the knowledge of Christ, as more excellent than all other, and so perfect, that no other knowledge was necessary for a Christian. 2. That Christ is above all angels, who are only his servants; and that through Christ we have free access to him in all our necessities.

The Epistle contains: I. The Inscription, ch. i. 1, 2. II. The doctrine, wherein Paul explains the mystery of Christ, by thanksgiving for the Colossians, 3—8. By prayer for them, 9—23, with a declaration of his affection for them, 24—29; ii. 1—3. They are 1. To avoid several vices, iii. 5—9. 2. To practise several virtues, 10—11. Especially to love one another, 12—16. and study the scriptures, 16—17. 3. The duties of wives, and husbands, 18, 19, children, parents, servants, and masters, 20—22; chap. iv. 1. III. The Exhortation; he excites them to perseverance, and warns them not to be deceived, 4—8. Describes again the mystery of Christ, and in the same order, gives admonitions; 1. From Christ the head, 16—19; from his death, 20—23. IV. Final, to prayer, 2—4; to spiritual wisdom. 5, 6. V. The Conclusion, 7—16.

CHAP. I.

PAUL an apostle of Jesus Christ by the will of God, and Timotheus a brother,

2 To the saints and faithful brethren in Christ at Colosse: Grace *be* unto you, and peace from God our Father, and the Lord Jesus Christ.

3 ¶ We give thanks to the God and Father of our Lord Jesus Christ, (praying always for you,

4 Hearing of your faith in Christ Jesus, and of your love to all the saints.)

5 For the hope which is laid up for you in heaven, of which ye heard before in the word of truth, in the gospel:

6 Which is come to you, as also *it is* in all the world; and bringeth forth fruit, *as it hath done* likewise among you, from the day ye heard *it*, and knew the grace of God in truth:

7 As ye likewise learned of Epaphras, our beloved fellow-servant, who is a faithful minister of Christ for you;

8 Who also declared to us your love in the Spirit.

9 For this cause from the day we heard *it*, we do not cease to pray also for you, and to desire that ye may be filled with the knowledge of his will,

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CHAP. 1. *v.* 2. *The saints*—This word expresses their union with God. *And brethren*—This, their union with their fellow-Christians.

3 *We give thanks*—There is a near resemblance between this epistle, and those to the Ephesians and Philippians.

5 *Ye heard before* I wrote to you. *In the word of truth, in the gospel*—The true gospel preached to you.

6 *It bringeth forth fruit in all the world*—That is, in every place where it is preached. *Ye knew the grace of God in truth*—Truly experienced the gracious power of God.

7 *Our fellow-servant*—Of Paul and Timotheus. Epaphras was appointed to labour for the good of the Colossians, as their stated pastor, in the absence of the apostle, and he proved worthy of his calling by labouring fervently for their sanctification and spiritual enjoyment.

8 *Your love in the Spirit*—Your love wrought in you by the Spirit.

9 *We pray for you*—This was mentioned in general, ver. 3. but now more particularly. *That ye may be filled with the knowledge of his will*—Of his revealed will. *In all wisdom*—With all wisdom from above. *And spiritual understanding*—To discern by that light whatever agrees with or differs from his will.

10 *That* knowing his whole will, *ye may walk worthy of the Lord, unto all pleasing*—So as actually to please him in all things, daily *increasing in the* living, experimental *knowledge of* God our Father, Saviour, and Sanctifier,

in all wisdom and spiritual understanding;

10 That ye may walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness:

12 Giving thanks unto the Father, who hath made us meet to partake of the inheritance of the saints in light;

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his beloved Son,

14 In whom we have redemption through his blood, the forgiveness of sins:

15 Who is the image of the invisible God, the first-begotten of every creature.

16 For through him were created all things, that are in heaven and that are on earth, visible and invisible: whether *they* be thrones, or dominions, or principalities, or powers; all things were created by him and for him,

17 And he is before all things, and by him all things consist;

18 And he is the head of his body the church: who is the beginning, the first-begotten from the dead; that in all things he might have the pre-eminence;

19 For it pleased *the Father*, that all fulness should dwell in him:

20 And by him to reconcile all things to himself, (having made peace

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11 *Strengthened unto all patience and long-suffering with joyfulness*—This is the highest point: not only to know, to do, to suffer the whole will of God; but to suffer it to the end, not barely with *patience*, but with *thankful joy*,

12 *Who* by justifying and sanctifying us *hath made us meet* for glory.

13 *Power* detains reluctant captives. A *kingdom* cherishes willing subjects. *His beloved Son*—This is treated of in the 15th and following verses.

14 *In whom we have redemption*—The voluntary passion of our Lord appeased the Father's wrath, obtained pardon and acceptance for us, and consequently dissolved the dominion and power which Satan had over us through our sins. So that *forgiveness* is the beginning of *redemption*, as the resurrection is the completion of it.

15 *Who is* (By describing the glorious pre-eminence of Christ over the highest angels, the apostle lays a foundation to reprove all worshippers of angels) *the image of the invisible God*, whom none can represent but his only begotten Son; in his divine nature, the invisible image; in his human, the visible image of the Father. *The first-begotten of every creature*—That is, begotten before every creature; subsisting before all worlds, before all time, from all eternity.

16 *For*—This explains the latter part of ver. 15. *Through* implies something prior to the particles *by* and *for*; so denoting the beginning, the progress, and the end. *Him*—This word, frequently repeated, signifies his supreme Majesty, and excludes every creature. *Were created all things, that are in heaven*, and heaven itself. But the inhabitants are named, because more noble than the house. *Invisible*—The several species of which are subjoined. *Thrones* are superior to *dominions*; *principalities* to *powers*. Perhaps the two latter may express their office with regard to other creatures; the two former may refer to God, who maketh them his chariots, &c.

17 *And he is before all things*—It is not said, *he was:* he *is* from everlasting to everlasting. *And by him all things consist*—The original expression not only implies that he sustains all things in being, but more directly, *All things were and are compacted in him, into one system.* He is the cement and support of the universe. And is he less than the supreme God?

18 *And*—He now states his relation to the church. *He is the head of the church*—Universal. The supreme and only head both of influence and of government to the whole body of believers. *Who is* (The repetition of the expression, ver. 15, points out the entrance of a new paragraph.) *The beginning*—Absolutely the eternal. *The first-begotten from the dead*, from whose resurrection flows all the life, spiritual and eternal, of all his brethren. *That in all things*, whether of nature or grace, *he might have the pre-eminence.* Who can sound this depth?

19 *For it pleased the Father, that all*

by him, through the blood of the cross) whether things on earth, or things in heaven.

21 And you that were once alienated, and enemies in your mind by wicked works, he hath now reconciled,

22 By the body of his flesh, through death, to present you holy, and spotless, and unreprovable in his sight;

23 If ye continue in the faith, grounded and settled, and are not removed from the hope of the gospel which ye have heard, which is preached to every creature that is under heaven; whereof I Paul am made a minister.

24 Now I rejoice in my sufferings for you, and fill up in my flesh that which is behind of the sufferings of Christ for his body, which is the church;

25 Of which I am made a minister, according to the dispensation of God, which is given to me for you, fully to preach the word of God:

26 The mystery which hath been hid from ages and generations, but now is manifested to his saints:

27 To whom among the Gentiles it was the will of God to make known, what are the riches of this glorious mystery, which is Christ in you, the hope of glory:

28 Whom we preach, admonishing every man, and teaching every man with all wisdom, that we may present every man perfect through Christ Jesus.

29 For which I also labour, striving according to his mighty working, who worketh in me mightily.

CHAP. II.

FOR I would have you know how great a conflict I have for you, and *for* them at Laodicea, and *for* as

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fulness of God *should dwell in him* constantly, as in a temple, and always ready for our approach to him.

20 *Through the blood of the cross*—The blood shed thereon. *Whether things on earth*—Here the enmity began. So this is mentioned first. *Or things in heaven*—Those who are now in paradise, the saints who died before Christ came.

21 *And you that were alienated and enemies*—Actual alienation of affection makes habitual enmity. *In your mind*—Both your understanding and your affections. *By wicked works*, which continually feed and increase inward alienation from, and enmity to God. *He hath reconciled*—From the moment ye believed.

22 *By the body of his flesh*—So distinguished from his body, the church. The body here denotes his entire manhood. *Through death*, whereby he purchased the reconciliation which we receive by faith. *To present to you* the very end of that reconciliation. *Holy* toward God. *Spotless* in yourselves. *Unreprovable* as to your neighbour.

23 *If ye continue in the faith*—If not ye will lose all the blessings which ye have begun to enjoy; *and be not removed from the hope of the gospel*—The glorious hope of perfect love; *which is* already begun to be preached *to every creature under heaven.*

24 *Now I rejoice in my sufferings for you, and fill up* (whereby I fill up) *that which is behind of the sufferings of Christ*—That which remains to be suffered by his members. These are termed, the sufferings of Christ. 1. Because the suffering of any member is the suffering of the whole, and of the head especially, which supplies strength, spirits, sense, and motion to all. 2. Because they are for his sake, for the testimony of his truth. And these also are necessary for the church; not to reconcile it to God, or satisfy for sin, (for that Christ did perfectly) but for an example to others, and as a means of sanctification.

25 *According to the dispensation of God, which is given me:* or, the stewardship with which I am entrusted.

26 *The mystery*—Christ justifying and sanctifying Gentiles as well as Jews, *which hath been* comparatively *hid from* former *ages and* past *generations* of men.

27 *Christ*, dwelling and reigning *in you, the hope of glory*—The ground or foundation of your hope of heavenly blessedness.

28 *We teach* the ignorant, and *admonish* them that are already taught.

CHAP. II. v. 1. *How great a conflict* of care, desire, prayer. *As many as have not yet seen my face*—Therefore in writing to the Colossians, he refrains from those

many as have not seen my face in the flesh;

2 That their hearts may be comforted, being knit together in love, even unto all riches of the full assurance of understanding, unto the acknowledgment of the mystery of God, both the Father and Christ.

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, that no man may beguile you with enticing words.

5 For though I am absent from you in the flesh, yet I am present with you in spirit, rejoicing to behold your order, and the steadfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, *so* walk in him;

7 Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

8 ¶ Beware lest any man make a prey of you through philosophy and empty deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are filled with him, who is the head of all principality and power.

11 By whom also ye have been circumcised with a circumcision not performed with hands, in putting off the body of the sins of the flesh, by the circumcision of Christ;

12 Buried with him in baptism, by which ye are also risen with *him*, through the faith of the operation of God, who raised him from the dead

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familiar appellations, *brethren, beloved.*

2 *Unto all riches of the full assurance of understanding, unto the acknowledgement of the mystery of God*—That is, unto the fullest and clearest understanding and knowledge of the gospel.

6 *So walk in him*—In the same faith, love, holiness.

7 *Rooted in him* as the vine. *Built* on the sure foundation.

8 *Through philosophy and empty deceit*—That is, through the empty deceit of philosophy blended with Christianity. This he condemns; 1. Because it was *empty* and *deceitful*, promising happiness but giving none: 2. Because it was grounded only on *the traditions of men;* Zeno, Epicurus, and the rest: and 3. Because it was so shallow and superficial, not advancing beyond the knowledge of sensible things, or the first *rudiments* of them.

9 *For in him dwelleth* (inhabiteth continually) *all the fulness of the Godhead.* Believers are *filled with all the fulness of God*, [Eph. iii. 19]. But in Christ dwelleth *all the fulness of the Godhead;* the most full Godhead; not only divine powers, but the divine nature, ch. i. 19. *Bodily*—Personally, really, substantially. God himself dwells in Christ in the fullest sense.

10 *And ye* who believe *are filled with him*, John i. 16. Christ is filled with God, and ye are filled with Christ. And ye are filled *with him.* The fulness of Christ overflows his church, Psalm cxxxiii. 3. He is originally full. We *are filled by him* with wisdom and holiness. *Who is the head of all principality and power*—Of angels as well as men. Not from angels therefore, but from their head are we to ask whatever we need.

11 *By whom ye also have been circumcised*—Ye have received the spiritual blessings typified of old by circumcision. *With a circumcision not performed with hands* (By an inward spiritual operation.) *in putting off*, not a little skin, but *the whole body of the sins of the flesh*—All the sins of your evil nature. *By the circumcision of Christ*—By that spiritual circumcision, which Christ works in your heart.

12 Which he wrought in you, when ye were *buried with him in baptism*—The ancient manner of baptizing by immersion, is as manifestly alluded to here, as the other manner of baptizing by sprinkling or pouring of water is, Heb. x. 22. But no stress is laid on the *age* of the baptized, or the *manner* of performing it, in one or the other place; but only on our being risen with Christ, the powerful operation of God in the soul; which we cannot but *know assuredly*, if it really is so: and if we do not experience this, our baptism has been in vain. *By which ye are also risen with him* from the death of sin to the life of holiness. In all this St. Paul speaks not of justification, but chiefly of sanctification.

13 *And ye who were dead*—Doubly dead to God, not only wallowing in *tres-*

13 And you who were dead in trespasses, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

14 Having blotted out by *his* decrees the hand-writing against us, which was contrary to us; and having nailed it to his cross, he took it out of the way.

15 *And* having spoiled the principalities and powers, he exposed them openly, triumphing over them in him.

16 ¶ Let none therefore judge you in meat, or drink, or in respect of a feast-day, or of the new moon, or of Sabbath-days;

17 Which are a shadow of things to come, but the body *is* of Christ.

18 Let none defraud you of your reward by a voluntary humility and worship of angels, intruding into the things which he hath not seen, vainly puffed up by his fleshly mind.

19 And not holding the head, from which all the body being nourished and knit together by the joints and ligaments, increaseth with the increase of God.

20 Therefore if ye are dead with Christ from the rudiments of the world, why, as living in the world, receive ye ordinances,

21 (Touch not, taste not, handle not:

22 All which are to perish in the using) after the commandments and doctrines of men;

23 Which things, though they have indeed a show of wisdom in voluntary worship and humility, and not sparing the body, *yet are* not of any value, *but* are to the satisfying of the flesh.

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passes, (outward sins) but also in *the circumcision of your flesh*—A beautiful expression for original sin, the inbred corruption of your nature, your uncircumcised heart and affections. *Hath he* (God) *quickened together with him*—Making you partakers of the power of his resurrection.

14 *Having blotted out* (in consequence of his gracious *decrees*, that Christ should come into the world to save sinners, and that whosoever believeth on him should have everlasting life;) *the hand-writing against us*—Where a debt is contracted, it is usually testified by some hand-writing, and when the debt is forgiven, the hand-writing is destroyed, either by blotting it out, by taking it away, or by tearing it. The apostle expresses in all these three ways God's destroying the hand-writing *which was* against us. This was not properly our sins themselves, (they were the debt) but their guilt and cry before God.

15 *And having spoiled the principalities and powers* (The evil angels of their usurped dominion) *he* (God) *exposed them openly* before all the hosts of hell and heaven, *triumphing over them by* Christ. Thus the paragraph begins with, continues, and ends with Christ.

16 *Therefore*, seeing these things are so, *let none judge you* (That is, regard none who judge you) *in meat or drink* (for not observing the ceremonial law, in these or any other particulars,) *or in respect of a* yearly *feast, the new moon*, or the weekly Jewish Sabbaths.

17 *Which are* but a lifeless *shadow, but the body*, the substance, *is of Christ.*

18 Out of pretended *humility*, they *worshipped angels*, not daring to apply immediately to God. Yet this came from being puffed up, the constant forerunner of a fall; Prov. xvi. 18. So far was it from indicating true humility.

19 *And not holding the head* — He does not hold Christ who does not trust in him alone. All the members are *nourished* by faith, and *knit together* by mutual love and sympathy.

20 *Therefore*— The inference begun ver. 16. is continued. A new inference follows, chap. iii. 1. *If ye are dead with Christ from the rudiments of the world*— That is, *If ye are dead with Christ*, and so freed from them, *why receive ye ordinances*, which Christ hath not enjoined; from which he hath made you free.

21 *Touch not* an unclean thing, *taste not* any forbidden meat, *handle not* any consecrated vessel.

22 *Perish in the using*—Have no farther use, no influence on the mind.

23 *Not sparing the body*—Denying it many gratifications, and putting it to many inconveniences. Yet they are *not of any* real *value* before God; nor do they upon the whole, mortify, but *satisfy the flesh.* They indulge our corrupt nature, our self-will, pride, and desire of being distinguished from others.

CHAP. III. v. 1, 2. *If ye are risen*

CHAP. III.

IF ye then are risen with Christ, seek the things above, where Christ sitteth at the right hand of God.

2 Set your affections on the things above, not the things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ our life shall appear, then shall ye also appear with him in glory.

5 ¶ Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil desire, and covetousness, which is idolatry.

6 For which the wrath of God cometh on the children of disobedience:

7 In which ye also once walked, when ye lived in them.

8 But now put ye likewise all these things off; anger, wrath, ill-nature, evil-speaking, filthy discourse out of your mouth.

9 Lie not one to another, seeing ye have put off the old man with his deeds;

10 And have put on the new *man*, which is renewed in knowledge, after the image of him that created him:

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, slave, *nor* free; but Christ is all and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

13 Forbearing one another, and forgiving one another, if any have a complaint against any; even as Christ forgave you, so also *do* ye,

14 And above all these *put on* love, which is the bond of perfection:

15 And the peace of God shall rule

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with Christ in baptism, believing and regenerated, evidence the glorious change by pressing forward in the divine life, and *seeking the things above*, even perfect knowledge, holiness and felicity in the immediate presence of God. Let not your *affections* centre on *earth*. Jesus your Saviour is exalted to the right hand of God, crowned with myriads of honours and joys, and waiting to crown his people. *Set your affections there.*

3 *For ye are dead* to the things on earth, *and your* real, spiritual *life is hid* from the world, and laid up *in God with Christ*, who hath merited, promised, and prepared it for us, and gives us the earnest and foretaste of it in our hearts.

4 *When Christ*, (The abruptness of the sentence surrounds us with sudden light,) *our life*, the fountain of holiness and glory *shall appear* in the clouds of heaven.

5 *Mortify therefore*—Slay with a continued stroke *your members which are upon the earth*, where they find their nourishment: *uncleanness*, in act, word, or thought; *inordinate affection*—Every passion which does not flow from, and lead to the love of God; *evil desire*—The desire of the flesh, the desire of the eye, and the pride of life; *covetousness*, according to the derivation of the word, means the desire of *having more*, or of *any thing* independent of God, *which is idolatry*, properly and directly; for it is giving the heart to a creature.

6 *For which*—Though the Heathens lightly regarded them.

7 *Living*, denotes the inward principle; *walking*, the outward acts.

8 *Wrath* is lasting anger: *filthy discourse*—And was there need to warn even these saints of God against so gross and palpable a sin as this? O what is man, till perfect love casts out both fear and sin!

10 *In knowledge*—The knowledge of God, his will, his word.

11 *Where* (in which case) it matters not what a man is externally, whether *Jew* or *Gentile*, *circumcised* or *uncircumcised*, *Barbarian*, void of all the advantages of education, yea, *Scythian*, of all Barbarians most barbarous: *but Christ is all in all* to those thus renewed, and is all things in them and to them.

12 All who are thus renewed are *elected of God*, *holy*, and therefore the more *beloved* of him. Holiness is the consequence of their election; and God's superior love of their holiness.

13 *Forbearing one another*, if any thing is now wrong, *and forgiving one another* what is past.

14 The *love* of God contains the whole of Christian perfection, and connects all the parts of it together,

in your hearts, to which also ye have been called in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your heart unto the Lord.

17 And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks unto God and the Father through him.

18 ¶ Wives, submit yourselves to your own husbands (as is fit) in the Lord.

19 Husbands, love your wives, and be not bitter against them.

20 Children, obey your parents, in all things: for this is well-pleasing to the Lord.

21 Fathers, provoke not your children to anger, lest they be discouraged.

22 Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God.

23 And whatsoever ye do, do it heartily, as to the Lord, and not to men;

24 Knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong he hath done: and there is no respect of persons.

CHAP. IV.

MASTERS, render unto your servants that which is just and equitable; knowing that ye also have a Master in heaven.

2 Continue in prayer, and watch therein with thanksgiving.

3 Withal praying likewise for us, that God would open to us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every one.

7 ¶ All my concerns will Tychichus declare to you, a beloved brother, and a faithful minister and fellow-servant in the Lord:

8 Whom I have sent to you for this

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15 *And then the peace of God shall rule in your hearts*—Shall sway every temper, affection, and thought, as the *reward* [So the Greek word implies] of your preceding love and obedience.

16 *Let the word of Christ*—So he calls the whole scripture, and thereby asserts the divinity of his master. *Dwell*—Not make a short stay, or an occasional visit; but take up its residence. *Richly*—In the largest measure, and with the greatest efficacy, so as to fill and to govern the whole soul.

17 *In the name* (in the power and spirit) *of the Lord Jesus, giving thanks unto God* (the Holy Ghost) *and the Father through him*—Christ.

18 *Wives, submit*, or be subject to. It is properly a military term, alluding to that entire submission that soldiers pay to their general.

19 *Be not bitter*, (which may be without manifest anger) either in word or spirit.

21 *Lest they be discouraged*—Which may occasion their turning either desperate or stupid.

22 *Eye-service*—Being more diligent under their eye than at other times. *Singleness of heart*—A simple intention of *doing right*, without looking farther. *Fearing God*—Acting from this principle.

23 *Heartily* — Cheerfully, diligently. *Men-pleasers* are soon dejected and made angry: *the single-hearted* are never displeased because they have *another aim*, which the good or evil treatment of those they serve cannot disappoint.

CHAP. IV. v. 1. *Just*—According to your contract. *Equitable*—Even beyond the letter of your contract.

3 *That God would open to us a door of utterance*—That is, *give us utterance that we may open our mouths boldly*. (Eph. vi. 19.) and give us an opportunity of speaking so that none may be able to hinder.

6 *Let your speech be always with grace. Seasoned* with the grace of God, as flesh is *with salt*.

very thing, that he might know your state, and comfort your hearts.

9 With Onesimus, a faithful and beloved brother, who is one of you: they will make known to you all things that *are done* here.

10 ¶ Aristarchus, my fellow-prisoner saluteth you, and Marcus, sister's son to Barnabas; (touching whom ye have received directions: if he come to you, receive him;)

11 And Jesus called Justus, who are of the circumcision: these *are* the only fellow-workers unto the kingdom of God, who have been a comfort to me.

12 Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and filled with all the will of God.

13 For I bear him witness, that he hath a great zeal for you, and for them of Laodicea, and for them in Hierapolis.

14 Luke, the beloved physician, and Demas salute you.

15 Salute the brethren of Laodicea, and Nymphas, and the church in his house.

16 And when this epistle hath been read among you, cause it to be read also in the church of the Laodiceans, and that ye likewise read the epistle from Laodicea.

17 And say to Archippus, Take heed that thou fulfil the ministry which thou hast received in the Lord.

18 The salutation of me Paul by my own hand. Be mindful of my bonds. Grace *be* with you.

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10 *Aristarchus my fellow-prisoner*—Such was Epaphras likewise for a time, Philemon ver. 23. *Ye have received directions*—By Tychicus bringing this letter. The ancients adapted their language to the time of reading the letter; not to the time when it was written. Probably they might have scrupled to *receive* him without this fresh direction, after he had left St. Paul *and departed from his work*.

11 *These* three, Aristarchus, Marcus, and *Justus of* all *the circumcision* (that is, of all my Jewish fellow-labourers) *are the only fellow-workers unto the kingdom of God* (that is, in preaching the gospel) *who have been a comfort to me*—What then can *we* expect?—that *all* our fellow-workers should be a comfort to us.

12 *Perfect*—Endued with *every* Christian grace. *Filled*—As no longer being babes, but grown up to the measure of the stature of Christ, being full of his light, grace, wisdom, and holiness.

[13 *Hierapolis*—A large city in Phrygia Major, near Laodicea and Colosse. Called Hierapolis the *holy city*, from the multitude of its temples. Its ruins are nearly two miles in circumference.]

14 *Luke, the physician*—Such he had been, at least, if he was not then.

15 *Nymphas*—Probably an eminent Christian at Laodicea.

16 *The epistle from Laodicea*—Not to Laodicea. Perhaps some letter had been written to St. Paul from thence.

17 *And say to Archippus*, one of the pastors of that church, *Take heed*—it is the duty of the flock *to try them that say they are apostles*, to *reject* the false, and to *warn*, as well as to receive the real. *The ministry*—Not a lordship, but a *service*, a laborious and painful *work*; an obligation to do and suffer all things; to be the least and the servant of all. *In the Lord*—Christ: by whom, and for whose sake, we receive all the gifts of the Spirit.

ST. PAUL'S FIRST EPISTLE TO THE THESSALONIANS.

THIS is the first epistle which St. Paul wrote. Thessalonica was one of the chief cities in Macedonia. To it he went after the persecution at Philippi. But soon the unbelieving Jews raised a tumult against him, and Silvanus, and Timotheus,

On this the brethren sent them away to Berea. Thence St. Paul went by sea to Athens, and sent for Silvanus and Timotheus to come speedily to him. But fearing the Thessalonian converts should not remain steadfast, he sent Timotheus to them to know the state of their church. Timotheus returning, found the apostle at Corinth, from whence he sent them this epistle, a year after he had been at Thessalonica.

The Epistle comprises, I. The inscription, ch. i. 1. II. He celebrates the grace of God towards them, 2—10. Asserts the sincerity of himself and his colleagues, ii. 1—12. The teachableness of the Thessalonians, 13—16. III. He declares his desire, 17—20. His care, iii. 1—5. His joy and prayer for them, 6—13. IV. He exhorts them to grow in holiness, iv. 1—8, and in brotherly love and industry, 9—12. V. He teaches and exhorts concerning them that sleep, 13—18. Concerning the times, v. 1—11. VI. Further exhortations, 12—24. VII. The conclusion, 25—21.

CHAP. I.

PAUL, and Silvanus, and Timotheus, to the church of the Thessalonians in God the Father, and the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 ¶ We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of our God and Father;

4 Knowing, beloved brethren, your election of God.

5 For our gospel came not to you in word only, but also with power, and with the Holy Ghost, and with much assurance; as ye know what manner of men we were among you for your sake.

6 And ye became imitators of us and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.

7 So that ye became examples to all that believed in Macedonia and Achaia.

8 For from you the word of the Lord sounded forth, not only in Macedonia and Achaia, but your faith toward God went abroad in every place also, so that we need not speak any thing.

9 For they themselves declare con-

CHAP. I. v. 1. *Paul*—In this epistle St. Paul neither uses the title of an *apostle*, nor any other, as writing to pious simple-hearted men, with great familiarity. There is a peculiar sweetness in this epistle, unmixed with any reproof: those evils which the apostles afterwards reproved, having not yet crept into the church.

3 *Remembering in the sight of God*—Praising him for it. *Your work of faith*—Your ever-working faith; and *labour of love*—Love continually labouring for the bodies or souls of men. They who do not thus labour, do not love. Faith *works;* love *labours;* hope *patiently suffers* all things.

4 *Knowing your election*, which is through faith, by these plain proofs.

5 *With power*—Piercing the heart with a sense of sin, and convincing you that you need a Saviour to save from guilt and eternal ruin. *With the Holy Ghost*—Bearing an *outward* testimony, by miracles, to the truth of our preaching which you felt; also by his descent through laying on of hands; *with much assurance*—Literally, with *full assurance*, and *much* of it; the Spirit bearing witness by shedding the love of God abroad in your hearts, which is the highest testimony given. And *these* signs, if not the miraculous gifts, always attend the preaching of the gospel, unless it be in vain; nor are the *extraordinary* operations of the Spirit ever wholly withheld, where the gospel is preached with power and men are alive to God. *For your sake*—Seeking your advantage, not our own.

6 Though *in much affliction*, yet *with* much *joy*.

8 *For from you the word sounded forth*—(Thessalonica being a city of great commerce,) being echoed, as it were, from you. And your conversation was divulged far beyond Macedonia and Achaia: *so*

cerning us, what manner of entrance to you we had, and how ye turned from idols to God, to serve the living and true God.

10 And to wait for his Son from heaven, whom he hath raised from the dead, *even* Jesus, who delivered us from the wrath to come.

CHAP. II.

FOR yourselves, brethren, know our entrance to you, that it was not in vain:

2 But even after we had suffered before, and had been shamefully treated at Philippi, as ye know, we were bold through our God to speak to you the gospel of God with much contention.

3 For our exhortation is not of deceit, nor of uncleanness, nor in guile.

4 But as we have been approved of God to be entrusted with the gospel, so we speak, not as pleasing men, but God, who trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloak of covetousness: God is witness.

6 Nor sought we glory of men, neither from you, nor from others, when we might have been burdensome, as the apostles of Christ.

7 But we were gentle in the midst of you, even as a nurse cherisheth her own children.

8 So, loving you tenderly, we were ready to impart to you, not only the gospel of God, but our own souls also, because ye were dear to us.

9 For ye remember, brethren, our labour and toil; working night and day, that we might not burden any of you, we preached to you the gospel of God.

10 Ye are witnesses and God, how holily, and justly, and unblamably we behaved among you that believe.

11 As ye know how we exhorted and comforted every one of you, as a father his own children.

12 And charged you to walk worthy of God, who hath called you to his kingdom and glory.

13 For this cause also thank we God without ceasing, *even* because when ye received the word of God, which ye heard from us, ye received *it*, not *as* the word of men, but (as it

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that we need not speak any thing concerning it.

9 *For they themselves*—The people wherever we come.

10 *Whom he hath raised from the dead*—In proof of his future coming to judgment. *Who delivered us*—He here redeemed us once; he delivers us continually; and will deliver all that believe, *from the wrath* (the eternal vengeance) which will then come upon the ungodly.

CHAP. II. v. 1. What was proposed ch. i. 5, 6, is now more largely treated of: concerning Paul and his fellow-labourers, 1—12; concerning the Thessalonians, 13.

2 *We had suffered*—In several places. *We were bold*—Notwithstanding. *With much contention*—Notwithstanding both inward and outward conflicts of all kinds.

3 *For our exhortation* (Our preaching: a part is put for the whole,) *is not*, at any time, *of deceit;* we preach not a lie, but the truth of God; *nor of uncleanness*—With an unholy or selfish view. This expression is not always appropriated to lust, although it is sometimes emphatically applied thereto. *Nor in guile;* but with great plainness of speech.

5 *Flattering words*—This *ye know; nor a cloak of covetousness*—Of this *God is witness.* He calls men to witness an open fact; and *God is witness* of the secret intentions of the heart. In a point of mixed nature, ver. 10, he appeals both to God and man.

7 *But we were gentle* (mild, tender) *in the midst of you*—Like a hen surrounded with her young: *even as a nurse cherisheth her own children*—Whom a mother, not a mere nurse, deems it her greatest happiness to nurse and care for.

8 *To impart our own souls*—To lay down our lives for your sake.

10 *Holily*—In the things of God; *justly*—With regard to men; *unblamably*—In respect of ourselves; *among you that believe*—Who were the constant observers of our behaviour.

11 By *exhorting*, we are moved to do a thing willingly; by *comforting*, to do it joyfully; by *charging*, to do it carefully.

12 *To his kingdom* here, *and glory* hereafter.

is in truth) the word of God, which likewise effectually worketh in you that believe.

14 For ye, brethren, became followers of the churches of God in Christ Jesus, which are in Judea; for ye also suffered the same things from your own countrymen, as they likewise from the Jews;

15 Who both killed the Lord Jesus and their own prophets, and have persecuted us: and they please not God, and are contrary to all men;

16 Forbidding us to speak to the Gentiles that they may be saved, to fill up their sins always: but wrath is come upon them to the uttermost.

17 ¶ But we, brethren, being taken from you for a short time, in presence, not in heart, laboured with great desire the more abundantly to see your face.

18 Wherefore we would have come to you (even I Paul) once and again, but Satan hindered us.

19 For what is our hope, or joy, or crown of rejoicing? are not ye also before our Lord Jesus at his appearing?

20 For ye are our glory and joy.

CHAP. III.

THEREFORE, when ye could bear no longer, we thought good to be left at Athens alone;

2 And sent Timotheus our brother, and a minister of God, and our fellow-worker in the gospel of Christ, to establish you, and to comfort you concerning your faith;

3 That no one might be moved by these afflictions: for ye yourselves know that we are appointed hereto.

4 For when we were with you, we told you before we should be afflicted; as it came to pass, and ye know.

5 Therefore when I could bear no longer, I sent to know your faith, lest by any means the tempter should have tempted you, and our labour be in vain.

6 But now, when Timotheus was come to us from you, and had brought us the good tidings of your faith and

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14 *Ye suffered the same things*—The same fruit, the same afflictions, and the same experience, at all times, and places, are a good criterion of evangelical truth. *As they from the Jews*—Their countrymen.

15 *Us*—Apostles and preachers of the gospel. *They please not God;* nor are they even careful to please him, notwithstanding their fair professions; *and are contrary to all men*—Are enemies of mankind; not only by their continual seditions and insurrections, and their contempt of all other nations; but specially by their endeavouring to hinder their hearing or receiving the gospel.

16 *To fill up* the measure of *their sins always*, as they have ever done; *but* the vengeance of God *is come upon them*—Hath overtaken them unawares, whilst they sought to destroy others, and will speedily complete their destruction.

17 In this verse we have a remarkable instance of that abiding tenderness, that loving temper and affection, which are so apparent in all St. Paul's writings, towards those he styles his children in the faith. This is the more carefully to be observed, because the *passions*, occasionally exercising themselves, and flowing like a torrent, in the apostle, are observable to every reader; whereas, it requires a nicer attention to discern those calm standing tempers, that fixed posture of his soul, from whence the others only flow out, and which more peculiarly distinguish his character.

18 *Satan*—By exciting the persecuting Jews against us. Acts xvii. 13.

19 *Ye also*, as well as our other children are our expected joyful reward. In meeting you at the right hand of God, we shall experience infinite more pleasure than did the ancient victors of Greece, when the crowns were awarded them.

CHAP. III. v. 1. *We*, Paul and Silvanus, *could bear no longer* our desire and fear for you.

3 *We are appointed hereto*—Are in every respect laid in a fit posture for it, by the design and contrivance of God himself, for the trial and increase of our faith and all other graces. He gives riches to the world; but stores up his treasures of wholesome afflictions for his *children*.

6 *But now, when Timotheus was come from us to you*—Immediately after his re-

love, and that ye have a good remembrance of us always, longing to see us, as we also *to see* you ;

7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith.

8 For now we live, if ye stand fast in the Lord.

9 For what thanks can we render to God for you, for all the joy wherewith we rejoice for your sake before our God ?

10 Night and day praying exceedingly that we may see your face, and perfect that which is wanting in your faith.

11 Now our God and Father himself, and our Lord Jesus direct our way unto you.

12 And the Lord make you to increase and abound in love towards one another, and towards all men, as we also *do* towards you ;

13 That he may establish your hearts unblamable in holiness (before our God and Father, at the appearing of our Lord Jesus Christ) with all his saints.

CHAP. IV.

IT remaineth then, brethren, that we beseech you and exhort you by the Lord Jesus, as ye have received of us how ye ought to walk and to please God that ye abound *therein* more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God *even* your sanctification ; that ye abstain from fornication ;

4 That every one of you know *how* to possess his vessel in sanctification and honour ;

5 Not in passionate desire, as the Gentiles, who know not God ;

6 That none circumvent or defraud his brother in this matter ; because the Lord is an avenger of all these things, as we have also told you before and testified.

7 For God hath not called us to uncleanness, but to holiness.

8 He therefore that despiseth, despiseth not man, but God ; who hath also given you his Holy Spirit.

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turn St. Paul wrote ; while his joy was fresh, and his tenderness at the height.

8 *Now we live* indeed ; we *enjoy* life ; so great is our affection for you.

10 *And perfect that which is wanting in your faith*—So St. Paul did not know that they who are once *upon the rock*, no longer need to be taught by man !

11 *Direct our way*—This prayer is offered to Christ, as well as to the Father.

13 *With all his* (Christ's) *saints*—Both angels and men.

CHAP. IV. v. 1. *More and more*—It is not enough to have faith, even so as to please God, unless we *abound more and more therein*.

3 *Sanctification*—Entire holiness of heart and life : particular branches of it are subjoined. *That ye abstain from fornication* — A beautiful transition from sanctification to a single branch of the contrary. And this shows that nothing is so seemingly distant or below our thoughts, but we have need to guard against it.

4 *That every one know* (For this wants knowledge, as well as chastity,) *to possess his vessel* (his wife) *in sanctification and honour*, so as neither to dishonour God nor himself, but promote holiness ; remembering marriage is not designed to *inflame*, but to *conquer* natural desires.

5 *Not in passionate desire*—Which had no place in man when in a state of innocence. *Who know not God*—And so may naturally seek happiness in a creature. What seemingly accidental words slide in ; and yet how vastly important !

6 *In this matter*—By violating his bed. The things forbidden are three : *fornication*, ver. 3 ; *the passion of desire*, or inordinate affection in the married state, ver. 5 ; and violating the marriage contract.

8 *He that despiseth* the commandments we gave, *despiseth God* himself, *who hath also given you his Holy Spirit* to convince you of the truth, and enable you to be holy. What naked majesty of words ! how oratorical, and yet with what great simplicity ! a simplicity that improves the understanding to the utmost ; that, like the rays of heat through a glass, collect all the powers of reason into one orderly point, from being scattered abroad in utter confusion.

9 ¶ Touching brotherly love, we need not write to you: for ye yourselves are taught of God to love one another.

10 And indeed ye do it toward all the brethren that are in all Macedonia; but we exhort you, brethren, that ye increase more and more,

11 And that ye study to be quiet and to do your own business, and to work with your hands, as we commanded you;

12 That ye may walk decently toward them that are without, and may want nothing.

13 ¶ Now we would not have you ignorant, brethren, concerning them that are asleep, that ye sorrow not, even as others who have no hope.

14 For if we believe that Jesus died and rose again, so will God bring with him those also that sleep in Jesus.

15 For this we say unto you by the word of the Lord, that we who are alive, who are left to the appearing of the Lord, shall not prevent them that are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God; and the dead in Christ shall rise first.

17 Then we who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we be ever with the Lord.

18 Wherefore, comfort one another with these words.

CHAP. V.

BUT of the times and seasons, brethren, ye have no need that I write to you.

2 For ye yourselves know perfectly, that the day of the Lord so cometh as a thief in the night.

3 When they say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all children of the light, and children of the day: we are not

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9 *We need not write* largely; *for ye are taught of God*—By his Spirit.

11 *That ye study* (Literally, *that ye be ambitious*—An ambition worthy a Christian,) *to work with your hands*—Not a needless caution: for temporal concerns are often a cross to them who are newly filled with the love of God.

12 *Decently*—That they may have no pretence to say, (but they will say it still) "This religion makes men idle, and brings them to beggary." *And may want nothing* needful for life and godliness. What Christian desires more?

13 *Now*--Herein the efficacy of Christianity greatly appears. That it neither takes away, nor embitters, but sweetly tempers that most refined of all affections, our desire of, or love to, the dead.

14 *So*—So as God raised him. *With him*—With their living head.

15 *By the word of the Lord*—By a particular revelation. *We who are left*—This intimates the fewness of those who will be then alive compared to the multitude of the dead. Believers of all ages and nations make up, as it were, one body: in consideration of which, the believers of that age might put themselves in the place, and speak in person, of them who were to live till the coming of the Lord. Not that St. Paul hereby asserted (though some imagined so) that the day of the Lord was at hand.

16 *With a shout*—Probably a proclamation made to a great multitude; above this is *The voice of an archangel;* above both, *The trumpet of God!* The voice of God, somewhat analogous to the sound of a trumpet.

17 *Together* (in the same moment) *in the air*—The wicked will remain beneath, while the righteous, being absolved, shall be assessors with their Lord in the judgment. *With the Lord*—In heaven.

CHAP. V. v. 1. *But of the* precise *times*, when this shall be.

2 *For* this in general *ye* do *know;* and ye can and need know no more.

3 *When they* (worldly men) *say.*

4 *Ye are not in darkness*—Sleeping secure in sin.

6 *Awake, and keep awake*——Being awakened, let us have all our spiritual senses about us.

children of the night, nor of darkness.

6 Therefore, let us not sleep as the others, but let us awake and keep awake.

7 For they that sleep, sleep in the night, and they that are drunken, are drunken in the night.

8 But let us who are of the day, keep awake, having put on the breastplate of faith and love, and for an helmet, the hope of salvation.

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that whether we wake or sleep, we may live together with him.

11 Wherefore, comfort one another, and edify one another, as also ye do.

12 Now we beseech you, brethren, to know them that labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their works' sake, and be at peace among yourselves.

14 And we exhort you, brethren, warn the disorderly, comfort the feeble-minded, support the weak, be long-suffering toward all men.

15 See that none render to any man evil for evil, but ever follow that which is good, both to one another, and to all men.

16 Rejoice evermore.

17 Pray without ceasing.

18 In every thing give thanks; for this is the will of God in Christ Jesus concerning you.

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7 *They* usually *sleep and are drunken in the night*—These things do not love the light.

9 *God hath not appointed us to wrath*—As he hath the obstinately impenitent.

10 *Whether we wake or sleep*—Be alive or dead at his coming.

12 *Know them that*, 1. *labour among you:* 2. *are over you in the Lord:* 3. *admonish you. Know*—Take knowledge of them and their work. Sometimes the same person may both *labour* (preach) *be over*, or govern, and *admonish* the flock by particular application to each: sometimes two or more different persons, according as God dispenses his gifts. But O! what a misery is it, when a man undertakes such office without either gifts or grace for any part of it! Why then will he undertake it? for pay? What! will he sell his own soul, and all the souls of his flock? What words can describe such a wretch? And yet, even *this* may be an *honourable man!*

13 *Esteem them very highly* (literally, *more than abundantly;) in love*—The inexpressible sympathy that is between true pastors and their flock is intimated, not only here, but also in other parts of this epistle, (see ch. ii. 7, 8.) *For their works' sake*—The principal ground of their vast regard for them. But how are we to *esteem* them who do not *work* at all?

14 *Warn the disorderly*—Them that stand out of their rank, in the spiritual warfare; some were even in that church. *The feeble-minded*—Literally, such persons were of *little soul*, or had no spiritual *courage*.

15 *See that none*—Watch over both yourselves and each other. *Follow that which is good*—Resolutely and perseveringly.

16 *Rejoice evermore*—In uninterrupted happiness in God; *pray without ceasing*—Which is the fruit of always rejoicing in the Lord: *in every thing give thanks*—Which is the fruit of both the former. This is Christian perfection. Farther than this we cannot go; and we need not stop short of it. Our Lord has purchased joy, as well as righteousness, for us. It is the design of the gospel, that being saved from guilt, we should be happy in Christ's love. Prayer is the breath of our spiritual life. He that lives cannot cease breathing. So much as we really enjoy of the presence of God, so much prayer and praise do we offer up *without ceasing;* else our rejoicing is but delusion. *Praise* is inseparable from true prayer. He that always prays, is ever giving praise; whether in ease or pain; both for prosperity and for adversity. He blesses God for *all things*, looks on them as coming from him, and receives them only for *his sake;* not choosing or refusing, liking or disliking any thing, but only as it is agreeable or disagreeable to his perfect will.

18 *For this* (that you should thus rejoice, pray, give thanks) *is the will of God*—Always good, always promoting our salvation.

19 *Quench not the Spirit*—Wherever it

19 Quench not the Spirit.
20 Despise not prophesyings.
21 Prove all things; hold fast that which *is* good.
22 Abstain from all appearance of evil.
23 And the God of peace himself sanctify you wholly: and may the whole of you, the spirit, and the soul, and the body, be preserved blameless unto the appearing of our Lord Jesus Christ.
24 Faithful is he that calleth you, who also will do *it*.
25 Brethren, pray for us.
26 Salute all the brethren with an holy kiss.
27 I adjure you by the Lord, that this epistle be read to all the holy brethren.
28 The grace of our Lord Jesus Christ *be* with you. Amen.

is, it burns, it flames in holy love, in joy, prayer, thanksgiving: O quench it not; damp it not in yourself or others, either by neglecting to do good, or by doing evil!

20 *Despise not prophesyings*—That is, preaching; for the apostle speaks not here of extraordinary gifts. It seems one means of grace is put for all. And whoever despises any of these, under any pretence, will surely, though perhaps gradually and almost insensibly, *quench the Spirit*.

21 Meantime, *prove all things* which preachers recommend: (He speaks of practice, not of doctrines,) try every advice by the test of Scripture: *and hold fast that which is good*—Zealously, diligently practise it, despite of all opposition.

22 And be equally zealous and careful to *abstain from all appearance of evil*—Observe, those who *heap to themselves teachers, having itching ears*, under pretence of *proving all things*, have no countenance or excuse from this scripture.

23 *And may the God of peace sanctify you*, by the *peace* he works in you, *wholly*—the word signifies *wholly and perfectly*: every part and all that concerns you; all that is of or about you. *And may the whole of you, the spirit, and the soul, and the body*—Just before he said, *you*; now he denominates them from their spiritual state, *the spirit*; (Gal. vi. 8.) wishing that it may be preserved *whole and entire*: then from their natural state, *the soul and the body*; (for these two make up the whole nature of man, Matt. x. 28.) wishing it *may be preserved blameless till the coming of Christ*. Of the three, only the two last are the natural constituent parts of man. The first is adventitious, and the supernatural gift of God, to be found in Christians only.

24 *Who also will do it*, unless you *quench the spirit*.

27 *I charge you by the Lord* [Christ, to whom, divine worship is here paid] *that this epistle* [The first he wrote.] *be read to all the brethren*—That is, in all the churches. They might have concealed it out of modesty, had not this been so solemnly enjoined. But what Paul commands under so strong an adjuration, Rome forbids under pain of excommunication.

ST. PAUL'S SECOND EPISTLE TO THE THESSALONIANS.

THIS Epistle was written soon after the former, on account of some things therein, which had been misunderstood. Herein he, 1. Congratulates their constancy in the faith, and exhorts them to advance daily in grace and wisdom. 2. Corrects their mistake concerning the coming of our Lord: and, 3. Recommends several Christian duties.

It comprises, I. The Inscription, ch. i. 1, 2. II. Thanksgiving and prayer for them, 3—12. III. The doctrine, concerning the man of sin, ii. 1—12. He comforts them against the trial, ii. 13, 14. IV. Exhortation to prayer, with prayer for them, iii. 1—5. To correct the disorderly, 6—16. V. The conclusion, 17, 18.

CHAP. I.

PAUL, and Silvanus, and Timotheus, to the church of the Thessalonians in God our Father. and the Lord Jesus Christ:

2 Grace *be* unto you, and peace from God our Father, and from our Lord Jesus Christ.

3 ¶ We are bound to thank God always for you, brethren, as it is meet, because your faith groweth exceedingly, and the love of every one of you toward each other aboundeth.

4 So that we ourselves glory of you in the churches of God, for your patience and faith in all your persecutions and sufferings which ye endure:

5 A manifest token of the righteous judgment of God, that ye may be accounted worthy of the kingdom of God; for which ye also suffer.

6 Seeing *it is* a righteous thing with God, to recompense affliction to them that afflict you;

7 And to you that are afflicted rest with us at the revelation of the Lord Jesus from heaven with his mighty angels,

8 In flaming fire, taking vengeance on them who know not God, and who obey not the gospel of our Lord Jesus;

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all that believe (for our testimony was believed among you) in that day.

11 To this end we pray always for you, that our God would make you worthy of *this* calling, and fulfil *in you* all the good pleasure of *his* goodness, and the work of faith with power;

12 That the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

CHAP. II.

NOW I beseech you, brethren, concerning the appearing of our

CHAP. I. v. 3. It is observable that the apostle wraps up his praise of men in praise to God; giving *him* glory. *Your faith groweth*—Probably he had heard from them since his sending the former letter. *Aboundeth*—Like water that overflows its banks, and yet increaseth still.

4 *Which ye endure*, "*that ye may be accounted worthy of the kingdom.*"

5 *A manifest token*—This is treated of in the sixth and following verses.

6 *It is a righteous thing with God* [however men may judge] to transfer the pressure from you to *them.* And it is remarkable that about this time, at the passover, the Jews raising a tumult, a great number, some say thirty thousand, of them were slain. St. Paul seems to allude to this beginning of sorrows, [1 Thes. ii. 16.] which did not end but with their destruction.

8 *Taking vengeance*—Does God barely *permit* this? or, as *the Lord* once *rained brimstone and fire* out of heaven [Gen. xix. 24.] does a fiery stream go forth from him for ever. *Who know not God*—[The root of all wickedness and misery.] Who remain in heathen ignorance; *and who obey not*—This refers chiefly to the Jews, who had heard *the gospel.*

9 *From the glory of his power*—Tremble, ye sinners! *Everlasting destruction*—As there can be no end of their sins, [their enmity against God continuing] so not of their punishment: sin and its punishment running parallel throughout eternity. They must of necessity therefore, be cut off from all good. *From the presence of the Lord*—In which chiefly consist the joys of heaven! What unspeakable punishment is implied, even in falling short of this, supposing nothing more were implied in his *taking vengeance!*

10 *To be glorified in his saints*—For the glory of Christ shall shine in them. His saving power will be specially manifested in the great day when countless millions will appear before his throne, redeemed by his blood, to admire his love, and to behold the glory which he had with the Father before the world began.

11 *All the good pleasure of his goodness*—Which is no less than perfect holiness.

12 *That the name*, (the love and power,) *of our Lord may be glorified*—Gloriously displayed in you.

Lord Jesus Christ, and our gathering together unto him,

2 That ye be not soon shaken in mind or terrified, neither by spirit, nor by word. nor by letter, as from us, as if the day of the Lord were at hand.

3 Let no man deceive you by any means; for *that day shall not come*, unless the falling away come first, and then the man of sin be revealed, the son of perdition,

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he sitteth in the temple of God as God, declaring himself that he is God.

5 Remember ye not, that I told you these things when I was yet with you?

6 And now ye know that which restraineth, that he may be revealed in his time.

7 For the mystery of iniquity already worketh; only he that restraineth *will restrain*, till he be taken out of the way.

8 And then will that wicked one be revealed, whom the Lord will consume with the spirit of his mouth, and destroy with the brightness of his appearing:

9 Whose appearing is after the mighty working of Satan, with all power and signs and lying wonders,

10 And with all deceivableness of

CHAP. II. v. 1. *Our gathering together to him* in the clouds.

2 *Be not shaken in mind*, (in judgment,) *or terrified*, as those easily are who are most anxious to know future things; *neither by* pretended revelation from the *Spirit*, *nor by* pretence of any *word* spoken by me, which ye have misunderstood.

3 *Unless the falling away* from the pure faith of the gospel *come first*. This began even in the apostolic ages. But *the man of sin*, *the son of perdition*, is not fully come yet. In many respects, the Pope has an indisputable claim to those titles. He is emphatically *the man of sin*, as he increases all sin above measure. He is styled, *the son of perdition*, as he has caused the death of vast multitudes, both of his opposers and followers; destroyed innumerable souls, and will himself eternally perish. He it is that *opposeth* himself to emperors, once his rightful sovereigns, and that *exalteth himself above all that is called God, or that is worshipped* —Commanding angels, and putting kings under his feet, both of whom are *called god's* in scripture; claiming the highest power and honour; suffering himself to be styled god or vice-god. This is implied in his ordinary title, 'most holy lord,' or 'most holy father.' *So that he sitteth*, enthroned, *in the temple of God*, (see Rev. xi. 1.) *declaring himself that he is God*—Claiming the prerogatives which belong to God alone.

6 *And now ye know, that which restraineth* the power of the Roman emperors. When this is *taken away the wicked one will be revealed*. *In his time*—His appointed season; and not before.

7 He will surely be revealed: *for the mystery*, (the secret power,) *of iniquity* opposed to the power of godliness,) *already worketh*. It began with the love of honour and the desire of power; and is completed in the entire corruption of the gospel. This *mystery of iniquity* consists of, 1. *Human inventions* added to the *written word*. 2. Mere *outside performances* instead of faith and love. 3. *Other* mediators besides *the man Christ Jesus*. The last two branches, with *idolatry*, and *blood shed*, are the direct effects of the first,--*adding* to the word of God. *Already worketh* in the church. *Only he that restraineth*— That is, the potentate who successively has Rome in his power. The emperors, Heathen or Christian; the kings, Goths, or Lombards; the Carolingian or German emperors.

8 *And then*, (when every prince and power that restrain is taken away,) *will that wicked one be revealed, whom the Lord will* soon *consume with the Spirit of his mouth*, (almighty power) *and destroy*, with the first appearance of his glory.

9 [*Lying wonders*--The church of Rome has pretended to work miracles. It has been stated that churches have been lifted from their places, and carried through the air to distant countries; that images have bowed, smiled, frowned, and spoken on some occasions; that in the picture or statue of a saint, blood has been annually liquefied; that the first convert made by St. Gaul in Germany was a *bear;*

unrighteousness in them that perish, because they received not the love of the truth, that they might be saved.

11 And therefore God shall send them strong delusion, so that they shall believe the lie.

12 That they all may be condemned who believed not the truth, but had pleasure in unrighteousness.

13 But we ought to give thanks to God always for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth:

14 To which he hath called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast and hold the traditions which ye have been taught, whether by word or by our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, who hath loved us, and given us everlasting consolation and good hope through grace,

17 Comfort your hearts and stablish you in every good word and work.

CHAP. III.

FINALLY, brethren, pray for us, that the word of the Lord may run and be glorified, even as among you:

2 And that we may be delivered from unreasonable and wicked men; for all men have not faith.

3 But the Lord is faithful, who will establish and guard you from the evil one.

4 And we trust in the Lord concerning you, that ye both do, and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the patience of Christ.

6 ¶ Now we command you, brethren, in the name of our Lord Jesus Christ, to withdraw yourselves from every brother that walketh disorderly, and not according to the tradition which he received of us.

7 For yourselves know how ye

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that St. Andrew preached to a vast multitude of fishes, whom he miraculously summoned, and who devoutly heard his discourse; that St. Francis preached with great success to birds and beasts, according to the command, Mark xvi. 15, (preach the gospel to every *creature*). Such are the *lying wonders* which knaves invent to get money from the soft-brained and superstitious persons who believe them.]

10 *Because they received not the love of the truth*, therefore God suffered them to fall into that *strong delusion.*

11 *Therefore God shall send them*, (that is, judicially permit to come upon them,) *strong delusion.*

12 *That they all may be condemned*—That is, the consequence of which will be, that they *all* will *be condemned who believed not the truth, but had pleasure in unrighteousness*—That is, who believed not the truth, because they loved sin.

13 *God hath from the beginning* of your hearing the gospel, *chosen you to salvation*—Taken you out of the world, and placed you in the way to glory.

14 *To which*, (faith and holiness), *he hath called you by our gospel*—That which we preached, accompanied with the power of his Spirit.

15 *Hold*, (without adding to or diminishing from) *the traditions which ye have been taught*, (the truths which I have delivered to you,) *whether by word or by our epistle*—He preached before he wrote. And he had written concerning this in his former epistle.

CHAP. III. v. 1. *May run*, [go on swiftly, without any interruption,] *and be glorified*—Acknowledged as divine, and bring forth much fruit.

2 *All men have not faith*—And all who have not, are more or less *unreasonable and wicked men.*

3 *Who will establish you*, that cleave to him by faith, *and guard you from the evil one*, and all his instruments.

4 *We trust in the Lord concerning you*—Thus only should we trust in any man.

5 *Now the Lord*, (the Spirit, whose proper work this is,) *direct* (lead you straight forward,) *into the patience of Christ*, of which he set you a pattern.

6 *That walketh disorderly*, (particularly by not working,) *not according to the*

ought to imitate us: we behaved not disorderly among you.

8 Neither did we eat any man's bread for nothing, but we wrought with labour and toil, night and day, that we might not burden any of you.

9 Not because we have not authority, but that we might make ourselves an example to you, that ye might imitate us.

10 For when we were with you, this we commanded you, If any will not work, neither let him eat.

11 For we hear that there are some among you who walk disorderly, doing nothing, but being busy-bodies.

12 Now such we command and exhort by our Lord Jesus Christ, to work quietly and to eat their own bread.

13 But ye, brethren, be not weary in well-doing.

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count *him* not as an enemy, but admonish *him* as a brother.

16 Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

17 The salutation of Paul, with my own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

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tradition he received of us—The admonition we gave, both by word of mouth, and in our former epistle.

10 *Neither let him eat*—Do not maintain him in idleness.

11 *Doing nothing but being busy-bodies*—To which idleness naturally disposes.

12 *Work quietly*—Letting the concerns of other people alone.

14 *Have no company with him*—No intimacy, no familiarity, no needless correspondence.

15 *Admonish him as a brother*—Tell him lovingly of the reason why you shun him.

16 *The Lord of peace*, (Christ), *by all means*—In every way and manner.

ST. PAUL'S FIRST EPISTLE TO TIMOTHY.

THE mother of Timothy was a Jewess, his father a Gentile. He was converted very early; and while a youth, he became co-worker with St. Paul.

He was therefore an itinerant evangelist, a kind of secondary apostle, whose office was to regulate the churches to which he was sent: and to reform what was amiss in the bishops, deacons, or people.

Paul had doubtless instructed him for the discharge of such an office. Yet further to instruct him, and to render him efficient to benefit the churches, he sent him this excellent pastoral letter, which contains the most important advice.

The Epistle comprises, I. The Inscription, ch. i. 1, 2. II. Instruction how to behave at Ephesus—1. He gives him an injunction to deliver to them that taught the law in a wrong way, 3—20.—2. He prescribes to man a method of prayer, ii. 1—8. To women, good works and modesty, 9—15. 3. The requisites of a bishop, iii. 1—7; the duties of deacons, 8—10; of women, 11—13. 4. He shows what Timothy should teach, 14; ch. iv. 1—6; what he should avoid, 7—11; what to follow, 12—16; how to treat men and women, v. 1, 2; widows, 3—16; elders, 17—19; offenders, 20—21; himself, 22, 23; those he doubts of, 24, 25; servants, ch. vi. 1, 2, 5. False teachers are reproved, 3—10; Timothy is admonished, 11, 12; Timothy's charge, 13—16; precepts for the rich, 17—19. III. The Conclusion, 20, 21.

CHAP. I.

PAUL, an apostle of Jesus Christ according to the commandment of God our Saviour, and Christ Jesus our hope,

2 To Timotheus, my own son in the faith: Grace, mercy, and peace from God our Father, and Christ Jesus our Lord.

3 ¶ As I exhorted thee when I was going into Macedonia, to abide at Ephesus; that thou mayest charge some to teach no other doctrine,

4 Neither to give heed to fables and endless genealogies, that afford questions, and not godly edifying, which is through faith.

5 Whereas the end of the commandment is love, out of a pure heart and good conscience, and faith unfeigned.

6 From which some, having missed the mark, are turned aside to vain jangling:

7 Desiring to be teachers of the law, understanding neither the things they say, nor those concerning which they confidently affirm.

8 We know the law is good, if a man use it lawfully;

9 Knowing this, that the law doth not lie against a righteous man; but against the lawless and disobedient, against the ungodly and sinners, the unholy and profane, against killers of their fathers or their mothers, against murderers,

10 Against whoremongers, sodomites, men-stealers, liars, perjured persons, and if there be any other thing that is contrary to wholesome doctrine.

11 According to the glorious gospel

CHAP. I. v. 1. *Paul, an apostle according to the commandment of God*, the authoritative appointment of God the Father, *our Saviour*, so styled in many other places, as the Author of the whole scheme of our salvation, *and Christ our hope*—The Author, object, and ground of our hope. To be an *apostle* is the highest office which man can sustain; and the message is the most interesting God can send.

2 *Grace, mercy, and peace*—St. Paul wishes *grace* and *peace*, in his epistles to the churches. To Timotheus he adds *mercy*, the most tender grace towards those who need it. The experience of this prepares a man to be a minister of the gospel.

3 *Charge some to teach no other doctrine* than I have taught—Let them put nothing in the place of it, add nothing to it.

4 *Neither give heed*, (so as to teach or sanction them,) *to fables*, (fabulous Jewish traditions,) *and endless genealogies*, not those in scripture, but the long, intricate pedigrees whereby they strove to prove their descent from eminent persons; *which afford questions*, which lead only to useless and endless controversies.

5 *Whereas the end of the commandment* or the whole Christian institution *is love*—And this was the end of the commandment which Timotheus was to enforce at Ephesus, ver. 3—18. The foundation is faith, the end is love. But this can only subsist in *a heart purified* by faith, and is always attended with a good conscience.

6 *From which* (love and a good conscience) *some are turned aside*—An affectation of vast knowledge sets a man at the greatest distance from faith, and all sense of divine things. *To vain jangling*—And of all vanities, none are more vain, than dry, empty disputes on the things of God.

7 *Understanding neither the* very *things they speak*, nor the subject they speak of.

8 *We* grant *the* whole Mosaic *law is good*, answers excellent purposes, *if a man use it* in a proper manner. The ceremonial is good, as it points to Christ; and the moral law *is holy, just and good*, and of admirable use to convince unbelievers, and to guide believers in all holiness.

9 *The law doth not lie against a righteous man*, (doth not strike or condemn him,) *but against the lawless and disobedient*—They who despise the authority of the Lawgiver, violate the first commandment, which is the foundation of the law, the ground of all obedience. *Against the ungodly and sinners*, who break the second commandment, worshipping idols, instead of the true God. *The unholy and profane*, who break the third commandment by taking his name in vain.

10 *Men-stealers* — The worst of all thieves, in comparison of whom highwaymen and house-breakers are innocent! What then are most traders in negroes,

of the blessed God, with which I am intrusted.

12 And I thank Christ Jesus our Lord, who hath enabled me, in that he accounted me faithful, having put me into the ministry;

13 Who was before a blasphemer, and a persecutor, and an oppressor; but I obtained mercy, because I did *it* ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love, which is in Christ Jesus.

15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.

16 Yet for this cause I obtained mercy, that on me the chief, Jesus Christ might show all long-suffering, for a pattern to them who should hereafter believe in him to life everlasting.

17 Now to the king of eternity, immortal, invisible, the only God, *be* honour and glory, for ever and ever. Amen.

18 This charge I commit to thee, son Timotheus, according to the prophecies which went before concerning thee, that thou mightest by them war the good warfare.

19 Holding fast faith, and a good conscience; which some having thrust away, have made shipwreck of their faith.

20 Of whom are Hymeneus and Alexander, whom I have delivered to Satan, that they may learn not to blaspheme.

CHAP. II.

I EXHORT therefore, that, first of all, supplications, prayers, intercessions, thanksgivings be made for all men:

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as slave owners, and the procurers of slaves, and all who enlist soldiers by lies, tricks, or enticements?

11 *According to the glorious gospel*, which far from making void, does effectually *establish the law*.

12 *I thank Christ who hath enabled me, in that he accounted me faithful, having put me into the ministry*—The meaning is, I thank him for putting me into the ministry, and enabling me to be faithful therein.

13 *A blasphemer* of Christ, *a persecutor* of his church, *a reviler* of his doctrine and people. *But I obtained mercy*—He does not say, because I was unconditionally elected; but *because I did it in ignorance*. Not that his ignorance took away his sin, but it left him capable of mercy, which he would hardly have been, had he acted thus contrary to his own conviction.

14 *And the grace*, whereby I obtained mercy, *was exceeding abundant with faith*, (opposite to my preceding *unbelief*,) *and love*—Opposite to my *blasphemy*, *persecution*, and *oppression*.

15 *This is a faithful saying*—A most solemn preface: *and worthy of all acceptation*—Well deserving to be accepted, received, embraced, with all the faculties of our whole soul. *That Christ* promised, *Jesus* exhibited, *came into the world to save sinners*—All sinners without exception.

16 *For this cause* God showed me *mercy*, that *all* his *long-suffering* might be shown, and that none might hereafter despair.

17 *The king of eternity*—A phrase frequent with the Hebrews. How sweet is the thought of eternity to believers!

18 *This charge I commit to thee*, that thou mayest deliver it to the church, *according to the promises concerning thee*, uttered when thou wast received as an evangelist, [ch. iv. 14.] probably by many persons, [ch. vi. 12.] *that* being encouraged *by them, thou mightest war the good warfare*.

19 *Holding fast faith*, which is as a most precious liquor; *and a good conscience*, which is as a clean glass; *which* (namely, a good conscience,) *some having thrust away*—It goes away unwillingly. It always says, 'Do not hurt me;' and they who retain this, do not *make shipwreck of their faith*. Indeed none can make shipwreck of faith who never had it. These therefore were once true believers. Yet they fell not only foully, but finally. For ships once wrecked, cannot be afterwards saved.

20 *Whom* (though absent,) *I have delivered to Satan, that they may learn not to blaspheme*—That by what they suffer they may be in some degree restrained, if they will not repent. See 1 Cor. v. 5.

2 For kings, and all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty.

3 For this *is* good and acceptable in the sight of God our Saviour,

4 Who willeth all men to be saved and to come to the knowledge of the truth.

5 For *there is* one God, one mediator also between God and men, the man Christ Jesus,

6 Who gave himself a ransom for all, to be testified of in due season:

7 Whereunto I am ordained a preacher and an apostle, (I speak the truth, I lie not) ▪ teacher of the Gentiles in faith and truth.

8 I will therefore that men pray in every place, lifting up holy hands, without wrath and doubting:

9 Likewise that women adorn themselves in decent apparel, with modesty and sobriety, not with curled

CHAP. II. v. 1. *I exhort therefore*, seeing God is so gracious. In this chapter he gives directions, 1. With regard to public prayers; 2. With regard to doctrine. *Supplication* is the imploring of help in time of need; *prayer* is the offering up of our desires to God. But true prayer is the vehemency of holy zeal, the ardour of divine love, arising from a calm, undisturbed soul, and influenced by the Spirit of God. *Intercession* is, prayer for others. We may also *give thanks for all men*, in the full sense of the word; for that God *willeth all men to be saved*, and Christ is the Mediator of all.

2 *For all that are in authority*, seeing even the lowest country magistrates often do much good, or much harm. God supports the power of magistracy for the sake of his own people, when, in the present state of men, it could not otherwise be kept up in any nation whatever. *Godliness*—Inward religion, the true worship of God. *Honesty*—A comprehensive word, comprising our whole duty to our *neighbour*.

3 *For this*—That we pray for all men. (Do you ask, why are not more converted? We do not pray enough.) *Is acceptable in the sight of God our Saviour*, who has actually saved us that believe, and *willeth all men to be saved*. It is strange that any whom he has actually saved, should doubt the universality of his grace!

4 *Who willeth all men* (not ▪ part only, much less the smallest part) *to be saved* eternally. This is treated of ver. 5. 6. *And* in order thereto, *to come* (not compelled) *to the knowledge of the truth*, which brings salvation. See ver. 6. 7.

5 *For*—The 4th verse is proved by the 5th; the 1st by the 4th. *There is one God;* and they who have not him, through the one mediator, have no God. *One mediator also*—We could not rejoice in a God, were there not a mediator also; one who stands *between God and man*, to reconcile man to God, and conduct the whole affair of our salvation. This excludes all other mediators, all saints and angels set up by Papists, and worshipped as such: just as the Heathens of old had mediators, to pacify their superior gods; *The man*—Therefore all men are to apply to this mediator *who gave himself for all.*

6 *Who gave himself a ransom for all*—Such *a ransom*, the word signifies, wherein a like or equal is given; the price demanded for *all* men's ransom Jesus faithfully paid. As God made all, so he paid the ransom price for all; for this ransom, from the dignity of the person redeeming, was more than equivalent to all mankind: *to be testified in due season*—Literally, in his own seasons, those chosen by his own wisdom.

8 *I will*—A word expressing his apostolical authority; *therefore*—this particle connects the eighth with the first verse; *that men pray in every place*, public and private. Wherever men are, there prayer should be, *lifting up holy hands*—Pure from all known sin, *without wrath*—In any kind, against any creature. And every temper of our soul, that is not according to *love* is *wrath: and doubting*—Which is contrary to faith. And *wrath*, or *unholy actions*, or *want of faith* in God, are the three grand hinderances of God's hearing our petitions. Christianity consists of faith and love embracing truth and grace. Therefore the sum of our wishes should be, to pray, and live, and die, without any wrath or doubt.

9 *With sobriety*—The virtue which should govern our whole life according to true wisdom: *not with curled hair; not with gold* worn by way of ornament: *not with pearls*—Jewels of any kind, *not with costly raiment*—These four are expressly

hair, or gold, or pearls, or costly raiment;

10 But (which becometh women professing godliness) with good works.

11 Let a woman learn in silence with all subjection.

12 For I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived: but the woman, being deceived, transgressed.

15 Yet she shall be saved in childbearing, if they continue in faith, and love, and holiness, with sobriety.

CHAP. III.

THIS *is* a faithful saying, If a man desire the office of a bishop, he desireth a good work.

2 A bishop therefore must be blameless, the husband of one wife, vigilant, prudent, of good behaviour, hospitable, apt to teach;

3 Not given to wine, no striker, not desirous of filthy gain, but gentle, patient, not loving money;

4 Ruling his own house well, having his children in subjection with all seriousness.

5 For if a man know not how to rule his own house, how shall he take care of the church of God?

6 Not a new convert, lest, being puffed up, he fall into the condemnation of the devil.

7 He ought also to have a good report from them that are without, lest he fall into reproach, and the snare of the devil.

8 Likewise the deacons *must be* serious, not double-tongued, not given

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forbidden by name, to all *women* (there is no exception) *professing godliness*. And no art of man can reconcile with the Christian profession the wilful violation of an express command.

12 *To usurp authority over the man*—By public teaching.

13 *First*—So that woman was originally the inferior. She was inferior too in bodily strength.

14 *And Adam was not deceived*—The serpent deceived Eve. Eve did not deceive Adam, but persuaded him. 'Thou hast hearkened unto the voice of thy wife,' Gen. iii. 17. Verse 13 shows why a woman should *not usurp authority over the man*. This shows, why she ought *not to teach*. She is more easily deceived, and more easily deceives. *The woman being deceived*, transgressed—*The serpent deceived* her, Gen. iii. 13, and she transgressed.

15 *Yet she* (Women in general who were all involved with Eve in the sentence pronounced, Gen. iii. 16) *shall be saved in child-bearing*—Carried safely through the pain and danger which that sentence entails upon them for the *transgression:* and finally saved, *if they continue in* loving faith and holy wisdom. [Or, the female sex shall be saved, as well as the male, through *childbearing*, through bringing forth the Saviour, and his subsequent death on the cross; if they continue in loving faith, and holy wisdom.]

CHAP. III. v. 1. *He desireth a good work*—An excellent, but laborious employment.

2 *Therefore* that he may be fit for it, *a bishop*, or pastor of a congregation, *must be blameless*—Without fault or just suspicion: *the husband of one wife*—This neither means that a bishop *must* be married, nor that he *may not* marry a second wife; which it is as lawful for him to do, as to marry a first, and may in some cases be his bounden duty. But whereas polygamy, and divorce, on slight occasions, were common among the Jews and Heathens, ministers especially ought to be clear of those sins. *Vigilant, prudent*—Lively, zealous, calm and wise. *Of good behaviour*—Naturally flowing from the same.

4 *Having his children in subjection with all seriousness*—For levity undermines all domestic authority. And this direction belongs to *all* parents.

6 *Lest being puffed up* with this new honour, or with the applause which may follow it, *he fall into the condemnation of the devil*—The same into which the devil fell.

7 *He ought also to have a good report* (a fair character in time past,) *from them that are without* (that are not Christians;) *lest he fall into reproach*—By their rehearsing his former life, which might discourage and prove a snare to him.

8 *Likewise the deacons must be serious*—

to much wine, not desirous of filthy gain:

9 Holding fast the mystery of the faith in a pure conscience.

10 And let this be proved first, then let them minister, being blameless.

11 In like manner their wives *must be* serious, not slanderous, vigilant, faithful in all things.

12 Let the deacons be husbands of one wife, ruling their children and their own houses well.

13 For they that have discharged the office of a deacon well, purchase to themselves a good degree and much boldness in the faith which is in Christ Jesus.

14 These things I write to thee, hoping to come to thee shortly:

15 But if I tarry, thou mayest know how thou oughtest to behave in the house of God, which is the church of the living God.

16 The mystery of godliness is the pillar and ground of the truth, and without controversy a great thing; God was manifested in the flesh, was justified by the Spirit, seen by angels, preached among the Gentiles, believed on in the world, taken up into glory.

CHAP. IV.

BUT the Spirit saith expressly, that in the latter times some will depart from the faith, giving heed to seducing spirits, and doctrines of devils,

2 By the hypocrisy of them that speak lies; having their own consciences seared as with a hot iron.

3 Forbidding to marry, and *com-*

Men of a grave, decent, venerable conduct. But where are presbyters? Were this order distinct from that of bishops, could the apostle have passed it over? *Not desirous of filthy gain*---With what disgust does he every where speak of this! All that is gained (above food and raiment) by ministering in holy things, is *filthy gain* indeed! Far more *filthy* than that *honestly* gained, by raking kennels, or emptying common sewers.

9 *Holding fast the faith in a pure conscience*---Steadfast in faith, holy in heart and life.

10 *Let these be proved first*---Let a trial be made, how they behave; *Then let them minister*---Let them be fixed in that office.

11 *Faithful in all things*---Both to God, their husbands, and the poor.

13 *They purchase a good degree*, or *step*, toward higher office, *and much boldness*---From the testimony of a good conscience.

15 *That thou mayest know how to behave*—This is the scope of the epistle. *House of God*—Alluding to the ancient tabernacle which was God's house, where he dwelt; the church of the living God; "a convention of persons" spiritually quickened, and alive to promote his glory.

16 *The mystery of godliness*, or the essential characteristics of Christ, are *the pillar and ground*, the foundation and support, *of* all *the truth* taught in his church. *God was made manifest in the flesh* in the form of a servant, the fashion of a man, for three and thirty years. *Justified by the Spirit*—Publicly *declared to be the Son of God* by his resurrection from the dead, *seen* (chiefly after his resurrection) *by angels*—both good and bad. *Preached among the Gentiles*—This elegantly follows. The angels were the least, the Gentiles the farthest removed from him; and the foundation both of this preaching and of their faith, was laid before his assumption. *Was believed on in the world* as the appointed Messiah, and Divine Saviour. The first point is, *he was manifested in the flesh;* the last, *he was taken up into glory.*

CHAP. IV. v. 1. *But the Spirit saith*—By St. Paul himself to the Thessalonians, and probably by other contemporary prophets. *Expressly*—As concerning a thing of great moment, and soon to be fulfilled. *That in the latter times* (These extend from our Lord's ascension till his coming to judgment; *some*, yea many, and gradually the greater part, *will depart from the faith*—The doctrine once delivered to the saints, *giving heed to seducing spirits*—Who inspire false prophets.

2 *By the hypocrisy of them that speak lies, having their consciences as senseless* and unfeeling as flesh that is *seared with a hot iron.*

3 *Forbidding* priests, monks, and nuns, *to marry and commanding* all men *to abstain from* various *meats* at certain times; *which God hath created to be received by*

manding to abstain from meats, which God hath created to be received with thanksgiving by them that believe and know the truth.

4 For every creature of God is good, and nothing to be rejected, being received with thanksgiving;

5 For it is sanctified by the word of God and prayer.

6 If thou remind the brethren of these things, thou wilt be a good minister of Jesus Christ, nourishing *them* with the words of faith, and of the good doctrine which thou hast accurately traced out.

7 But avoid profane and old wives' fables, and exercise thyself unto godliness.

8 For bodily exercise profiteth a little; but godliness is profitable for all things, having the promise of the present life, and of that which is to come.

9 This *is* a faithful saying, and worthy of all acceptation.

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of them that believe.

11 These things command and teach.

12 Let no one despise thy youth; but be a pattern to them that believe, in word, in behaviour, in love, in spirit, in faith, in purity.

13 Till I come, give thyself to reading, to exhortation, to teaching.

14 Neglect not the gift that is in thee, which was given thee by pro-

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them that know the truth—That all meats are now clean. *With thanksgiving*—Which supposes a pure conscience.

5 *It is sanctified by the word of God*—Probably referring to Gen. i. 29. *And by prayer*—The children of God are to pray for the sanctification of all the creatures which they use. And not only the Christians, but even the Jews, and the Heathens used to consecrate their tables by prayer.

7 *Old wives' fables*—[Applicable to the Talmudical writings of the Jews, which abound with the most absurd and profane fables that ever disgraced the human intellect. Silly *old wives fables* may describe the legends and lies of the *popish church*. They were devised by cunning, idle, lucre-loving fellows. Formerly idols could go on foot; images on the crucifix could speak; bells could ring alone; images could come down and light their own candles; dead stocks could sweat and bestir themselves; could turn their eyes, move their hands, and open their mouths; they could set bones, heal the sick, and raise the dead. These cheats were believed—The priest had such power over the weak-minded. They *were cheats*—the trunks by which they spake; the wires and strings with which they moved their faces and hands—and all their cheating has been disclosed. In England Thomas-à-Becket was deemed a saint—his bones are said to have wrought numerous miracles, and his tomb was frequented by multitudes of *weak-headed* pilgrims, Poor creatures!] Like those who were to contend in the Grecian games, *exercise thyself unto godliness*—Train thyself up in holiness of heart and life, with the utmost labour, vigour, and diligence.

8 *Bodily exercise profiteth a little*—Increases the health and vigour of the body.

10 *Therefore*, animated by this promise, *we both labour and suffer reproach*—We regard neither pleasure, ease, nor honour; *because we trust*—For this the world will hate us. *In the living God*—Who will give us the life he has promised: *who is the Saviour of all men*—Preserving them in this life, and willing to save them eternally: *but especially* (most surely) *of them that believe*—And so are saved everlastingly.

12 *Let no one* have reason to *despise* thee for *thy youth:* to prevent this, *be a pattern in word*—Public and private. *In spirit*—In thy whole temper. *In faith*—When this is placed among several other Christian graces, it means a particular branch of it; fidelity or faithfulness.

13 *Give thyself to reading*—Both publicly and privately. Enthusiasts, observe this! Expect no end without the means.

14 *Neglect not* (they neglect it who do not exercise it to the full;) *the gift* of feeding the flock, of power, and love, and sobriety, *which was given thee by prophecy*—By immediate direction from God, *by the laying on of my hands*, [2 Tim. i. 6.] while the *elders* joined also in the solem-

phecy, with the laying on of the hands of the presbytery.

15 Meditate on these things; be wholly in them, that thy profiting may appear in all things.

16 Take heed to thyself and to *thy* teaching: continue in them; for in so doing thou shalt save both thyself and them that hear thee.

CHAP. V.

REBUKE not an aged man, but exhort him as a father; the younger men as brethren:

2 The aged women as mothers; the younger as sisters, with all purity.

3 Honour widows, that are widows indeed.

4 But if any widow have children or grand-children, let these learn first to show piety at home, and to requite their parents; for this is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure, is dead while she liveth.

7 And enjoin these things, that they may be blameless.

8 But if any provide not for his own, and especially for those of his own family, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be chosen under three-score years old, having been the wife of one husband,

10 Well reported of for good works; if she hath brought up children, if she hath lodged strangers, if she hath washed the feet of the saints, if she hath relieved the afflicted, if she hath diligently followed every good work.

11 But the younger widows refuse; for when they are waxed wanton against Christ, they want to marry;

12 Having condemnation, because they have rejected their first faith.

13 And withal they learn *to be* idle,

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nity. This presbytery probably consisted of some others, united with Paul and Silas.

15 *Meditate*—True *meditation* is no other than faith, hope, love, joy, mixed together, by the fire of God's Holy Spirit, and offered up to God in secret. He that is *wholly in these*, will be little in worldly company, in other studies, in collecting books, medals, or butterflies: wherein many pastors drone away so much of their lives!

16 *Continue in them*—In all the preceding advices.

CHAP. V. v. 1, *Rebuke not an aged man*—It is unbecoming in a young minister to be severely censorious to one who is a father in the church—entreat him rather as such.

3 *Honour*—It means, to maintain out of the public stock, and treat with affection.

4. *Let these learn to requite their parents*—For all their former care, trouble, and expense on their own account.

5 *Widow indeed*—Who has no relations to provide for her; and who is wholly devoted to God. *Desolate*—Having neither children nor grandchildren to relieve her.

6 *She that liveth in pleasure*—Delicately, voluptuously, in elegant, regular sensuality, though not in the use of any such pleasures as are unlawful in themselves.

7 *That they*—That is, the widows.

8 *If any provide not* food and raiment *for his own* mother and grandmother, being *desolate widows, he hath* virtually *denied the faith*—Which does not destroy, but perfect, natural duties. What has this to do with heaping up money for your children, for which it is often impertinently alleged? But all men have their reasons for laying up money. One will go to hell for fear of want; another acts like a Heathen, lest he should be *worse than an infidel.*

9 *Let not a widow be chosen* into this class of widows for support under three-score years old. *Having been the wife of one husband*—Having lived in lawful marriage, whether with one or more persons successively.

10 *If she hath washed the feet of the saints*—Has been ready to do the meanest offices for them.

11 *Refuse*—Do not choose: *for when they are waxed wanton against Christ*, to whose immediate service they had devoted themselves, *they want to marry*—And not with a single eye to the glory of God.

12 *They have rejected their first faith*—

going about from house to house; and not only idle, but triflers and busybodies, speaking what they ought not.

14 I counsel therefore the younger women to marry, bear children, guide the family, give no occasion of reproach to the adversary.

15 For some are already turned aside after Satan.

16 If any believing man or woman hath widows, let them relieve them; and let not the church be burdened, that it may relieve them that are widows indeed.

17 ¶ Let the elders who rule well be counted worthy of double honour: especially those who labour in the word and teaching.

18 For the scripture saith (*a*) Thou shalt not muzzle the ox that treadeth out the corn: and the labourer *is* worthy of his reward. (*a*) Deut. x. 4.

19 Against an elder receive not an accusation, unless by two or three witnesses.

20 Those that sin, rebuke before all, that the rest also may fear.

21 I charge *thee* before God and the Lord Jesus Christ, and the elect angels, that thou observe these things without prejudging, doing nothing by partiality.

22 Lay hands suddenly on no man, neither partake of other mens' sins; keep thyself pure.

23 Drink water no longer, but use a little wine for thy stomach's sake, and for thy frequent infirmities.

24 Some mens' sins are manifest before-hand, going before to judgment; and some they follow after.

25 In like manner the good works also *of some* are manifest; and they that are otherwise cannot be hid.

Have deserted their trust in God, and acted contrary to the first conviction; namely, that to devote themselves to his service was the most excellent way. When we first receive power to believe, does not the Spirit of God point out what are the most excellent things; and at the same time give us holy resolution to walk in the highest degree of Christian severity? And how unwise are we ever to sink to any thing below it!

14 *I counsel therefore the younger women* (widows or virgins, such as are not disposed to live single,) *to marry, to bear children, to guide the family;* then will they have sufficient employment of their own; *and give no cause of reproach to the adversary*, whether Jew or even Heathen.

15 *Some* widows *have turned aside after Satan*—Who has drawn them from Christ.

17 *Let the elders that rule well* (who are faithful stewards of all that is committed to their charge,) *be counted worthy of double honour*—A more abundant provision, for they will employ it to the glory of God. As they were the most disinterested men, who were put into these offices, so whatever any one had to bestow, in his life or death, was generally lodged in their hands, *for the poor*. By this means church-men, in after ages, became very rich. But as the *design* of the donors was the general good it ought to have been disposed of according to their pious intent. *Especially those who labour* diligently and painfully, *in the word and teaching*—In teaching the word.

19 *Against an elder*, or presbyter, do not *receive an accusation, unless by two or three witnesses*—By the Mosaic law, a private person might be cited, (though not condemned) on the testimony of one witness. But even the citing of an elder on such evidence, is forbidden, his reputation being of more importance than that of others.

20 *Those* elders *that sin* scandalously, and are convicted, *rebuke before all* the church.

21 *I charge thee before God*—Referring to the last judgment, in which we shall stand *before Christ* with his *elect angels*, who are the witnesses of our conversation. The apostle looks through his own labours, and through *time* itself, and seems to stand as one already in *eternity*. *That thou observe these things without prejudging*—Passing no sentence till the cause is fully and impartially heard.

22 *Lay hands suddenly on no man*—That is, appoint no man to church-offices, without full trial and examination. Else thou wilt be accessory to, and accountable for, his behaviour in his office. *Keep thyself pure* from the blood of all men.

24 *Some men's sins are manifest beforehand*—Before any strict inquiry be made. *Going before to judgment*—So that you

CHAP. VI.

LET as many servants as are under the yoke account their own masters worthy of all honour, lest the name of God and *his* doctrine be blasphemed.

2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

3 If any teach otherwise, and consent not to sound words, those of our Lord Jesus Christ, and to the doctrine which is after godliness,

4 He is puffed up, knowing nothing, but being sick of questions and strifes of words, whereof cometh envy, contention, evil speakings, evil surmisings;

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

6 But godliness with content is great gain.

7 For we brought nothing into this world; *it is* manifest that neither can we carry any thing out:

8 Having then food and covering, with these let us be content.

9 But they that desire to be rich fall into temptation, and a snare, and *into* many foolish and hurtful desires,

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may immediately judge them unworthy of any spiritual office: *and some they* (their sins) *follow after*—More covertly.

25 *They that are otherwise* (not so manifest,) *cannot be* long *hid* from thy knowledge. On this account also be not hasty in laying on of hands.

CHAP. VI. v. 1. *Let servants under the yoke* of heathen masters, *account* them *worthy of all honour*—All the honour due from a servant to a master: *lest the name of God and his doctrine be blasphemed*—As it surely will if they do otherwise.

2 *Let them not despise them* (pay them the less honour or obedience) *because they are brethren*, and on a level with them. They that live in a religious community know the danger of this, and that greater grace is requisite to bear with the faults of a brother than of an infidel, or worldly man; *but rather do them service*—Serve them the more diligently, *because they are* joint *partakers of the* great *benefit*—Salvation. *These things*—Paul the aged charges his son Timothy to dwell upon practical holiness. Some teachers are apt to neglect the superstructure whilst they lay the foundation. But Paul felt it all-important to enforce *obedience* to Christ, and to preach *faith* in his blood; after urging the *life of faith* on professors, he adds another charge for the strict observance of it.

3 *If any teach otherwise* than *practical holiness* in all its branches, *and consent not to sound words* (literally, *healthful words;* words without falsehood, or tendency to sin) *and the doctrine which is after godliness*—Exquisitely contrived to promote the fruits of real piety.

4 *He is puffed up*—Which is the cause of his not consenting to the doctrine which is after inward, practical religion. By *this mark* we may know them. *Knowing nothing* as he ought to know: *sick of questions*—Dotingly fond of dispute. An evil, but common disease; especially where practice is not. Such contend earnestly for singular phrases, and favourite points of their own. Every thing else, however like the preaching of Christ and his apostles, is all "*Law* and *bondage*, and *carnal reasonings*:" *and strifes of words*—Merely verbal controversies: *whereof cometh envy* of the gifts and success of others, and *contention* for the pre-eminence. *Evil surmisings*—As they like not to think well of those that differ from themselves in opinion.

5 *Supposing that gain is godliness*—Thinking the best religion is the getting of money. A far more common case than is usually supposed.

6 *But godliness with content* (the inseparable companion of true vital religion) *is great gain*—Brings unspeakable profit in time, as well as in eternity.

7 *Neither can we carry any thing out*—To what purpose then do we heap together so many things? O give me one thing; a safe and ready passage to my own heavenly country!

8 *Covering*—That is, raiment and a house to cover us. It is all a Christian needs, and all that religion allows him to desire.

which plunge men into destruction and perdition.

10 For the love of money is the root of all evils; which some coveting, have erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, to which thou hast been called, and hast confessed the good confession before many witnesses.

13 I charge thee before God, who quickeneth all things, and Christ Jesus, who witnessed the good confession before Pontius Pilate,

14 That thou keep the commandment without spot, unrebukable until the appearing of our Lord Jesus Christ,

15 Which in his own times the blessed and holy Potentate will show, the King of kings and Lord of lords;

16 Who only hath immortality, dwelling in light unapproachable, whom no man hath seen, neither can see: to whom *be* honour and power everlasting. Amen.

17 Charge the rich in this world not to be high-minded, neither to

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9 *They that desire to be rich*—To have more than these, (for then they would be so far rich, and the desire banishes content, and also exposes them to ruin) *fall, plunge into temptation*, (Miserable *food* for the soul!) *and a snare*, (or trap; dreadful *covering;*) *and into many* ruinous *desires*, which are produced by having more than we need. Then farewell all hope of content! nothing remains, but *destruction* for the body, and *perdition* for the soul!

10 *Love of money*—Commonly called, *prudent care* of what a man has, *is the root* (the parent) *of all* these *evils, which some coveting, have erred—missed the mark.* They aimed not at faith, but at wealth, *and pierced themselves with many sorrows*—From a guilty conscience, tormenting passions, desires contrary to reason, and religion. How cruel are worldly men to themselves!

11 *But thou, O man of God*, devoted to his service, whatever all the world does, *flee*, as from a serpent, instead of coveting *these things. Follow after righteousness*—The whole image of God: though sometimes this word means only that single branch of righteousness which is termed 'justice:' *faith*—Which is taken here in the general sense; namely, a divine supernatural sight of God; chiefly in respect of his mercy in Christ. Thus faith is the foundation of *righteousness*, the support of *godliness*, the root of every grace of the Spirit: *love*,—This Paul intermixes with every thing that is good: he penetrates what ever he treats of with love, the glorious spring of all inward and outward holiness.

12 *Fight the good fight of faith*—Not about words. *Lay hold on eternal life*—Just before thee. *Thou hast confessed the good confession*—(Perhaps at his baptism.) So likewise, ver. 13: but with a remarkable variation of the expression: *thou hast confessed the good confession before many witnesses*—To which they all assented. *Jesus Christ witnessed the good confession:* but Pilate did not assent to it.

13 *I charge thee before God, who quickeneth all things*—Who has quickened thee, and will quicken thee at the great day.

15 *Which*--Appearing. *In his own times*—The power, the knowledge, and the revelation of which remain in his eternal mind.

16 *Who only hath* underived, independent *immortality, dwelling in light unapproachable* to the highest angel, *whom no man hath seen, or can see*, with bodily eyes. Yet we shall see him as he is.

17 These words are like a postscript. *Charge the rich in this world*, (rich in such poor riches as this world affords) *not to be high-minded*—(Who regards this?) Not to think better of themselves for their money, or any thing it can purchase: *neither to trust in uncertain riches*, which they may lose in an hour, either for happiness or defence; *but in the living God*, (All the rest is dead clay,) *who giveth us*, as it were holding them out to us in his hand, *all things* which we have, *richly* (freely, abundantly) *to enjoy*, as his gift. When we use them thus, we really 'enjoy' all things. Where any notice is really taken of the rich, in the apostolic writings, it is to denounce woes and vengeance upon them.

trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18 To do good, to be rich in good works, ready to distribute, willing to communicate,

19 Treasuring up for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timotheus, keep that which is committed to thy trust, avoiding profane, empty babblings, and oppositions of knowledge falsely so called:

21 Which some professing, have erred from the faith. Grace *be* with thee.

18 *To do good*—To make it their daily duty, that they may *be rich*—May abound *in* all *good works; ready to distribute*, singly to needy persons; *willing to communicate*—To join in all public works of charity.

19 *Treasuring up for themselves a good foundation* of an abundant reward, by the free mercy of God, *that they may lay hold on eternal life*—This cannot be done by alms-deeds; yet they *come up for a memorial before God*, Acts x. 4. And the lack even of this, may be the cause why God will withhold grace and salvation from us.

20 *Keep that which is committed to thy trust*—The charge I have given thee, i. e. 18. *avoid profane, empty babblings*, (How weary of controversy was this acute disputant!) *and knowledge falsely so called*—Most of the ancient heretics were great pretenders to knowledge.

ST. PAUL'S SECOND EPISTLE TO TIMOTHY.

This epistle was probably written by St. Paul during his second confinement at Rome, just before his martyrdom. Though it was written many years after the former, they nearly resemble each other. It has three parts. I. The inscription, ch. i. 1—2. II. An invitation; 1. Having declared his love to Timothy, 3—5, he exhorts him not to be ashamed, i. 6—14. 2. He adds the two-fold proposition; *a*. Be strong; *b*. Commit the ministry to faithful men, ii. 1—2, the former, 3—13, the latter, 14, 15; iv. 8. 3. Come quickly; he mentions his solitude, 10—12; to bring his books, 13; Alexander, 14—15; inconstancy of men, &c., 16—18. 4. Salutations, 19—21. III. Concluding blessing, 22.

CHAP. I.

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life, which is by Christ Jesus,

2 To Timotheus, my beloved son: Grace, mercy, peace, from God the Father, and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with a pure conscience, that I have remembrance of thee in my prayers without ceasing night and day;

4 Longing to see thee, being mindful of thy tears, that I may be filled with joy;

5 Remembering the unfeigned faith

CHAP. 1. *v.* 3. *Whom I serve from my forefathers*, [Whom both I and my ancestors served] *with a pure conscience*—He always worshipped God according to his conscience, both before and after his conversion. One who stands on the verge of life is exhilarated by the remembrance of his predecessors, to whom he is going.

4 *Being mindful of thy tears*—Perhaps frequently shed, as well as at the apostle's last parting with him.

that is in thee, which dwelt first in thy grand-mother Lois, and thy mother Eunice; I am persuaded in thee also.

6 Wherefore, I remind thee of stirring up the gift of God which is in thee, by the laying on of my hands.

7 For God hath not given us the Spirit of fear, but of power, and love, and sobriety.

8 Therefore be not thou ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel, according to the power of God;

9 Who hath saved and called us with an holy calling, not according to our works, but according to his own purpose and grace, which were given us in Christ Jesus, before the world began;

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For which cause also I suffer these things: yet I am not ashamed; for I know whom I have trusted, and am persuaded that he is able to keep that which I have committed to him until that day.

13 Hold fast the pattern of sound words, which thou hast heard from me, in faith and love which is in Christ Jesus.

14 The good thing which is committed to thee, keep through the Holy Spirit, who dwelleth in us.

15 This thou knowest, that all who are in Asia are turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy to the family of Onesiphorous; for he hath

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5 *Which dwelt*—A word not applied to a transient guest, but only to a settled inhabitant. *First*—Probably this was before Timothy was born; yet not beyond St. Paul's memory.

6 *Wherefore*—Because I remember this, *I remind thee of stirring up* (literally, *blowing up the coals into a flame*,) *the gift of God*—All the spiritual gifts which the grace of God has given thee.

7 And let nothing discourage thee: *for God hath not given us*—That is, the spirit which God hath given us Christians, is *not the spirit of fear* or cowardice, *but of power*, banishing fear; *and love and sobriety*—These animate us in our duties to God, our brethren, and ourselves. *Peace* and *sobriety* are two good extremes. *Love* is between the tie and temperament of both; preventing the two bad extremes of fearfulness and rashness.

8 *Therefore be not thou ashamed* (When fear is banished, evil shame also flees away,) *of the testimony of our Lord*—The gospel, and testifying the truth of it; *nor of me*—In my persecution and poverty; *but be thou partaker of the afflictions* which I endure for the gospel's sake, *according to the power of God*—This which overcomes all things is nervously described in ver. 9, 10.

9 *Who hath saved us*—By faith. The love of the Father, the grace of our Saviour, and the whole economy of our salvation, are here admirably described. *Having called us with an holy calling*—Which is all from God, and claims us all for God: *according to his purpose and grace* (his own gracious purpose) *which was given us* [fixed for our advantage] *before the world began.*

10 *By the appearing of our Saviour*—This implies his whole abode upon earth. *Who hath abolished death*, taken away its sting, and turned it into a blessing, *and hath brought life and immortality to light*—Hath clearly revealed *by the gospel* that immortal life which he hath purchased for us.

12 *That which I have committed to him* [my soul] *until that day*—Of his final appearing.

13 *The pattern of sound words*—The model of pure, wholesome doctrine.

14 *The good thing*—The wholesome doctrine.

15 *All who are in Asia*, who attended me at Rome for a while, *are turned away from me*—What! from Paul the aged, the faithful soldier, now prisoner of Christ? This was a glorious trial, and wisely reserved for that time when he was on the borders of immortality. Perhaps a similar spirit might remain with him, under

often refreshed me, and hath not been ashamed of my chain:

17 But, when he was at Rome, he sought me out very diligently, and found *me*.

18 The Lord grant him to find mercy from the Lord in that day: and in how many things he served me at Ephesus, thou knowest very well.

CHAP. II.

THOU therefore, my son, be strong through the grace which is by Christ Jesus.

2 And the things which thou hast heard from me before many witnesses, these commit to faithful men, who will be able to teach others also.

3 Thou therefore endure affliction, as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself in the affairs of *this* life, that he may please him who hath enlisted *him*.

5 And if a man strive, he is not crowned, unless he strive lawfully.

6 The husbandman, that laboureth first, must be partaker of the fruits.

7 Consider what I say; and the Lord give thee understanding in all things.

8 Remember Jesus Christ of the seed of David, raised from the dead according to my gospel;

9 For which I endure affliction, even unto bonds, as an evil-doer, but the word of God is not bound.

10 Therefore I suffer all things for the elect's sake, that they also may obtain the salvation which is through Christ Jesus, with eternal glory.

11 *It is* a faithful saying: If we are dead with *him*, we shall also live with *him*.

12 If we suffer, we shall also reign with *him;* if we deny *him*, he will also deny us:

13 If we believe not, he remaineth faithful; he cannot deny himself.

14 ¶ Remind them of these things, charging *them* before the Lord, not to strive about words to no profit, *but* to the subverting of the hearers.

15 Be diligent to present thyself unto God approved, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But avoid profane, empty bab-

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whose picture are those affecting words, "The true effigy of Francis Xavier, apostle of the Indies, forsaken of all men, dying in a cottage."

16 *The family of Onesiphorus*, as well as himself, *hath often refreshed me*, both at Ephesus and Rome.

CHAP. II. v. 2. *The things*—The wholesome doctrine, i. 13; *commit*, before leaving Ephesus, *to faithful men who will be able*, after thou art gone, *to teach others*.

4 *No man that warreth entangleth himself* any more than is unavoidable, *in the affairs of this life*, secular pursuits, &c., *that*, minding war only, *he may please his* captain. There is an allusion to the Roman law of arms, and to that of the Grecian games. According to the former, no soldier was to engage in any civil employment, or enter married life. According to the latter, none could be crowned as conqueror who did not keep strictly to the rules of the game.

6 Unless he *labour first*, he will reap no fruit.

8 *Of the seed of David*—This one genealogy attend to.

9 *Is not bound*——Not hindered in its course.

10 *Therefore*, encouraged by this, that *the word of God is not bound, I endure all things*—See the spirit of a real Christian! who would not wish to be like-minded! *Salvation* is deliverance from all evil; *glory*, the enjoyment of all good.

11 *Dead with him*—Dead in sin, and ready to die for him.

12 *If we deny him*—To escape suffering for him.

13 *If we believe not*—That is, though some believe not, God will make good all his promises to them that do believe. *He cannot deny himself*—His word cannot fail.

14 *Remind them*—Who are under thy charge. O how many unnecessary things are thus unprofitably, nay, hurtfully contended for!

15 *A workman that needeth not to be ashamed*, either of unfaithfulness or unskilfulness, *rightly dividing the word of truth*—Duly explaining and applying the

blings: for they will increase to more ungodliness.

17 And their word will eat as a gangrene; of whom are Hymeneus and Philetus,

18 Who have erred concerning the truth, saying, The resurrection is already past; and overthrow the faith of some.

19 But the foundation of God standeth firm, having this seal, The Lord knoweth those that are his; and, Let every one who nameth the name of the Lord depart from iniquity.

20 But in a great house there are not only vessels of gold and silver, but also of wood and of earth: and some to honour, some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, consecrated and fit for the Master's use, prepared for every good work.

22 Flee also youthful desires; but follow after righteousness, faith, love, peace, with them that call upon the Lord out of a pure heart.

23 But avoid foolish and unlearned questions, knowing that they beget strifes:

24 And a servant of the Lord must not strive, but be gentle toward all men, apt to teach, patient of evil,

25 In meekness instructing those that oppose themselves; if haply God may give them repentance, to the acknowledging of the truth;

26 And they may awake out of the snare of the devil, who are taken captive by him at his will.

CHAP. III.

BUT know this, that in the last days grievous times will come.

2 For men will be lovers of themselves, lovers of money, arrogant, proud, evil-speakers, disobedient to parents, ungrateful, unholy,

3 Without natural affection, impla-

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whole scripture, so as to give each hearer his due portion. But they that give one part of the gospel to all, (the promises and comforts, to unawakened, hardened, scoffing men) have real need to be ashamed.

16 *They* who babble thus will grow worse and worse.

17 *And their word*, if they go on will be mischievous, as well as vain, and *will eat as a gangrene.*

18 *Saying, the resurrection is already past*—Perhaps asserting that it is only the spiritual passing from death unto life.

19 *But the foundation of God*—His truth and faithfulness, *stand fast* for ever! being sealed with a seal with two inscriptions; one, *the Lord knoweth them that are his;* the other, *let every one who nameth the name of the Lord*, as his Lord, *depart from iniquity*—They only are his who depart from iniquity. To all others he will say, *I know you not.* Matt. vii. 22, 23. It alludes to foundation stones, on which are inscribed the names of the proprietors.

20 *But in a great house*, such as the church, it is not strange, that *there are not only vessels of gold and silver*, for honourable uses, *but also of wood and of earth*, for less honourable purposes. Yet a vessel of gold may be put to the vilest use, though it was not the design of the maker.

21 *If a man purge himself from these*—Vessels of dishonour, so as to have no fellowship with them.

22 *Flee youthful desires*—Those peculiarly incident to youth. *Follow peace with them*—Unity with all true believers. *Out of a pure heart*—Youthful desires destroy this purity; righteousness, faith, love, peace, accompany it.

24 *A servant of the Lord must not* eagerly or passionately *strive*, as do the vain wranglers spoken of ver. 23; *but be apt to teach*—Chiefly by patience and unwearied assiduity.

25 *In meekness*—He has often need of zeal, always of meekness. *If haply God* (for it is wholly his work) *may give them repentance; the acknowledging of the truth* would then quickly follow.

26 *Who*, now, *are* not only *captives*, but asleep; utterly insensible of their captivity.

CHAP. III. v. 1. *In the last days*—The time of the gospel dispensation, commencing at the time of our Lord's death, is peculiarly styled the *last days. Grievous*—Troublesome and dangerous.

2 *For men*, even in the church, *will be*

cable, slanderers, intemperate, fierce, despisers of good men,

4 Traitors, rash, puffed up, lovers of pleasure more than lovers of God;

5 Having a form of godliness, but denying the power of it: from these also turn away.

6 For of these are they who creep into houses, and captivate silly women laden with sins, led away by various desires;

7 Ever learning, but never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also withstand the truth: men of corrupt minds, void of judgment as to the faith.

9 But they shall proceed no farther; for their folly shall be manifest to all men, as theirs also was.

10 But thou hast accurately traced my doctrine, manner of life, intention, faith, long-suffering, love, patience,

11 Persecutions, afflictions, which befel me at Antioch, at Iconium, at Lystra; what persecutions I endured: but the Lord delivered me out of all.

12 Yea, all that are resolved to live godly in Christ Jesus shall suffer persecution.

13 But evil men and impostors will grow worse and worse, deceiving and being deceived.

14 But continue thou in the things which thou hast learned, and been fully assured of, knowing of whom thou hast learned *them*.

15 And that from an infant thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.

16 All scripture *is* inspired of God, and is profitable for doctrine, for re-

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in great numbers, and to a higher degree than ever, *lovers of themselves* only, not their neighbours—the first root of evil; *lovers of money*—the second.

3 *Without natural affection* to their own children, *intemperate*, *fierce*—Both too soft and too hard.

4 *Lovers of* sensual *pleasure*, which naturally extinguishes all love and sense of God.

5 *Having a form* (an appearance) *of godliness*, *but* not anxious about the power, which they dislike and deny. They have religion in their creed, but no enjoyment of it in their hearts. Is not this eminently fulfilled at this day?

6 *Of these*—That is, mere formalists.

7 *Ever learning* new things, but not *the truth* of God.

8 Several ancient writers speak of Jannes and Jambres as the chief of the Egyptian magicians. *Men of corrupt minds*, impure notions, and wicked inclinations; *void of judgment*—Quite ignorant, as well as careless, of true, spiritual religion.

9 *They shall proceed no farther*, in gaining proselytes.

12 *All that are resolved to live godly*—Therefore count the cost. Art thou resolved? *In Christ*—Out of Christ there is no godliness. *Shall suffer persecution*, more or less. There is no exception. Either the truth of scripture fails, or those that think they are religious, and are not persecuted in some shape or other, *on that very account*, deceive themselves.

13 *Deceiving and being deceived*—He who has once begun to deceive others, is both the less likely to recover from his own error, and the more ready to embrace the errors of other men.

14 *Of whom*—Even from me, a teacher approved of God.

15 *From an infant thou hast known the holy scriptures* [of the Old Testament: These only were extant when Timothy was an infant] *which are able to make thee wise unto salvation*, *through faith* in the Messiah that was to come. How much more are the Old and New Testament together able, in God's hand, to make us more abundantly wise unto such a measure of present salvation, as was not known before Jesus was glorified!

16 *All scripture is inspired of God*—The Spirit not only *once* inspired those who *wrote* it, but continually inspires, supernaturally assists those who read it with earnest prayer. Hence *it is so profitable for doctrine*, for instruction of the ignorant, *for* the *reproof* or *conviction* of those who err or sin; *for* the *correction* or amendment of whatever is amiss, and *for instructing* or *training* the people of God *in* all *righteousness*.

17 *That the man of God* (he that is

proof, for correction, for instruction in righteousness;

17 That the man of God may be perfect, thoroughly furnished unto every good work.

CHAP. IV.

I CHARGE *thee* therefore before God, and the Lord Jesus Christ, who will judge the living and the dead at his appearing, and his kingdom;

2 Preach the word, be instant in season, out of season; convince, rebuke, exhort, with all long-suffering and teaching.

3 For the time will come when they will not endure wholesome doctrine, but will heap up to themselves teachers, according to their own desires, having itching ears.

4 And they will turn away *their* ears from the truth, and turn aside to fables.

5 But watch thou in all things, endure affliction, do the work of an evangelist, fulfil thy ministry.

6 For I am now ready to be offered up, and the time of my departure is at hand.

7 I have fought the good fight, I have finished the course, I have kept the faith:

8 Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will render me in that day, and not to me

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united to and approved of God) *may be perfect*, (blameless himself) *and thoroughly furnished* by the scripture, either *to teach, reprove, correct*, or *train up* others.

CHAP. IV. v. 1. *I charge thee therefore* as a herald of salvation—This is deduced from the whole preceding chapter. *At his appearing and his kingdom*—That is, at his appearing in the kingdom of glory.

2 *Be instant*—Urge these things *in season, out of season*—Continually, at all times and places. It might be translated, *with and without opportunity*—Not only when a fair occasion is given; but even when there is none, one must be made.

3 *For they will heap up teachers*--Therefore thou hast need of *all long-suffering*; *according to their own desires*, smooth as they can wish, *having itching ears*—Fond of novelty and variety, which the number of new teachers, as well as their *empty, soft*, or *philosophical* discourses pleased. Such teachers and hearers, seldom are much concerned with what is strict or to the purpose. *Heap to themselves*—Not enduring *sound doctrine*, they will reject *sound preachers*, and patronise such as meet their taste. Probably they send out one another as teachers, and so never lack *numbers*.

5 *Watch*—An earnest, constant, persevering exercise. The scripture *watching*, or *waiting*, implies *steadfast faith, patient hope, labouring love, unceasing prayer;* yea, the mighty exertion of all the affections of the soul, that a man is capable of. *In all things*—Whatever you are doing, in *that*, and *in all things* watch. *Do the work of an evangelist*—Which was next to that of an apostle.

6 *The time of my departure is at hand*—So undoubtedly God had shown him that he was to shed his blood as a martyr. *I am ready to be offered up*—Literally, *to be poured out*, as the wine and oil were on the ancient sacrifices.

7 [*I have fought the good fight*--Alluding to contests in the Grecian games, in which a wrestler might say, "I have triumphed in my contests." *I have kept the faith*—Even as the racers in the Grecian games faithfully adhered to the laws; so I have faithfully kept the doctrines of faith, and realized the saving effects of the grace of faith, which supports me now in prospect of martyrdom. With the arms of faith I embrace my Saviour, and exult in hope.]

8 *The crown of Christ's righteousness*—Crowns have ever been worn by rulers, princes, and monarchs, to denote their vast wealth, dignity, and glory. Hence they are made emblematical of heaven's bliss and immortal glory; and thus they animated the soul of the apostle. He calls this "a crown of righteousness," because purchased by the infinite merit of Christ, the Righteous One, and will be given to those whom he makes righteous. At the solemn day of judgment, Christ, "the Judge of all," will freely bestow his crown upon all "who love his appearing." It is designed not only for prophets and apostles, but also for the "less than the

only, but to all them likewise that have loved his appearing.

9 ¶ Do thy diligence to come to me shortly.

10 For Demas hath forsaken me, loving the present world, and is gone to Thessalonica; Crescens to Galatia, Titus to Dalmatia. Only Luke is with me.

11 Take Mark and bring him with thee; for he is profitable to me, for *my* ministry.

12 Tychicus I have sent to Ephesus.

13 When thou comest, bring the cloak which I left at Troas with Carpus, and the books, especially the parchments.

14 Alexander the copper-smith did me much evil; the Lord reward him according to his works.

15 Of whom be thou also aware; for he hath greatly withstood our words.

16 At my first defence no man appeared with me, but all forsook me: may it not be laid to their charge!

17 But the Lord stood by me, and strengthened me; that through me the preaching might be fully known, even that all nations might hear: and I was delivered out of the mouth of the lion.

18 And the Lord will deliver me from every evil work, and preserve *me* unto his heavenly kingdom; to whom *be* glory for ever and ever. Amen.

19 Salute Priscilla and Aquila, and the family of Onesiphorous.

20 Erastus abode at Corinth, but Trophimus I have left at Miletus sick. Do thy diligence to come before winter.

21 Eubulus saluteth thee, and Pudens and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you.

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least of all his saints," who believe in his appearing "the second time," and expect it with joyfulness.

Behold the value which God sets upon his people! Here they are lightly esteemed, and their name cast out as evil; but wait till that great day, and they will be presented to the congregated hosts assembled, as God's jewels. Christ will come specially on their account—*unto salvation*—to complete their salvation—for ever to deliver them from sin—to perfect their purity, and exalt them to his presence, to have fellowship with him for ever.

This glorious crown, the symbol of ever-during bliss is "laid up;" the name of each prospective owner is inscribed upon those crowns; it is waiting; it is in view, and it will very soon be in possession.

9 *Come to me*—That he might comfort him, and be strengthened by him. Timotheus is said to have suffered at Ephesus.

10 *Demas*, once my fellow-labourer, (Phile. ver. 24.) *hath forsaken me; Crescens*, (probably a preacher also) *is gone*, with my consent, *to Galatia: Titus to Dalmatia*, having left Crete. These went with him to Rome, or visited him there. *Only Luke*, of my fellow-labourers, *is with me*: but God is with me; that is enough.

11 *Take Mark*, who, though he once *departed from the work*, is now *profitable to me.*

13 *The cloak*—Either the *toga*, which belonged to him as a Roman citizen, or an upper garment, which might be needful. *Which I left at Troas with Carpus*—Who was probably his host there. *Especially the parchments*—The books written on parchment.

14 *The Lord will reward him*—This he spoke prophetically. "Shall not God avenge his own elect?" Every act of persecution for righteousness' sake, against the saints, is recorded in his book as done against Himself, and the perpetrators will hear of it at that day when the Judge will make inquisition for blood. Persecutors, beware!

16 *All* my friends and companions *forsook me*—And do ye expect to find such as will not forsake us? *My first defence*, before the savage emperor Nero.

17 *The preaching*—The gospel which we preach. [And through his strength, and his standing by me, I succeeded, and was delivered out of the *mouth of the lion.* The *lion* means *Nero* himself, or his prefect, *Helius Cæsarianus*, appointed governor by Nero, with the power of life and death. Condemned criminals suffered death by the lions, or other beasts, in the amphitheatre; and had Paul then suffered there, he would have been given as a prey to the wild beasts. To this there is an allusion.

ST. PAUL'S EPISTLE TO TITUS.

TITUS was early converted by St. Paul; (Gal. ii. 3.) In Macedonia, he managed and settled the churches, when Paul judged not to go himself. He had now left him at Crete, to regulate the churches; to assist him wherein, he wrote this epistle, after the first, and before the second to Timothy. The tenor and style are similar to them, and they cast much light on each other; and are worthy the serious attention of all ministers and churches in all ages.

This Epistle has four parts:—I. The Inscription, ch. i. 1—4. II. The Instruction of Titus to 1. Ordain good presbyters, 5—9. 2. Such are needful at Crete, 10—12. 3. To remove and admonish the Cretans, i. 13—16. 4. To teach the aged, ii. 1—5. They are to instruct the young, and be their pattern, 6—9. To exhort servants, ii. 9—15. 5. Press obedience to magistrates, and gentleness to all men, iii. 1, 2—7. 6. Good works are to be done, foolish questions avoided, &c. iii. 8—11. III. Paul invites Titus to Nicopolis; his admonitions, 12, 14. IV. The Conclusion, 15.

CHAP. I.

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of the elect of God, and the knowledge of the truth which is after godliness.

2 In hope of eternal life, which God, who cannot lie, promised before the world began;

3 And he hath in his own times manifested his word, through the preaching wherewith I am entrusted, according to the commandment of God our Saviour:

4 To Titus, my own son after the common faith: Grace, mercy, peace, from God the Father, and the Lord Jesus Christ our Saviour.

5 ¶ For this cause I left thee in Crete, that thou mightest set in order the things which are wanting, and ordain elders in every city, as I appointed thee:

6 If a man is blameless, the husband of one wife, having believing

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CHAP. I. v. 1. *Paul, a servant of God, and an apostle of Jesus Christ*--Titles suitable to the person of Paul, and the office he was assigning to Titus. *According to the faith*—The propagating of which is the proper business of an apostle. *A servant of God, according to the faith of the elect. An apostle of Jesus Christ*—According to the knowledge of the truth. We *serve God*, according to the measure of our faith: we fulfil our public office, according to the measure of our knowledge. *The truth that is after godliness*—Which in every point runs parallel with and supports the vital, spiritual worship of God; and has no other design. These two verses contain the sum of Christianity, which Titus was always to have in his eye. *Of the elect of God*—Of all real Christians.

2 *In hope of eternal life* (the grand motive and encouragement of every servant of God) *which God promised before the world began* to Christ, our Head.

3 *And he hath in his own times*—At sundry times; and *his own times* are fittest for his own work. What creature dares ask, why no sooner? *manifested his word*, containing that promise, and the whole truth which is after godliness, *through the preaching wherewith I am entrusted, according to the commandment of God our Saviour*—And who dares exercise this office, on any less authority?

4 *My own son*—Begot in the same image of God, and repaying a paternal with a filial affection. *The common faith*—Common to me and all my spiritual children.

5 *The things which are wanting*—Which I had not time to settle myself. *Ordain elders*—Appoint the most faithful, zealous men to watch over the rest, ver, 6--9. These were the *elders* or *bishops*

children, not accused of luxury, or unruly,

7 For a bishop must he blameless, as the steward of God; not self-willed, not passionate, not given to wine, not a striker, not desirous of filthy gain;

8 But hospitable, a lover of good men, prudent, just, holy, temperate;

9 Holding fast the faithful word, as he hath been taught; that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many and unruly vain talkers and deceivers, especially they of the circumcision:

11 Whose mouths must be stopped: who overturn whole families, teaching things which they ought not, for the sake of filthy gain.

12 One of themselves, a prophet of their own, hath said, The Cretans *are* always liars, evil wild beasts, lazy gluttons.

13 This witness is true; therefore rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 To the pure all things *are* pure: but to the defiled and unbelieving nothing *is* pure; but both their understanding and conscience are defiled.

16 They profess to know God but by *their* works they deny *him*, being abominable and disobedient, and void of judgment as to every good work.

CHAP. II.

BUT speak thou the things which become wholesome doctrine;

2 That the aged men be vigilant, serious, prudent, sound in faith, love, patience:

3 That the aged women, in like manner, *be* in behaviour as becometh holiness; not slanderers, not given to

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that Paul approved of, men that had *living faith, a pure conscience, a blameless life.*

6 *The husband of one wife*—Surely the Holy Ghost, by repeating this so often, designed to leave the Romanists without excuse.

7 *As the steward of God*—To whom he entrusts immortal souls. *Not self-willed*—Literally, *pleasing himself;* but all men, for their good to edification. *Not passionate*—But mild, yielding, tender.

9 *As he hath been taught*—Perhaps it might be more literally rendered, *according to the teaching*, or doctrine, of the apostles; alluding to Acts ii. 42.

10 *They of the circumcision*—The Jewish converts,

11 *Stopped*—The word properly means, to *put a bit into the mouth* of an unruly horse.

12 *A prophet*—So all poets were anciently called. But besides Diogenes Laertius says, that Epimenides, the Cretan poet, foretold many things. *Evil wild beasts*—Fierce and savage.

14 *Commandments of men*—The *Jewish* or *other teachers*, whoever they were that *turned from the truth.*

15 *To the pure* (those whose hearts are purified by faith—this we allow) *all things are pure*—All kinds of meat: the Mosaic distinction between clean and unclean meats being now taken away: *but to the defiled and unbelieving nothing is pure*—The apostle joins *defiled and unbelieving*, to intimate, that nothing can be clean without true faith. For both the understanding and conscience, those leading powers of the soul, are polluted; consequently so is the man and all he does.

CHAP. II. v. 1. *Wholesome*—Restoring and preserving spiritual health.

2 *Vigilant*—As veteran soldiers, not easily to be surprised. *Patience*—A virtue particularly needful for and becoming them. *Serious*—Not drolling, or diverting, on the brink of eternity.

3 *In behaviour*, (the particulars whereof follow) *as becometh holiness*—Literally, *observing a holy decorum: not slanderers*, or evil-speakers: *not given to much wine*—If they use a little for their frequent infirmities. *Teachers*—Age and experience call them so to be: let them teach *good* only.

4 *That they instruct the young women*—These Timothy was to instruct himself; Titus, by the elder women: *to love their husbands, their children*, with a tender, temperate, holy, wise affection. O, how hard a lesson!

much wine, teachers of that which *is* good;

4 That they instruct the young women to be wise, to love their husbands, to love their children,

5 Discreet, chaste, keepers at home, good, obedient to their own husbands; that the word of God be not blasphemed.

6 The young men likewise exhort to be discreet.

7 In all things showing thyself a pattern of good works; in doctrine, uncorruptness, seriousness,

8 Wholesome speech that cannot be reproved; that he who is on the contrary part may be ashamed, having no evil thing to say of us.

9 *Exhort* servants to be subject to their own masters, to please *them* in all things; not answering again;

10 Not stealing, but showing all good fidelity; that they may in all things adorn the gospel of God our Saviour.

11 ¶ For the saving grace of God hath appeared to all men,

12 Instructing us, that having renounced ungodliness and all worldly desires, we should live soberly, and righteously, and godly in the present world;

13 Looking for the blessed hope and the glorious appearing of the great God, even our Saviour Jesus Christ:

14 Who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works.

15 These things speak and exhort,

Discreet, particularly in the love of their children: *chaste*—In the love of their husbands: *keepers at home*—Whenever they are not called out by works of necessity, piety, and mercy: *good*—Well tempered, sweet, soft, obliging: *obedient to their husbands*—Whose will, in all things lawful, is a rule to the wife: *that the word of God be not* evil spoken of; especially by unbelieving husbands; who lay all the blame on the *religion* of their wives.

6 *To be discreet*—A virtue rarely found in youth.

7 *Showing thyself a pattern*—Titus was then young: *in* the *doctrine* which thou teachest in public: (as to matter *uncorruptness;* as to the manner of delivering it, *seriousness*, weightiness, solemnity.)

8 *Wholesome speech*—In private conversation.

9 *Please them in all things*, wherein it can be done without sin; *not answering again*, though blamed unjustly — This honest servants are most apt to do. *Not stealing*—Not *taking* or *giving* any thing without their master's leave: this fair-spoken servants are apt to do.

10 *Showing all good fidelity*—Soft, obliging, faithfulness: *that they may adorn the doctrine of God our Saviour*—More than St. Paul says of kings. How he raises the lowness of his subject! So may they the lowness of their condition.

11 *The saving grace of God*—So it is in its nature, tendency, and design; *hath appeared*, or is to be made known *to all men*, high and low. [The verse is rightly translated in the margin of our authorized version, thus;—"The grace of God, that bringeth salvation to all men hath appeared."]

12 *Instructing* (all who do not reject it) *that having renounced ungodliness*, (whatever is contrary to the will of God) *and worldly desires*, which are opposite to sobriety and righteousness) *we should live soberly*—In all purity and holiness. *Sobriety*, in the scripture sense, is rather the whole temper of a man, than a single virtue in him. It comprehends the opposite to the *drowsiness* of sin, the *folly* of ignorance, and the *unholiness* of disorderly passions. It implies that all the powers are constantly *awake*, *governed* by heavenly prudence, and conformable to holy affections. *And righteously*—Doing to all as we would they should do to us; *and godly*—Consecrated to God, both in heart and life.

13 *Looking* with eager desire *for* that *glorious appearing* which we hope for, *of the great God, even our Saviour Jesus Christ*—So that if there be (according to the Arian scheme,) a great God, and a little God, Christ is not the little God, but the great one.

14 *Who gave himself for us*, to die in our stead, *that he might redeem us* miserable slaves, as well from the power, the being, and from the guilt of all our sins.

15 *Let no man despise thee*—Let none

and rebuke with all authority: let no man despise thee.

CHAP. III.

REMIND them to be subject to principalities and powers, to obey *magistrates*, to be ready for every good work;

2 To speak evil of no man, not to be quarrelsome, *to be* gentle, showing all meekness toward all men.

3 For we also were formerly without understanding, disobedient, deceived, enslaved to various desires and pleasures, living in wickedness and envy, and hateful, hating one another;

4 But when the kindness and love of God our Saviour toward men appeared,

5 Not by works of righteousness which we have done, but according to his own mercy, he saved us by the laver of regeneration, and renewing of the Holy Ghost;

6 Which he poured forth richly upon us, through Jesus Christ our Saviour;

7 That being justified by his grace, we might become heirs, according to the hope of eternal life.

8 *This is* a faithful saying; and these things I will that thou affirm constantly; that they who have believed in God, be careful to excel in good works; these things are good and profitable to men.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 An heretic (after a first and second admonition) reject;

11 Knowing that such an one is

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have any just cause to despise thee. Yet they surely will. Men who know not God will despise a true minister of God.

CHAP. III. v. 1. *Remind them* (all the Cretan Christians) *to be subject* (unresisting) *to principalities* (supreme) *and powers* (subordinate governors) and *to obey* them actively, so far as conscience permits.

2 *To speak evil*, neither of them, nor any man: *not to be quarrelsome*, (to assault none;) *to be gentle*, when assaulted, *toward all men*, who are such as we were.

3 *For we* (and as God hath dealt with us, so ought we to deal with our neighbour) *were without understanding* (wholly ignorant of *God*) *and disobedient*, when he was declared to us.

4 *When the love of God appeared*, by the light of his Spirit, to our inmost soul.

5 *Not by works*—Here the apostle gives a delightful view of our redemption. 1. The cause of it—not our *works* of *righteousness*, but the *kindness and love* of God our Saviour. 2. The effects, which are, (1) Justification—*being justified*, pardoned, and accepted, through the merits of Christ only—not from any desert in us, but *according to his own mercy, by his grace*, his free, unmerited goodness. (2) Sanctification expressed by *the laver of regeneration* [that is, baptism, the thing signified, as the outward sign] *and the renewal of the Holy Ghost*, which purifies the soul as water cleanses the body, and renews it in the image of God. (3) The consummation of all—*that we might become heirs of eternal life*, and live now in the joyful *hope* of it.

8 *Be careful to excel in good works*—The apostle does not lay these for the foundation, but mentions them, not slightly, but as affairs of great importance. He desires that all believers should *be careful*—Have their thoughts upon them, use their best contrivance, their utmost endeavours, not barely to practise, but *to excel*, to be eminent and distinguished in them; because, though they are not the ground of our reconciliation with God, yet they are *honourable* to the Christian profession, *and profitable to men*—The exemplification of religion inclines people to embrace it, that it may fit them to die.

10 *An heretic, after a first and second admonition, reject*—Avoid, leave to himself. This is the only scripture where this word *heretic* occurs; and it evidently means, a man that obstinately persists in *contending* about *foolish questions*, and thereby causes strife and animosities, schisms, and parties in the church. This is an *heretic* in the scripture sense. And his punishment also is here fixed,—*shun, avoid him, leave him to himself.* As for the popish sense, "A man that errs in fundamentals;" although it crept, with many other things, early into the church,

perverted and sinneth, being self-condemned.

12 ¶ When I shall send Artemas or Tychicus to thee, be diligent to come to me at Nicopolis; for I have determined to winter there.

13 Send forward with diligence Zenas the lawyer, and Apollos, that they may want nothing.

14 And let ours also learn to excel in good works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Salute them that love us in the faith. Grace *be* with you all.

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yet it has no shadow of foundation, either in the Old or New Testament.

11 *Such an one is perverted*, (in his heart at least) *and sinneth, being self-condemned*—Being convinced in his own conscience that he acts wrong.

12 *When I shall send Artemas or Tychicus*, to succeed thee in thy office. Titus was an evangelist, who, according to the nature of that office, had no fixed residence, but presided over other elders wherever he travelled from place to place, assisting each of the apostles according to the measure of his abilities. *Come to me to Nicopolis*—Very probable not the Nicopolis of Macedonia, as the vulgar subscription asserts; (indeed none of those subscriptions at the end of St. Paul's epistles are of any authority.) Rather it was a town of the same name, which lay upon the sea-coast of Epirus. *For I have determined to winter there*—Whence it appears he was not there yet. If so, he would have said, to winter *here*. Consequently this letter was not written from thence.

13 *Send forward Zenas the lawyer*—Either a Roman lawyer, or an expounder of the Jewish law.

14 *And let ours* [all our brethren at Crete] *learn*—Both by the admonition and example. Perhaps they had not before assisted Zenas and Apollos as they ought to have done.

ST. PAUL'S EPISTLE TO PHILEMON.

THE *Epistle has three parts*;—I. The Inscription, 1—3. II. Commending Philemon's faith and love, 4—7; he desires him to receive Onesimus again, 8—21. And to prepare a lodging for himself, 22. III. The conclusion, 23—25.

CHAP. I.

PAUL, a prisoner of Jesus Christ, and Timotheus, a brother, to Philemon our dearly beloved, and our fellow-labourer,

2 And to the beloved Apphia, and Archippus our fellow-soldier, and the church which is in thy house;

3 Grace *be* unto you, and peace from God our Father, and the Lord Jesus Christ.

4 ¶ I thank my God, making mention of thee always in my prayers,

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CHAP. I. v. 1. This single epistle transcends all the wisdom of the world. It gives us a specimen how Christians ought to treat of secular affairs from higher principles. *Paul a prisoner of Christ*, [to whom, as such, Philemon could deny nothing] *and Timotheus*—This was written before the second epistle to Timothy, [ver. 22.] *Philemon* means affectionate or beloved; it is proved from the Greek *philema, a kiss*. This name was appropriate to his amiable character—to Philemon, our dearly beloved.

2 *To Apphia*—His wife, to whom also the business in part belonged; *and the church in thy house*—The *Christians who meet there*.

5 *Hearing*—Probably from Onesimus.

5 Hearing of thy faith which thou hast toward the Lord Jesus, and love toward all saints;

6 That the communication of thy faith may become effectual by the acknowledgement of every good thing which is in you towards Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be very bold in Christ, to enjoin thee what is convenient,

9 Yet out of love I rather entreat *thee*, being such an one as Paul the aged, and now also a prisoner of Jesus Christ:

10 I entreat thee for my son, whom I have begotten in my bonds, Onesimus,

11 Who was formerly unprofitable to thee, but now profitable to thee and to me,

12 Whom I have sent again: thou therefore receive him, that is, my own bowels;

13 Whom I was desirous to have retained with me, to serve me in thy stead, in the bonds of the gospel.

14 But I would do nothing without thy consent; that thy benefit might not be, as it were, by constraint, but willingly.

15 And perhaps for this end was he separated for a season, that thou mightest have him for ever;

16 No longer as a servant, but above a servant, a brother beloved, especially to me; and how much more to thee, both in the flesh and in the Lord.

17 If therefore thou accountest me a partner, receive him as myself.

18 If he hath wronged thee, or oweth *thee* any thing, put that to my account.

19 I Paul have written with my own hand; I will repay *it*: not to say unto thee, that thou owest also thyself to me besides.

20 Yea, brother, let me have joy in thee in the Lord: refresh my bowels in Christ.

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6 I pray *that the communication of thy faith may become effectual*—That is, that thy faith may be effectually communicated to others, who see and acknowledge thy piety and charity.

7 *The saints*—To whom Philemon's house was open, ver. 2, and to the poor of whom he was ready to show substantial love.

8 *I might be bold in Christ*—Through the authority he hath given me.

9 *Yet, out of love I rather entreat thee*—How beautifully does the apostle just hint, and immediately drop the consideration, of his power to *command*, and tenderly *entreat Philemon* to hearken to his friend, his now aged friend, and now a prisoner for Christ! With what endearment, in the next verse, does he call *Onesimus his son*, before he names his name! And as soon as he had mentioned it, with what fine address does he refer to his former faults, and instantly pass to the happy change now made upon him! So disposing Philemon to attend to his request, and the motives by which he should enforce it.

10 *Whom I have begotten in my bonds*—He is the son of my age.

11 *Now profitable*—None should be expected to be a good servant before he is a good man. He alludes to his name, Onesimus, which signifies profitable.

12 *Receive him, that is, my own bowels*—Whom I love as my own soul. Such is the natural affection of a father in Christ toward his spiritual children.

13 *To serve me in my stead*—To do those services for me which thou, if present, wouldst gladly have done thyself.

14 *That thy benefit might not be by constraint*—For Philemon could not have refused it.

15 God might permit him to be *separated* (a soft word) *for a season, that thou mightest have him for ever*—Both on earth and in heaven.

16 *In the flesh*—As a dutiful servant. *In the Lord*—As a fellow-Christian.

17 *If thou accountest me a partner*—So that thy things are mine, and mine are thine.

19 *I will repay it*, if thou requirest it: *not to say that thou owest me thyself*—It cannot be expressed how great our obligation is to those who have gained our souls to Christ. *Besides*—Receiving Onesimus.

20 *Refresh my bowels in Christ*—Give

21 Having confidence of thy obedience, I have written to thee, knowing thou wilt even do more than I say.
22 Withal prepare me also a lodging; for I trust I shall be given to you through your prayers.
23 Epaphras, my fellow prisoner, in Christ Jesus, saluteth you,
24 Mark, Aristarchus, Demas, Luke, my fellow-labourers.
25 The grace of our Lord Jesus Christ *be* with your spirit.

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me the most exquisite and Christian pleasure.

22 *Given to you*—Restored to liberty.

ST. PAUL'S EPISTLE TO THE HEBREWS.

It is generally agreed that this epistle was written by St. Paul. His other epistles were sent to the Gentile converts: this only to the Hebrews, or rather to the Jewish Hellenist Christians, dispersed through various countries. The term *Hebrews* has been added by some later hand. His method and style are very observable. He places, as usual, the proposition and division before the treatise; ch. ii. 17; he subjoins the exhortatory to the doctrinal part; and he quotes the same scriptures; ch. ii. 8; x. 30, 38; i. 6.

The epistles of Paul, Peter, James and Jude, were written to the same persons, dispersed through Pontus, Galatia, and other countries, and nearly at the same time. St. Paul suffered at Rome, three years before the destruction of Jerusalem. Therefore this epistle was written while the temple was standing. St. Peter wrote a little before his martyrdom, and refers specially to this epistle.

The design of it is, to confirm their faith in Christ. And this he does, by demonstrating his glory. All its parts are full of the most earnest and pointed admonitions and exhortations. And they go on, in one tenor, the particle therefore every where connecting doctrine and the use.

The glory of Christ appears, I. From comparing with him the prophets and angels, ch. i. 1—14; ought to give heed to him, ii. 1—4. II. From his passion and consummation:—1. The proposition and sum, 5—9. 2. The treatise; we have a perfect Author of salvation, who suffered for our sakes, that he might be a *merciful, faithful, high-priest*, 10—18.

Observe, 1. He has the virtue of an high-priest. He is *faithful*, iii. 1; therefore be ye faithful, iv. 13. He is *merciful*, 15; therefore come to him with confidence; ch. v. 3. 2. He is called of God an *high-priest*. Here (*a*) The sum is proposed; 4—10; with a summary exhortation, 11; ch. vi. 20; (*b*) the point is copiously explained. We have a great high-priest, as described, Ps. cx. after the order of Melchizedec, vii. 1—19. Established by an oath for ever; 20—28. He is peculiarly excellent, heavenly; viii. 1—6. The new covenant; by Christ we have access into the sanctuary; ix. 1: x. 18.

III. Applied. Therefore believe, hope, love, 19—25. 1. These three are farther inculcated; (*a*) *Faith with patience*, like the ancients, ch. xi, xii., and of Christ, 23; is to be exercised, 4—11, cheerfully, 12—17. (*b*) *Hope*, 18—20. (*c*) *Love*, xiii. 1—6. 2. To grow in these graces, remember your former pastors, 7—16; the vigilance of your present pastors, 17—19. The prayer, doxology, and mild conclusion, 20—25.

CHAP. I.

GOD, who at sundry times and in divers manners spake of old to the fathers by the prophets, hath in these last days spoken to us by *his* Son;

2 Whom he hath appointed heir of all things, by whom he also made the worlds;

3 Who being the brightness of his glory, and the express image of his person, and sustaining all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:

4 Being so much higher than the angels, as he hath by inheritance a more excellent name than they.

CHAP. I. v. 1. *God, who at sundry times*—The creation was revealed in the time of Adam, the last judgment in the time of Enoch; and so at various times, more explicit knowledge was given, *in divers manners*—In visions, dreams, and by various revelations. Both these are opposed to the one entire and perfect revelation which he has made to us by Jesus Christ. The number of the prophets showed, that they prophesied only *in part: of old* there were no prophets for a long time before Christ came, that he might be the more earnestly expected: *spake*—A part is put for the whole, implying every kind of divine communication *by the prophets*—This is a virtual declaration, that the apostle received the whole Old Testament, and would not advance any doctrine opposed to it; *hath in these last times*—Intimating that no other revelation is to be expected; *spoken* all things and in the most perfect manner, *by his Son* alone. The Son spake by the apostles. The majesty of the Son of God is proposed, 1. Absolutely, by the name of *Son*, v. 1. and by three glorious predicates, *whom he hath appointed, by whom he made, who sat down;* ver. 2, 3. 2. Comparatively to angels, v. 4. The proof of this proposition immediately follows the name of *Son* being proved, v. 5. His being *heir of all things*, v. 6—9. *His making the worlds*, v. 10--12. *His sitting at God's right hand*, v. 13, &c.

2 *Whom he hath appointed heir of all things*—God *appointed* Christ the heir, long before he made the worlds, (Eph. iii. 11; Prov. viii. 22, &c.) The *Son* is the first-born; born before all things. The *heir* is a term relating to the creation which followed, v. 6. *By whom he also made the worlds*—Therefore the Son was before all worlds. His glory reaches from everlasting to everlasting, though God spake by him to us *in these last days.*

3 *Who sat down*—The third of these glorious predicates, and mentioned in the same order, Col. i. 15, 17, 20. *Who being*—The glory which he received in his exaltation at the right hand of the Father, no angel was capable of; but the Son alone, who enjoyed it long before: *the brightness of his glory*---Glory is the nature of God revealed in its brightness; *the express image*, or *stamp*---Whatever the Father is, is exhibited in the Son, as a seal in the *stamp* on wax; *of his person*, or *substance*---The word denotes the unchangeable perpetuity of divine life and power; *and sustaining all things*, visible and invisible, in being, *by the word of his power*—by his powerful word; *when he had by himself*---Without any Mosaic rites, or ceremonies, *purged our sins*—To do this, it was necessary he should for a time divest himself of his glory. In this chapter St. Paul describes his glory, as the Son of God: afterwards, c. ii. 6, &c. the glory of the man, Christ Jesus. He speaks briefly of the former, before his humiliation, but copiously after his exaltation; as from hence the glory, he had from eternity, began to be evidently seen. His *purging our sins*, and *sitting at the right hand of God*, are treated of in the seven following chapters. *Sat down*---The priests stood while they ministered. Sitting therefore denotes the completion of his sacrifice. This word *sat down*, contains the scope, the theme, and the *sum* of the epistle.

4 This verse has two clauses, the latter is treated of ver. 5: the former ver. 13. Such transpositions are found in the other epistles of St. Paul, but in none so often as in this. The Jewish doctors were fond of this figure, and used it much. The apostle here follows the same method. All the inspired writers were readier in all the figures of speech than the most talented orators. *Being*, by his exaltation, after he had been lower than they; (c. ii. 9.) *so much higher than the angels*---It was essential to observe this, because the Jews gloried in their law, as it was delivered by the ministration of angels.

5 For to which of the angels did he ever say, (*a*) Thou art my Son; this day have I begotten thee? And again, (*b*) I will be to him a Father, and he shall be to me a son?

(*a*) Ps. ii. 7. (*b*) 2 Sam. vii. 14.

6 And again, (*c*) When he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

(*c*) Ps. xcvii. 7.

7 And of the angels he saith, (*d*) Who maketh his angels spirits, and his ministers a flame of fire.

(*d*) Ps. civ. 4.

8 But unto the Son, (*e*) Thy throne, O God, *is* for ever and ever; the sceptre of thy kingdom *is* a sceptre of righteousness;

(*e*) Ps. xlv. 6, 7.

9 Thou hast loved righteousness, and hated iniquity: therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And thou (*f*) Lord, hast in the beginning laid the foundation of the earth, and the heavens are the works of thy hands.

(*f*) Ps. cii. 25, 26.

11 They shall perish, but thou endurest; yea, they all shall grow old as a garment;

12 And as a mantle shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels did he ever say, (*g*) Sit at my right-hand, till I make thine enemies thy footstool?

(*g*) Ps. cx. 1.

14 Are they not all ministering spirits, sent forth to attend on them who shall inherit salvation?

How much more may we glory in the gospel, which was given not by the ministry of angels, but by that of the Son of God! *As he hath by inheritance a more excellent name*—Because he is the Son of God, he *inherits* that *name*, in right whereof he inherits *all things*. His inheriting that name is more ancient than *all worlds*. *Than they*—This denotes an immense pre-eminence. The angels do not inherit all things; but are themselves a portion of the Son's inheritance, whom they worship as their Lord.

5 *Thou art my Son*, God of God, Light of light: *this day have I begotten thee*—I have begotten thee from eternity, which, by its unalterable permanency of duration, is one continued, unsuccessive day. *I will be to him a Father, and he shall be to me a Son*—I will own myself to be his Father, and him to be my Son, by eminent tokens of my love. The former clause relates to his natural Sonship, by an eternal, inconceivable generation; the other to his Father's treatment of him, as his incarnate Son. This promise related immediately to Solomon, but in a far higher sense to the Messiah.

6 *And again*, (that is, in another scripture,) *He* (God) *saith, when he bringeth in his first-begotten* Son, together with the rights of primogeniture, which the first begotten Son of God enjoys, in a manner not communicable to any creature,) *into the world*, namely, at his incarnation,) *he saith, let all the angels of God worship him*—So much higher was he when in his lowest estate than the highest angel.

7 *Who maketh his angels*—They are only creatures, but the Son is eternal, and the Creator himself, ver. 8, 10. *Spirits and a flame of fire*—Which intimates not not only their office, but also their nature, which is so excellent; the metaphor being taken from the most swift, subtle, and efficacious things on earth; but infinitely below the majesty of the Son.

8 *O God*---God, in the singular number, is never in Scripture used absolutely of any but the supreme God: *Thy* reign, of which the *sceptre* is the ensign,-as full of justice and equity.

9 *Thou hast loved righteousness, and hated iniquity*---Thou art infinitely pure and holy; *therefore* God, who as thou art mediator, is *thy God, hath anointed thee with the oil of gladness*, with the Holy Ghost, the fountain of joy; *above thy fellows*—Above all the children of men.

10 *Thou*---The same to whom the discourse is addressed in the preceding verse.

12 *As a mantle*—With all ease. *They shall be changed* into new heavens and a new earth: *but thou art* eternally *the same.*

14 *Are they not all* (though of various orders,) *ministering spirits sent forth* ministering before God, sent forth to men, *to attend on them* in numerous offices of protection, care, and kindness; *who* (having patiently continued in well-doing) *shall inherit* everlasting *salvation.*

CHAP. II.

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

2 For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense;

3 How shall we escape, if we neglect so great a salvation, which, having at its beginning been spoken by the Lord, was confirmed to us by them that had heard *him?*

4 God also bearing witness both by signs and wonders, and various miracles, and gifts of the Holy Ghost, according to his own will.

5 ¶ For he hath not subjected to the angels the world to come, whereof we speak.

6 But one in a certain place testified, saying, (*h*) What is man that thou art mindful of him, or the son of man, that thou visitest him?

(*h*) Psalm viii. 4.

7 Thou hast made him a little lower than the angels; thou hast crowned him with glory and honour, and hast set him over the works of thy hands.

8 Thou hast put all things in subjection under his feet. Now in putting all things in subjection under him, he left nothing *that is* not put under him: but now we do not see all things put under him.

9 But we see Jesus crowned with glory and honour, for the suffering of death, who was made a little lower

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CHAP. II. v. 1. *Lest we should let them slip*—As water out of the joints of a leaky vessel. So the Greek word signifies.

2 In giving the law, *God spoke by angels*, but in proclaiming the gospel, by his Son; *steadfast*—Firm and valid; *every transgression*—Commission of sin; *every disobedience*—Omission of duty.

3 *So great a salvation*—A deliverance from so great wickedness and misery, into so great holiness and happiness. This was first *spoken of* (before he came it was not known) *by* him who is *the Lord* of angels as well as men; *and was confirmed to us*—Of this age, even every article of it: *by them that had heard him*—And had been both *eye-witnesses and ministers of the word.*

4 *By signs and wonders* while he lived, *and various miracles, and gifts of the Holy Ghost*—Miraculous gifts, distributed after his exaltation, *according to his own will*—Not theirs who received them.

5 This verse proves the third; the greater the salvation is, and the more glorious the Lord whom we despise, the greater will be our punishment. *God hath not subjected the world to come*—The dispensation of the Messiah; which being to succeed the Mosaic was so styled by the Jews, though in a great measure *yet to come: whereof we now speak*—Of which I am now speaking. In this last great dispensation the Son alone presides.

6 *What is man* to the vast expanse of heaven, *to the moon and the stars which thou hast ordained*—David must have composed this Psalm in a clear moon and star-light night, when contemplating the wonderful fabric of heaven; because in his magnificent description of its luminaries, he notices not the sun, the most glorious of them all. The words denoting dominion, were doubtless primarily applicable to Adam; but in their complete and highest sense they belong to none but the second Adam: *or the Son of man that thou visitest him.*—The sense rises! We are *mindful of* him, that is absent; but to *visit*, denotes the care of a present God.

7 *Thou hast made him (Adam) a little lower than the angels*—The Hebrew is, *a little lower than*—That is, next to God. Such was man, as he came out of the hands of his Creator; the highest of all created beings. But these words are also applicable to the Lord Jesus Christ, the Son of God, as the apostle shows. The words refer to his time of humiliation; ver. 9: the words *little lower* in both verses, mean, for *a short* time. Adam was originally made higher than the angels, but sin has degraded and made liable to death. But Christ the Son of God could not die; yet he was made flesh for a little while, that he might atone for man's transgressions, and bring him to God.

8 *Now* this *putting all things under him*, implies that there is *nothing that is not put under him.* But it is plain, this is not now done, in regard to man in general.

9 It is done only with regard to Jesus,

than the angels, that by the grace of God he might taste death for every man.

10 For it became him for whom *are* all things, and by whom *are* all things, in bringing many sons to glory, to perfect the captain of their salvation by sufferings.

11 For both he that sanctifieth, and all they that are sanctified, *are* of one ; for which cause he is not ashamed to call them brethren,

12 Saying, (*i*) I will declare thy name to my brethren : in the midst of the church will I sing praise unto thee. (*i*) Psalm xxii. 22.

13 And again, (*l*) I will put my trust in him : and again, Behold I and the children whom God hath given me. (*l*) Isaiah viii. 17, 18.

14 Since then the children partake of flesh and blood, he also himself in like manner took part of the same, that, through death, he might destroy

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Godman, who is now *crowned with glory and honour*—As a reward for having suffered death. *He was made a little lower than the angels*, who cannot either suffer or die ; *that by the grace of God, he might taste death*—An expression denoting both the reality of his death, and the shortness of its continuance ; *for every man* that ever was or will be born into the world.

10 *It became him*—It was suitable to all his attributes ; to his justice, goodness, and wisdom ; *for whom*—As their ultimate end ; *and by whom* —As their first cause, *are all things, in bringing many* adopted *sons to glory*—To this very thing, that they are sons, and are treated as such ; *to perfect the Captain*, prince, leader, and author *of their salvation, by* his atoning *sufferings* for them. To *perfect* or *consummate* implies, the bringing him to a full and glorious end of all his troubles, ch. v. 9. This consummation intimates, 1. The glory of Christ, to whom, being consummated, all things are made subject : 2. The preceding sufferings. Of these he treats expressly, ver. 11—18, before spoken of his glory, to enforce his exhortation, and to remove the scandal of sufferings and death. But what here is said of our Lord's being *made perfect through sufferings*, has no relation to our being saved or sanctified by sufferings, even he himself was perfect, as God and as man, before ever he suffered. By his sufferings, in his life and death, he was made a perfect *sin-offering*. But unless *we* were to be made the same sacrifice and to atone for sin, what is said of him in *this respect*, is as much out of *our* sphere as his ascension into heaven. It is *his atonement* and his *spirit* carrying on *the work of faith with power* in our hearts, that alone can sanctify *us*. Various afflictions may be made *subservient* to this, weaning us from sin, and causing our affections to be set on things above.

11 *For*, they are nearly related to each other ; *he that sanctifieth*, (Christ, ch. xiii. 12) *and all they that are sanctified*—They are brought to God, that *draw near*, or *come to him*, (synonymous terms ;) *are all of one*—Partakers of one nature, from one parent, Adam.

12 *I will declare thy name to my brethren*—Christ declares the name of God, gracious and merciful, plenteous in goodness and truth to all who believe, that they also may praise him : *in the midst of the church will I sing praise unto thee*, as the precentor of the choir. This he did literally, in the midst of his apostles on the night before his passion. And as it means in a more general sense, setting forth the praise of God, he has done it in the church by his word and his Spirit : he still does, and will do it, throughout all generations.

13 *And again*—As one that has communion with his brethren, in human nature and sufferings, he says, *I will put my trust in him*—To carry me through them all. *And again*, [with a like acknowledgment of his near relation to them as younger brethren, who were yet but in their childhood, he presents all believers to God, saying, *Behold, I and the children whom thou hast given me.*

14 *Since then the children partake of flesh and blood*, [of human nature with all its infirmities] *he also in like manner took part of the same, that through* his own *death he might destroy* the tyranny of *him that had* by God's permission *the power of death*, with regard to the ungodly, [Death is the devil's servant and sergeant, delivering to him those whom he seizes in sin.] *that is the devil*—The power was manifest to all : but who exerted it they saw not.

15 *And deliver them, as many as through fear of death, were all their life-time*, till

him that had the power of death, that is, the devil:

15 And deliver them, as many as through fear of death, were all their life-time subject to bondage.

16 For verily he taketh not hold of angels, but he taketh hold of the seed of Abraham.

17 Wherefore it behoved him to be made in all things like his brethren, that he might be a merciful and faithful high-priest, in things pertaining to God, to expiate the sins of the people.

18 For in that he hath suffered, being tempted himself, he is able to succour them who are tempted.

CHAP. III.

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the apostle and high-priest of our profession, Jesus;

2 Who was faithful to him that appointed him, as *was* also (*m*) Moses in all his house. (*m*) Numb. xii. 7.

3 For this person was counted worthy of more glory than Moses, inasmuch as he that hath builded it hath more honour than the house.

4 Now every house is built by some one; but he that built all things *is* God.

5 And Moses verily was faithful in all his house, as a servant, for a testimony of the things which were to be afterwards spoken;

6 But Christ as a son over his own house, whose house we are, if we hold fast the confidence and the glorying of hope, firm to the end.

7 Wherefore, [as the Holy Ghost saith,] (*n*) (*n*) Ps. xcv. 7, &c.

8 To-day, if ye will hear his voice, Harden not your hearts, as in the pro-

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then, *subject to bondage*—Every man who fears death is *subject to bondage*, is in a slavish, uncomfortable state. And every man fears death more or less who knows not Christ. Death is unwelcome to him if he knows what death is. But he delivers all true believers from this bondage.

16 *For verily he taketh not hold of angels*—He does not take their nature upon him; *but he taketh hold of the seed of Abraham*—He takes human nature upon him. St. Paul says, *the seed of Abraham*, rather than *the seed of Adam;* because to Abraham was the promise made.

17 *Wherefore it behoved him*—It was necessary to his design of redeeming them. *To be made in all things* that essentially pertain to human nature, and in all sufferings and temptations, *like his brethren*—This is a recapitulation of all that goes before; the sum of all that follows is added; *that he might be a merciful and faithful high-priest—Merciful* toward sinners; *faithful* toward God. A *high-priest* has a right of approaching God, and of bringing others to him. *Faithful* is treated of ch. iii. 2, &c.; *merciful*, ch. iv. 14, &c.; *high-priest*, ch. v. 4, &c., ch. vii. 1, &c; *in things pertaining to God, to expiate the sins of the people*—Offering up their sacrifices and prayers to God, deriving God's grace, peace, and blessings upon them.

18 *For in that he hath suffered, being tempted himself, he is able to succour them that are tempted*—That is, he has given a manifest, demonstrative proof, that he is able so to do.

CHAP. III. v. 1. *The heavenly calling*—God calls from heaven, and to heaven, by the gospel; *consider the apostle*—The messenger of God, who pleads the cause of God with us: *and high-priest*, who pleads our cause with God. Both are implied in the word *mediator*. He compares Christ as an *apostle* with Moses; as a *priest* with Aaron. Both these offices he bears together, and far more eminently; *of our profession*—The religion we profess.

2 *His house*—The church of Israel, then the peculiar *family* of God.

3 *He that hath builded it hath more glory than the house*—Than the family itself, or any member of it.

4 *Now Christ*, he *that built* not only this house, but *all things, is God:* and so infinitely greater than Moses or any other creature.

5 *And Moses verily*, (thus proving the pre-eminence of Christ above Moses) *was faithful in all his house as a servant, for a testimony of the things which were afterwards to be spoken*—That is, which was a full confirmation of the things which he afterwards spake concerning Christ.

6 *But Christ* was faithful *as a son, whose house we are*, while we hold fast, and shall be unto the end, *if we hold fast our confidence* in God, *and glorying* in his promises; our faith and hope.

vocation, (*o*) in the day of temptation in the wilderness. (*o*) Ex. xvii. 7.

9 Where your fathers tempted me, proved me, and saw my works forty years.

10 Therefore I was grieved with that generation, and said, They always err in their hearts, and they have not known my ways.

11 So I sware in my wrath, They shall not enter into my rest.

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God;

13 But exhort one another daily, while it is called To-day, lest any of you be hardened through the deceitfulness of sin.

14 (For we are made partakers of Christ, if we hold fast the beginning of our confidence firm to the end,)

15 While it is said, To-day, if ye will hear his voice, harden not your hearts as in the provocation.

16 For who, when they had heard, provoked *God?* *Were* they not all that came out of Egypt by Moses?

17 And with whom was he grieved forty years? *Was it* not with them who had sinned? Whose carcases fell in the wilderness.

18 And to whom sware he, that they should not enter into his rest, but to them that believed not?

19 So we see, they could not enter in, because of unbelief.

CHAP. IV.

LET us therefore fear, lest a promise being left *us* of entering into his rest, any of us should altogether come short *of it.*

2 For unto us have the good tidings been declared as well as unto them; but the word heard did not profit

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7 *Wherefore*, seeing he is faithful, be not ye unfaithful.

8 *As in the provocation*—When Israel provoked me by their strife and murmurings: *in the day of temptation*—When at the same time they tempted me, by distrusting my power and goodness.

9 *Where your fathers*, (that hard-hearted and stiff-necked generation. So little cause had their descendants to glory in them,) *tempted me*, (whether I could and would help them,) *proved me*—Put my patience to the proof, even while they *saw my* glorious *works*, both of judgment and mercy, and that for *forty years.*

10 *Wherefore*, (to speak after the manner of men,) *I was grieved* (displeased,) *with that generation, and said, they always erred in their hearts*—Led astray by their stubborn will and vile affections. *And*, for this reason, because wickedness has blinded their understanding, *they have not known my ways*—By which I would have led them like a flock, *into my rest* in the promised land.

12 *Take heed lest there be in any of you*, (as in them,) *an evil heart of unbelief*—Unbelief is the parent of all evil, and the very essence of unbelief lies *in departing from God*, as the *living God*—The fountain of all our life, holiness, and happiness.

13 *But*, to avoid it, *exhort one another while it is called to-day*—This *to-day* will not last for ever. This day of life will end soon, and perhaps the day of grace sooner.

14 *For we are made partakers of Christ*, and we shall still partake of him, and all his benefits, *if we hold fast our* faith *unto the end. If*—But none else: and a supposition made by the Holy Ghost is equal to the strongest assertion. See ver. 6.

16 *Were not they all that came out of Egypt?*—An awful consideration! nearly the whole elect people of God *provoked God* presently after their great deliverance; continued to *grieve* his Spirit for forty years, and perished in their sin!

19 *So we see, they could not enter in*—Though afterwards they desired it.

CHAP. IV. v. 2. *But the word* which they *heard, did not profit them*—So far from it, that it increased their damnation. It is then only when it is *mixed with faith*, that it exerts its saving power.

3 *For we* only *that have believed, enter into the rest*—The proposition is, there remains a rest for us. See ver. 3—11: that psalm mentions a rest; yet it does not mean, 1. God's rest from creating: for this was long before the time of Moses. Therefore in his time another rest was expected; of which, they who then heard fell short. Nor is it, 2. The rest which

them, not being mixed with faith in those that heard *it*.

3 For we that have believed, do enter into the rest: as he said, I have sworn in my wrath, They shall not enter into my rest, though the works were finished from the foundation of the world.

4 For he said thus in a certain place, of the seventh day, (*p*) And God rested on the seventh day from all his works : (*p*) Gen. ii. 2.

5 And in this again, They shall not enter into my rest.

6 Seeing then it remaineth that some enter into it, and they to whom the good tidings were declared before, entered not in because of unbelief :

7 He again, after so long a time, fixed a certain day, saying by David, To-day ; as it was said before, To-day, if ye will hear his voice, harden not your hearts.

8 For if Joshua had given them the rest, he would not have afterward spoken of another day :

9 There remaineth therefore a rest for the people of God.

10 For he that hath entered into his rest, hath himself also ceased from his works, as God *did* from his.

11 Let us labour, therefore, to enter into that rest, lest any one should fall after the same example of unbelief.

12 For the word of God *is* living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder both of the soul and the spirit, both of the joints and marrow, and *is* a discerner of the thoughts and intentions of the heart.

13 Neither is there any creature that is not manifest in his sight ; but all things *are* naked and opened to the eyes of him with whom we have to do.

14 Having therefore a great high priest, that is passed through the heavens, Jesus, the Son of God, let us hold fast *our* profession.

15 For we have not an high priest

Israel obtained through Joshua : for the psalmist wrote after him. Therefore it is, 3. The eternal rest in heaven. *As he said*—Clearly showing, that there is a farther rest than that which followed the finishing of the creation : *though the works were finished* before—Hence God did not speak of resting from them.

4 *For*, long after he had *rested from his works*, he speaks again.

5 *In* Psalm xc, quoted ver. 3. This was a second rest which God promised to the believing and obedient Israelites ; but as the rest of Canaan was actually enjoyed in the time of David, it is evident that this "rest to come," must refer to the rest of heaven.

7 *After so long a time*—It was above four hundred years from the time of Moses and Joshua to David : *as it was said before*—St. Paul here refers to the text he had just cited.

8 *The rest*—All the rest which God had promised.

9 *Therefore*, since he still spake of another day, *there* must *remain* a farther, even an eternal *rest for the people of God.*

10 For they do not yet so rest. Therefore a fuller rest remains for them.

11 *Lest any one should fall* into perdition.

12 *For the word of God*, preached with threatenings, (ver. 2, 3.) *is living and powerful*—Attended with the power of God, and conveying life or death to the hearers : *sharper than any two-edged sword*—Penetrating the heart as it does the body : *piercing* quite through and laying open *the soul and spirit, joints and marrow*—The inmost recesses of the mind, which the apostle so forcibly expresses by these figurative words : *and is a discerner*, not only *of the thoughts*, but also of the *intentions*.

13 *In his sight*—It is God *in* whose *sight* every creature *is manifest*, and of this his word, working on the conscience, gives the fullest conviction : *but all things are naked and opened*—Plainly alluding to the sacrifices under the law, which were first slain, and then (as the Greek word literally means,) *cleft asunder through the neck* and backbone ; so that every thing both without and within was exposed to open view.

14 *Having therefore a great high priest*—Great indeed, being the eternal *Son of God, that is passed through the heavens*—As the Jewish high priest passed through the veil into the holy of holies, with the blood of the sacrifices, on the yearly day of atonement ; so our great high priest went

who cannot sympathize with our infirmities, but one who was in all points tempted like as *we are: yet* without sin.

16 Let us therefore come boldly to the throne of grace, that we may receive mercy and find grace to help in time of need.

CHAP. V.

FOR every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts aud sacrifices for sins;

2 Who can have compassion on the ignorant and the wandering, seeing he himself also is compassed with infirmity.

3 And because hereof it behoved him, as for the people, so also for himself, to offer for sins.

4 And no one taketh this honour to himself, but he that is called of God, as *was* Aaron.

5 So also Christ glorified not himself to be made an high priest, but he said to him, (*q*) Thou art my Son, this day have I begotten thee. (*q*) Ps. ii. 7.

6 As he saith also in another *place*, (*r*) Thou *art* a priest for ever after the order of Melchisedeck: (*r*) Ps. cx. 1.

7 Who in the days of his flesh, having offered up prayers and supplications, with strong crying and tears, unto him that was able to save him

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once for all through the visible heavens, with the merits of his own blood, into the presence of God.

15 *He sympathizes with* us, even in our innocent *infirmities*, wants, weaknesses, miseries, dangers: *yet without sin*—And therefore is indisputably able to preserve us from it in all our temptations.

16 *Let us therefore come boldly*, without any doubt or fear, *to the throne of God*, our reconciled Father, even his throne *of grace*—Grace erected it, and reigns there, and dispenses all blessings in a way of mere unmerited favour.

CHAP. V. v. 1. *For every high priest, being taken from among men*, is, till he is taken, of the same rank with them, *and is appointed*, that is, is wont to be appointed; *in things pertaining to God*, (to bring God near to men, and men to God,) *that he may offer both gifts* out of things inanimate, and animal *sacrifices*.

2 *Who can have compassion*, (in proportion to the offence: so the Greek signifies,) *on the ignorant*, [those in error,] *and the wandering*, (those that sin,) *seeing himself also is compassed with infirmity*—With sinful infirmity, and so needs the compassion which he shows to others.

4 The apostle treats of the priesthood of Christ, intimating that whatever is excellent in the Levitical priesthood is in Christ, and in a more eminent manner. And whatever is wanting in those priests is in him, *and no one taketh this honour*, (the priesthood,) *to himself, but he that is called of God, as was Aaron*—And his *posterity*, who were *all* called at one and the same time. But it is observable, Aaron did not preach at all; preaching being no part of the priestly office.

5 *So also Christ glorified not himself to be an high priest*—He did not take this honour to himself: but received it from him *who said, thou art my Son, this day have I begotten thee*—Not at the same time; for his generation was from eternity.

7 The subjects treated of in the 7th and following chapters, are contained in ver. 7—10, viz. the process of his passion, with its inmost causes, in the very terms used by the evangelists: *Who in the days of his flesh*, (those two days specially wherein his sufferings were at the height,) *having offered up prayers and supplications*—Thrice, *with strong crying and tears*—In the garden, *to him that was able to save him from death*, which he endured, in obedience to the will of his Father, *and being heard in that which he* particularly *feared*—When the cup was offered him first, there was set before him that horrible image of a painful, shameful, accursed death, which moved him to pray conditionally against it; for if he had desired it, his heavenly Father would have sent him more than twelve legions of angels to deliver him. But what he most feared was the weight of infinite justice! the being *bruised and put to grief* by the hand of God himself. Compared with *this*, every thing else was a mere *nothing*. Yet so greatly did he *thirst* to be obedient to the righteous will of his Father, and to

from death, and being heard in that he feared;

8 Though he was a Son, yet he learned obedience by the things which he suffered;

9 And being perfected, became the author of eternal salvation to all that obey him;

10 Called of God an high priest, after the order of Melchisedeck.

11 Concerning whom we have many things to say, and hard to be explained, seeing ye are become dull of hearing.

12 For whereas for the time ye ought to be teachers, ye have need that one teach you again which *are* the first principles of the oracles of God, and are become such as have need of milk and not of strong meat.

13 For every one that useth milk *is* inexperienced in the word of righteousness; for he is a babe.

14 But strong meat belongeth to them of full age, to them who have senses exercised by habit to discern good and evil.

CHAP. VI.

THEREFORE, leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith in God.

2 Of the doctrine of baptism, and laying on of hands, and the resurrection of the dead, and eternal judgment.

3 And this we will do if God permit.

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lay down his life for the sheep, that he ardently *longed* to be baptized with *this baptism*, Luke xii. 50. But his human nature needed the support of omnipotence, and for *this* he sent up *strong crying and tears;* but through his life, he showed that it was not his physical sufferings, but the *dishonour* sin had done to so holy a God, that grieved his spotless soul. The consideration of its being the will of God tempered his fear, and swallowed it up. And he was *heard*, not so that the cup passed away, but so that he drank it without any fear.

8 *Though he was a son*—This is interposed, lest any should be offended at all these instances of human weakness. In the garden how often did he call God his Father; (Matt. xxvi. 39, &c.) And hence it appears, that his being the Son of God did not arise merely from his resurrection; *yet learned he*—The word *learned* premised to the word *suffered*, elegantly shows how willingly he learned. He *learned obedience* when he began to suffer, and to drink that cup; obedience in suffering and dying.

9 *And being perfected* by sufferings, ch. i, 10. brought through all to glory, *he became the Author*, (the procuring and efficient cause,) *of eternal salvation to all that obey him* by doing and suffering his will.

10 *Called*—The Greek word signifies *surnamed*. His name is, *the Son of God*. The Spirit concealed who Melchisedeck was, that he might be the more eminent type of Christ. This only we know, that he was a priest, and the king of Salem, or Jerusalem.

11 *Concerning whom*—The apostle begins an important digression, to reprove, admonish, and exhort the Hebrews. *We* preachers of the gospel *have many things to say, and hard to be explained*—Though not so much from the subject, as from your slothfulness in considering, and dullness in learning the things of God.

12 *Ye have need that one teach you again the first principles of* religion; as enumerated in the first verse of next chapter. *And have need of milk*—The first and plainest doctrines.

13 *Every one that useth milk*—That neither desires, nor can digest any thing else, (otherwise strong men use milk; but not milk chiefly, and much less that only;) *is inexperienced in the word of righteousness*—The sublimer truths of the gospel. Such are all who desire and can digest nothing but the doctrine of justification and imputed righteousness.

14 *But strong meat*, (the sublimer truths relating to *perfection*, ch. vi. 1.) *belong to them of full age, who by habit*—strength of spiritual understanding, arising from maturity of spiritual age: *By*, or in consequence of this habit, they exercise themselves in these things with ease, cheerfulness, and profit.

CHAP. VI. v. 1. *Therefore, leaving the principles of the doctrine of Christ*, saying no more of them just now, *let us go on*

4 For *it is* impossible for those who were once enlightened, and have tasted the heavenly gift, and been made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 And have fallen away to renew *them* again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

7 For the earth which drinketh in the rain that cometh often upon it, and bringeth forth herbage meet for them for whom it is tilled, receiveth blessing from God:

8 But that which beareth thorns and briars *is* rejected, and nigh unto a curse, whose end *is* to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God *is* not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.

11 But we desire that every one of you may show unto the end the same diligence, to the full assurance of hope.

12 That ye be not slothful, but followers of them, who through faith and

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to perfection; not laying again the foundation of repentance from dead works—From open sins, the first thing to be insisted on, *and faith in* God, the next point. So Paul in his first sermon at Lystra, Acts xiv. 15. *Turn from those vanities unto the living God.* And when they believed they were to be baptized with the *baptism*, not of the Jews, or of John, but of Christ. The next thing was, *to lay hands* upon them, that they might receive the Holy Ghost; then they were instructed, as to *the resurrection*, and the general *judgment*, called *eternal*, because the sentence to be pronounced will be irreversible, and the effects remain for ever.

3 *And this will we do*—We will *go on to perfection*, with the greatest diligence.

4 *It is impossible for those who were once enlightened* with the light of the glorious love of God in Christ, *and have tasted the heavenly gift*, (remission of sins, sweeter than the honey comb,) *and being made partakers of the Holy Ghost*—Of the witness and the fruit of the Spirit.

5 *And have tasted the good word of God* (had a relish for, and a delight in it,) *and the powers of the world to come*—Which every one tastes who has a hope full of immortality. Every child *naturally* born, first *sees* the light, then receives and *tastes* proper nourishment, and *partakes* of the things of this world. So the apostle, comparing spiritual with natural things, speaks of one born of the Spirit, as *seeing* the light, *tasting* the sweetness, and *partaking* of the things *of the world to come.*

6 *And have fallen away*—Here is not a supposition, but a plain fact. The apostle describes the case of those who have cast away the power and form of godliness; lost their faith, hope, and love, (ver. x. &c.) and that *wilfully*, (ch. x. 26.) Of these wilful, total apostates he declares, *it is impossible to renew them again to repentance*, (though renewed once,) either to the foundation, or any thing built thereon: *seeing they crucify the Son of God afresh*, (use him with great indignity,) *and put him to an open shame*—causing his glorious name to be blasphemed.

8 *That which beareth thorns and briars*, chiefly *is rejected*—No more labour is bestowed upon it: *whose end is to be burned*—As Jerusalem was shortly after.

9 *But, beloved*—He uses this appellation only in exhorting: *we are persuaded of you better things that accompany salvation*—We are persuaded you are now saved from your sins; and that ye have that faith, love, and holiness, which lead to final salvation; *though we thus speak*, to warn you, lest you fall from your steadfastness.

10 *For*, ye give plain proof of your faith and love, which the righteous God will surely reward.

11 *But we desire you may show the same diligence unto the end*—and therefore we thus speak *to the full assurance of hope*, which you cannot expect if you abate your diligence. The *full assurance of faith* relates to present pardon: the *full assurance of hope*, to future glory. The former is the highest *divine evidence*, that God is reconciled to me in the Son of his love; the latter is the same *divine evidence* wrought in the soul by the Spirit of persevering grace, and of eternal glory. So much, and no more as *faith* every moment

long-suffering inherited the promises:

13 For when God made the promise to Abraham, because he could swear by no greater, he swore by himself,

14 Saying, (*s*) Surely blessing I will bless thee, and multiplying I will multiply thee. (*s*) Gen. xxii. 17.

15 And so after he had patiently waited, he obtained the promise.

16 For men verily swear by the greater, and an oath for confirmation *is* to them an end of all contradiction.

17 Wherefore, God being willing to show more abundantly to the heirs of the promise the unchangeableness of his counsel, interposed by an oath:

18 That by two unchangeable things, in which *it was* impossible for God to lie, we might have strong consolation, who have fled to lay hold on the hope set before us:

19 Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into the place within the veil,

20 Whither Jesus *our* fore-runner is entered for us, who is made an high priest for ever after the order of Melchisedeck.

CHAP. VII.

FOR this Melchisedeck, king of Salem, priest of the most high God, (*t*) who met Abraham returning from the slaughter of the kings, and blessed him: (*t*) Gen. xiv. 18, &c.

2 To whom also Abraham divided a tenth part of all *the spoils;* being, by interpretation, first, king of righteousness, and then king of Salem also, which is, king of peace;

3 Without father, without mother,

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beholds with open face, so much does *hope* see to all eternity. But this assurance is not an opinion, not a bare construction of scripture, but is given by the Holy Ghost; and what none can have for another, but for himself only.

13 *Inherited the promises*—The promised rest: paradise.

14 *For* ye have abundant encouragement, seeing no stronger promise could be made, than that great promise, which God made to Abraham, and in him to us.

15 *After he had wasted* thirty years, *he obtained the promise*—Isaac, the pledge of all the promises.

16 *Men* generally swear by him who is infinitely *greater* than themselves, *and an oath for confirmation*, of what is promised or asserted, usually puts *an end to all contradiction*. This shows that an oath taken religiously, is lawful even under the gospel: otherwise the apostle would never have mentioned it as a proper means to confirm the truth.

17 *God interposed by an oath*—Amazing condescension! He who is greatest of all, acts as if he were a middle person, as if while he swears, he were less than himself, by whom he swears! Thou that hearest the promise, why not believe?

18 *That by two unchangeable things*—His promise and his oath, *in* either, much more in both, of *which it was impossible for God to lie, we might have strong consolation;* swallowing up all doubt and fear; *who have fled*, after having been tossed by many storms, *to lay hold on the hope set before us*—On Christ the object of our hope, and the glory we hope for through him.

19 *Which hope*, in Christ, *we have as an anchor of the soul*, entering heaven itself and fixed there *within the veil*—Thus he slides back to the priesthood of Christ.

20 *A fore-runner* uses to be less in dignity than those who are to follow him. But it is not so here; for Christ, who is gone before us, is infinitely superior to us. What an honour is it to believers, to have so glorious a Fore-runner, now appearing in the presence of God for them!

CHAP. VII. v. 1. In this chapter, Christ is typified by Melchisedeck, who was greater than himself, from whom Levi descended, and has a priesthood altogether excellent, new, firm, perpetual.

2 *Being first*, according to the meaning of his own name, *king of righteousness; then*, according to the name of his city, *king of peace*—So in him, as in Christ, righteousness and peace were joined. And so they are in all that believe in him.

3 *Without father, without mother, without pedigree*—Recorded without any account of his descent from any ancestors of the priestly order; *having neither beginning of days, nor end of life*, (not mentioned by Moses) *but being*, in these respects, *made like the Son of God*—who is really

without pedigree, having neither beginning of days, nor end of life: but, being made like the Son of God, remaineth a priest continually.

4 Now consider how great this man was, to whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they of the sons of Levi, who received the priesthood, have a commandment (according to the law,) to take tithes of the people, that is, their brethren, though they came out of the loins of Abraham.

6 But he whose pedigree is not from them, took tithes of Abraham, and blessed him who had the promises.

7 And without all contradiction, the less is blessed of the greater.

8 And here men that die receive tithes: but there, he of whom it is testified that he liveth.

9 And even Levi, who received tithes, paid tithes (so to speak) through Abraham.

10 For he was yet in the loins of his father, when Melchisedeck met him.

11 Now if perfection had been by the Levitical priesthood, (for under it the people received the law) what farther need *was there* that another priest should rise, after the order of Melchisedeck, and not be called after the order of Aaron?

12 For the priesthood being changed, there is also necessarily a change of the law.

13 For he of whom these things are spoken, pertaineth to another tribe, of which no man attended on the altar.

14 For *it is* evident that our Lord sprang out of Judah, of which Moses

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without father, as to his human nature, *without mother*, as to his divine, and in this also, *without pedigree*—Neither descended from any ancestors of the priestly order: *remaineth a priest continually*—Nothing is *recorded* of the death or successor of Melchisedeck. But Christ alone does really *remain* without death and without successor.

4 The greatness of Melchisedeck is described in all the preceding and following particulars. But the greatest proof of it was, that Abraham gave him tithes, as to a priest of God and a superior: though he was himself *a patriarch*, greater than a king, and a progenitor of many kings.

5 *The sons of Levi take tithes of their brethren*—Sprung from Abraham as well as themselves. The Levites therefore are greater than they; but the priests are greater than the Levites; Abraham than the priest, and Melchisedeck than was Abraham.

6 *He who is not from them*, (the Levites,) *blessed*, (another proof of his superiority,) *even him that had the promises*—That was so highly favoured of God. When Paul speaks of Christ, he says, *the promise; promises* refer to other blessings.

7 *The less is blessed*, authoritatively, *of the greater*.

8 *And here*—in the Levitical priesthood; *but there*—In the case of Melchisedeck: *he of whom it is testified that he liveth*—Who is not spoken of as one that died for another to succeed him; but is represented only as living, no mention being made either of his birth or death.

9 *And even Levi who received tithes*—Not in person, but in his successors, as it were, *paid tithes* in the person of Abraham.

11 The apostle shows that the Levitical priesthood must yield to the priesthood of Christ, because Melchisedeck, after whose order he is a priest; 1. Is opposed to Aaron, ver. 11—14. 2. *Hath no end of life*, ver. 15—19. but *remaineth a priest continually*. *If perfection were by the Levitical priesthood*—If this perfectly answered all God's designs and man's wants, *(for under it the people received the law*—Whence some might infer that perfection was by that priesthood,) *what need was there, that another priest*, of a new order, should be set up? For this reason is plain, that both the priesthood and the law, were now to give way to a better priesthood and more excellent dispensation.

12 *For*, one of these cannot be changed without the other.

13 But the priesthood is manifestly changed from one order to another, and from one tribe to another. *For he of whom these things are spoken*, (Jesus) *pertained to another tribe*, (Judah,) *of which no man*, was suffered by the law, to *attend on*, or minister at, *the altar*.

14 *For it is evident that our Lord sprang out of Judah*—Whatever difficulties have arisen since, during so long a time, it was then clear beyond dispute.

spake nothing concerning the priesthood.

15 And it is still far more evident, that another priest is raised up after the likeness of Melchisedeck.

16 Who was made not after the law of a carnal commandment, but after the power of an endless life:

17 For it is testified, Thou art a priest for ever after the order of Melchisedeck.

18 For verily there is a disannulling of the preceding commandment, for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope did, by which we draw nigh to God.

20 And inasmuch as *he was not made a priest* without an oath;

21 (For those *priests* were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a priest for ever, after the order of Melchisedeck:)

22 Of so much better a covenant was Jesus made a surety.

23 And they truly were many priests, because they were hindered by death from continuing:

24 But this, because he continueth for ever, hath a priesthood that passeth not away.

25 Wherefore he is able also to save them to the uttermost who come to God through him, seeing he ever liveth to make intercession for them.

26 For such a high priest suited us, holy, harmless, undefiled, separated from sinners, and made higher than the heavens:

27 Who needeth not daily, as those high priests, to offer up sacrifices, first for his own sins, then for those of

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15 *And it is still more evident, that* the priesthood and the law are changed, because the priest now raised up, is of another tribe, and of a different order.

16 *Who is made* a priest, *not after the law of a carnal commandment*—Not according to the Mosaic law, consisting chiefly of *carnal commandments*, compared to the spirituality of the gospel; *but after the power of an endless life*, which he has in himself, as the eternal Son of God.

18 *For there* is implied in this new and everlasting priesthood, and in the new dispensation, connected with it, *a disannulling of the preceding commandment*—An abrogation of the Mosaic law; *for the weakness and unprofitableness thereof*—For its insufficiency to justify or sanctify.

19 *For the law*, taken alone, separate from the gospel, *made nothing perfect*—Could not perfect its votaries in faith or love, in happiness or holiness: *but the bringing in of a better hope*—Of the gospel, which gives us a better ground of confidence, does; *by which we draw nigh to God*—Yea, so nigh as to be one spirit with him. And this is true perfection.

20 *And*—The great solemnity wherewith he was made priest, farther proves the superior excellency of his priesthood.

21 *The Lord sware and will not repent*—Hence also it appears that his is an unchangeable priesthood.

22 *Of so much better a covenant*, (unchangeable, eternal) *was Jesus made a surety*, or mediator. The word covenant often occurs in the latter part of this epistle. The original word means a covenant, or last will or testament. Paul takes it sometimes in the former, sometimes in the latter sense; sometimes both.

23 *They were many priests*—One after another.

24 *He continueth for ever*—In life and in priesthood. *That passeth not away*—To any succcesor.

25 *Wherefore he is able to save to the uttermost* from all the guilt, power, and consequence of sin, *them who come* by faith *to God through him*, as their priest, *seeing he ever liveth to make intercession*—That is, he ever lives and intercedes. He died once: he intercedes perpetually.

26 *For such a high priest suited us*—Unholy, defiled sinners: a blessed paradox! Christ is holy with respect to God; *harmless*, with respect to men; *undefiled* with any sin, in himself: *separated from sinners*, as well as free from sin. And so he was when he left the world, *and made*, even to his human nature, *higher than the heavens*, and all their inhabitants.

27 *Who needeth not to offer up sacrifices daily* (That is, on every yearly day of expiation;) for he offered *once for all;* not

the people; for this he did once for all, when he offered up himself.

28 For the law maketh men high priests that have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

CHAP. VIII.

THE sum of what hath been spoken *is*, We have such a high priest, who is set down at the right hand of the throne of the Majesty in the heavens,

2 A minister of the sanctuary and of the true tabernacle, which the Lord hath fixed and not man.

3 For every high priest is ordained to offer up gifts and sacrifices; whence *it was* necessary that this also should have somewhat to offer.

4 But if he were on earth he could not be a priest, there being priests that offer gifts according to the law,

5 Who serve after the pattern and shadow of heavenly things, as Moses was admonished of God, when he was about to finish the tabernacle; for, saith he, (*t*) See thou make all things according to the model which was showed thee in the mount.

(*t*) Exod. xxv. 40.

6 But he hath now obtained a more excellent ministry, by how much better a covenant he is a mediator of, which is established upon better promises.

7 For if the first had been faultless, no place would have been sought for a second.

8 But finding fault with them, he saith, (*u*) Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah;

(*u*) Jer. xxxi. 31., &c.

9 Not according to the covenant which I made with their fathers, in

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for his own sins; for he then offered up himself *without spot to God.*

28 *The law maketh men high priests that have infirmity*—That are both weak, mortal, and sinful; *but the oath, which was since the law*, namely, in the time of David, *maketh the Son, who is consecrated for ever*—Who, being now free from sin and death, from natural and moral infirmity, *remaineth a priest for ever.*

CHAP. VIII. v. 1. *We have such an high priest*—Having finished his description of the type in Melchisedeck, the apostle treats directly of the excellency of Christ's priesthood beyond the Levitical; *who is set down*, having finished his oblation, *at the right hand of the Majesty*—Of God.

2 *A minister*, who represents his own sacrifice, as the high priest did the sacrificial blood once a year, *of the sanctuary* (typified by the holy of holies), *and of the true tabernacle*—Perhaps his human nature, of which the old tabernacle was a type: *which the Lord hath fixed* for ever *and not man*—As Moses fixed the tabernacle.

4 *But if he were on earth* (if his priesthood terminated here,) *he could not be a priest* at all, consistently with the Jewish institutions, *there being* other *priests*, to whom alone this office is allotted.

5 *Who serve* (in the temple not yet destroyed) *after the pattern*, &c., *of heavenly things*—Of spiritual worship, and of everlasting glory: *the pattern* resembling the strokes pencilled out upon fine linen, which exhibit the figures of leaves and flowers, but have not yet received their splendid colours and curious shades: *and shadow*, or shadowy representation, which gives some dim idea of the body; but not the fine features or distinguishing air, and none of those living graces which adorn the person. Yet both the pattern and shadow lead our minds to something nobler; *the pattern*, to that holiness and glory which complete it; *the shadow*, to that which causes it.

6 *And now he hath obtained a more excellent ministry*—His priesthood as much excels theirs as the promises of the gospel, whereof he is a surety, excel those of the law. These *better promises* are specified ver. 10, 11. Those in the law were mostly temporal promises.

7 *For if the first had been faultless*—If that dispensation had answered all God's designs and man's wants, if it had not been weak and unprofitable, unable to make any thing perfect, *no place would have been for a second.*

8 But there is; *for, finding fault with them* under the old covenant, *he saith, I make a new covenant with the house of*

the day when I took them by the hand, to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this is the covenant which I will make with the house of Israel after those days, saith the Lord: I will put my laws in their minds, and write them on their hearts, and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every one his neighbour, and every one his brother, saying, Know the Lord; for they shall all know me, from the least even to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In saying, A new *covenant*, he hath antiquated the first: now, that which is antiquated and decayed is ready to vanish away.

CHAP. IX.

AND verily the first *covenant* also had ordinances of worship and a worldly sanctuary.

2 For the first tabernacle was prepared, in which *was* the candlestick, and the table, and the showbread; which is called the holy *place*.

3 And beyond the second veil, the

Israel—With all the Israel of God, in all ages and nations. It is new in many respects, though not in substance: 1. Being ratified by the death of Christ: 2. Freed from burdensome rites and ceremonies: 3. Containing a more full and clear account of spiritual religion: 4. Attended with larger influences of the Spirit: 5. Included all men: 6. Never to be abolished.

9 *When I took them by the hand*—With the care and tenderness of a parent; and just while this was fresh in their memory, they obeyed. But soon after they shook off the yoke. *They continued not in my covenant, and I regarded them not*—So that covenant was soon void.

10 *This is the covenant I will make after those days*—After the Mosaic dispensation is abolished; *I will put my laws in their minds*—I will enlighten their understanding, to see the full, true, spiritual meaning thereof; *and write them on their hearts*, so that they shall inwardly experience whatever I have commanded; *and I will be to them a God*—Their all-sufficient portion and exceeding great reward; *and they shall be to me a people*—My treasure; my beloved, obedient children.

11 *And they* who are under this covenant, though in other respects they will have need to teach each other to the end of life, yet *shall not* need to *teach every one his brother, saying, Know the Lord; for they shall all know me* (all real Christians) *from the least to the greatest*—In this order saving knowledge ever did, and ever will proceed, not first to the greatest, and then to the least. But *the Lord shall save the tents*, the poorest *of Judah first, that the glory of the house of David*, the royal seed, *and the glory of the inhabitants of Jerusalem*, nobles and rich citizens, *do not magnify themselves*, Zech. xii. 7.

12 *For I will* justify them, which is the root of all true knowledge of God. This is God's method: First, a sinner is pardoned; then, he knows God, as gracious and merciful; then, God's laws are written on his heart: he is God's and God is his.

13 *In saying, A new covenant, he hath antiquated the first*—Hath shown that it is disannulled and out of date: *now that which is antiquated is ready to vanish away*—As it did quickly after, when the temple was destroyed.

CHAP. IX. v. 1. *The first covenant had ordinances of* outward *worship, and a worldly* (a visible material) *sanctuary* or tabernacle. Of this *sanctuary* he treats ver. 2—5: of those *ordinances*, ver. 6, 10.

2 *The first*—The outward tabernacle, *in which was the candlestick and the table. The showbread, shown* continually before God and all the people, consisting of twelve loaves, according to the number of the tribes, was placed on this table in two rows, six upon one another in each row. This *candlestick* and *bread* typified the light and life, which are more largely dispensed under the gospel, by him who is *the light of the world, and the bread of life.*

3 *The second veil* divided the holy place from the most holy, as the first veil did the holy place from the courts.

4 *Having the golden censer* (used by the

tabernacle, which is called The holy of holies.

4 Having the golden censer, and the ark of the covenant, overlaid round about with gold, wherein *was* a golden pot having the manna, and Aaron's rod that blossomed, and the tables of the covenant.

5 And over it *were* the Cherubim of glory, shadowing the mercy-seat, of which we cannot now speak particularly.

6 Now these things being thus prepared, the priests go always into the first tabernacle, accomplishing their services.

7 But into the second, only the high priest, once a year, not without blood, which he offereth for himself and the errors of the people:

8 The Holy Ghost evidently showing this, that the way into the holiest was not yet made manifest, while the first tabernacle was still subsisting,

9 Which is a figure for the time present, in which are offered both gifts and sacrifices, which cannot perfect the worshipper as to his conscience;

10 Only with meats and drinks, and divers washings, and carnal ordinances imposed till the time of reformation.

11 But Christ being come, a high priest of good things to come, through a greater and more perfect tabernacle, not made with hands, that is, not of this creation;

12 And not by the blood of goats and calves, but by his own blood, entered in once for all into the holy place, having obtained eternal redemption *for us*.

13 For if the blood of bulls and goats, and the (*x*) ashes of a heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh;

(*x*) Numb. xix. 17, 18, 19.

14 How much more shall the blood of Christ, who through the Eternal

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high priest only on the great day of atonement) *and the ark* or chest *of the covenant*, (so called from *the tables of the covenant* in it,) *wherein was the manna*—The monument of God's care over Israel; *Aaron's rod*—The monument of the priesthood; *the tables of the covenant*—The two tables of stone on which the ten commandments were written by the finger of God—the most venerable monument of all.

5 *And over it were the cherubim of glory*—Over which the glory of God used to appear. Some suppose each of these had four faces, and so represented the Three-one God, with a manhood assumed by the second person: with outspread wings *shadowing the mercy-seat*—Which was a lid or plate of gold covering the ark.

6 *Always*—Every day: *accomplishing their services*—Lighting the lamps, changing the shew-bread, burning incense, and sprinkling the blood of the sin-offerings.

7 *Errors*—That is, sins of ignorance to which only those atonements extended.

8 *The Holy Ghost evidently showing*, by this token, *that the way into the holiest* [into heaven] *was not made manifest* [not so clearly revealed] *while the first tabernacle* and its service *were still subsisting* and remaining in force.

9 *Which* tabernacle, with all its furniture and services, *is a figure* or type of good things to come. *Which cannot perfect the worshipper* [neither the priest, nor him who brought the offering] *as to his conscience*—So that he should be no longer conscious of the guilt or power of sin. The temple was yet standing.

10 They could not so perfect him *with* all their train of precepts relating to *meats and drinks, and carnal*, gross, external *ordinances;* and were therefore *imposed* only *till the time of reformation*—Till Christ came.

11 *A high priest of good things to come*, (ver. 15.) entered *through a greater* (a more noble) *and perfect tabernacle*—Namely, his own body: *not of this creation*—Not framed by man, as the tabernacle was.

12 *The holy place*—Heaven. *For us*—All that believe.

13 *If the ashes of a heifer*, consumed by fire as a sin-offering, being sprinkled on them who are legally *unclean, purified the flesh*—Removed that legal uncleanness, and re-admitted them to the congregation:

14 *How much more shall the blood of Christ* [the merit of his sufferings] *who through the Eternal Spirit*—The work of redemption is the work of the Trinity. Nor is the *second person* alone concerned in the amazing condescension needed to

Spirit offered himself without spot to God, purge our conscience from dead works, to serve the living God?

15 And for this end he is the mediator of the new covenant, that by means of death for the redemption of the transgressions that *were* under the first covenant, they who are called might receive the promise of the eternal inheritance.

16 For where *such* a covenant *is*, there must also necessarily be the death of him by whom the covenant is confirmed.

17 For the covenant is of force after he is dead; whereas, it is of no strength while he by whom it is confirmed liveth.

18 Whence neither was the first *covenant* originally transacted without blood.

19 For when Moses had spoken all the commandments according to the law to all the people, (*y*) he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and the book itself, and sprinkled all the people, saying, (*y*) Ex. xxiv. 7, 8.

20 (*z*) This *is* the blood of the covenant, which God hath enjoined unto you. (*z*) Ex. xxiv. 8.

21 And in like manner he sprinkled with blood both the tabernacle and all the vessels of the service.

22 And almost all things are according to the law purified with blood; and without shedding of blood there is no forgiveness.

23 *It was* therefore necessary, that the pattern of things in heaven should be purified by these, but the heavenly

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complete it. The *Father* delivers up the kingdom to the *Son;* and the Holy Ghost becomes the gift of the Messiah, being *sent* according to his good pleasure. *Offered himself*, [infinitely more precious than any created victim] and that *without spot, to God; purge our conscience* [our inmost soul] *from dead works*—From all the inward and outward works of Satan, which spring from spiritual death in the soul, and lead to eternal death; *to serve the living God*—In the life of faith, perfect love, and true holiness.

15 *And for this end he is the mediator of a new covenant, that they who are called* to the engagements and benefits thereof, *might receive the eternal inheritance* promised to Abraham: not *by means* of legal sacrifices, but by his meritorious *death: for the redemption of the transgressions under the first covenant*—For the redemption of transgressors from the guilt and punishment of those sins committed in the time of the old covenant. The article of his death divides the old covenant from the new.

16 I say, *by means of death: for where such a covenant is, there must be the death of him by whom it is confirmed;* seeing it is by his death that the benefits of it are purchased. It seems beneath the dignity of the apostle, to play upon the ambiguity of the Greek word, as the common translation supposes him to do.

18 *Whence neither was the first* [the Jewish] *covenant originally transacted without the blood* of an appointed sacrifice,

19 *He took the blood of calves* or heifers, *and of goats, with water, and scarlet wool, and hyssop*—All these circumstances are not particularly mentioned in Ex. xxiv. but are supposed to be already known from other passages of Moses; *and the book itself*, which contained all he had said, *and sprinkled all the people* who were near him. The blood was mixed *with water*, to keep it thin for sprinkling; perhaps to typify that *blood and water*, mentioned John xix. 34.

20 *Saying, This is the blood of the covenant which God hath enjoined* me to deliver *unto you*—By this it is established.

21 *In like manner he* ordered *the tabernacle*, when it was made, and all its vessels, to be *sprinkled with blood* once a year.

22 *And almost all things* [Some were purified by water or fire,] *are according to the law, purified with blood* offered or sprinkled; *and*, according to the law, *there is no forgiveness* of sins *without shedding of blood*—All this pointed to the blood of Christ, effectually cleansing from all sin, and intimated there can be no purification from it by any other means.

23 *Therefore*—From what has been said: *It was necessary*, according to the appointment of God, *that the* tabernacle and its utensils, which were *patterns* [shadowy representations] *of things in heaven should be purified by these* sacrifices and sprinklings; *but the heavenly things themselves* (our heaven-born spirits,) *by bet-*

things themselves by better sacrifices than these.

24 For Christ did not enter into the holy place made with hands, the figure of the true; but into heaven itself, now to appear in the presence of God for us.

25 Nor *did he enter*, that he might offer himself often (as the high priest entered into the holy place every year with the blood of others:)

26 For then he must often have suffered since the foundation of the world: but now once at the consummation of the ages hath he been manifested, to abolish sin by the sacrifice of himself.

27 And as it is appointed for men once to die, and after this the judgment;

28 So Christ also, having been once offered to bear the sins of many, will appear the second time, without sin, to them that look for him unto salvation.

CHAP. X.

FOR the law, having a shadow of good things to come, not the very image of the things, can never with the same sacrifices which they offer year by year continually, make the comers thereunto perfect.

2 Otherwise would they not have ceased to be offered? because the worshippers, having been once purged, would have had no more consciousness of sins.

3 But in those *sacrifices there is* a commemoration of sins every year.

4 For *it is* impossible that the blood of bulls and of goats should take away sins.

5 Therefore, when he cometh into

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ter sacrifices than these—By a better sacrifice, which is here opposed to all the legal sacrifices, and is expressed plurally, because it includes the signification of them all, and is of so much greater virtue,

24 *Christ did not enter into the holy place made with hands*, (He never went into the holy of holies at Jerusalem) *the figure of the true* tabernacle in heaven (viii. 2,) *but into heaven itself to appear in the presence of God*, as our glorious high priest and powerful intercessor.

26 *For then he must often have suffered from the foundation of the world*—This supposes, 1. That by suffering once, he atoned for all the sins committed from the foundation of the world: 2. That he could not have atoned for them without suffering. *At the consummation of the ages*—The sacrifice of Christ divides the whole age or duration of the world into two parts, and extends its virtue backward and forward from this middle point, to *abolish* the guilt and power of *sin*.

27 *After this, the judgment* of the great day: at the moment of death, every man's final state is determined. But there is not a word in scripture of a particular judgment immediately after death.

28 *Christ having once* died *to bear the sins* [the punishment due to them] *of many*, even as many as are born, *will appear the second time* [when he comes to judgment] *without sin;* not as he did before, *bearing* on himself *the sins of many*, but to give everlasting *salvation*.

CHAP. X. v. 1. From all that has been said it appears, that *the law*, the Mosaic dispensation, being a bare, unsubstantial *shadow of good things to come*, of gospel blessings, *not the* substantial solid *image of them, and can never with the same* kind of *sacrifices*, though continually repeated, *make the comers thereunto perfect*, either as to justification or sanctification. How can any who consider this suppose the attainments of David, or any under that dispensation, to be the proper measure of gospel holiness? and that Christian experience is to rise no higher than Jewish?

2 They who had *been once* perfectly *purged would have* been no longer *conscious* either of the gift or power *of* their *sins*.

3 *There is* a public *commemoration of* the *sins* both of the last and of all the preceding years—a clear proof that the guilt thereof is not perfectly *purged* away.

4 *It is impossible the blood of goats should take away sins*—Either the guilt or the power of them.

5 *When he cometh into the world*—In the 40th Psalm the Messiah's coming into the world is represented. It is said, *Into the world;* not, *Into the tabernacle* (ch. ix. 1); because all the world is interested in his sacrifice. *A body hast thou pre-*

the world, he saith, (*a*) Sacrifice and offering thou hast not chosen, but a body thou hast prepared for me.

(*a*) Psalm xl. 7, &c.

6 Burnt-offerings and *sacrifices* for sin thou hast not delighted in.

7 Then I said, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

8 Above when he said, Sacrifice and offering, and burnt offerings, and *offering* for sin thou hast not chosen, neither delighted in, which are offered according to the law.

9 Then said he, Lo, I come to do thy will. He taketh away the first that he may establish the second.

10 By which will we are sanctified, through the offering of the body of Jesus Christ once for all.

11 And, indeed, every priest standeth daily, ministering often the same sacrifices, which can never take away sins:

12 But he, having offered one sacrifice for sins, for ever sat down at the right hand of God;

13 From thenceforth waiting till his (*b*) enemies be made his footstool.

(*b*) Psalm cx. 1.

14 For by one offering he hath perfected for ever them that are sanctified.

15 And *this* the Holy Ghost also testifieth to us, after he had said before;

16 (*c*) This *is* the covenant which I will make with them after those days, saith the Lord: I will put my laws into their hearts, and write them on their minds; (*c*) Jer. xxxi. 33, &c.

17 And their sins, and their iniquities will I remember no more.

18 Now where remission of these *is*, *there is* no more offering for sin.

19 ¶ Having, therefore, brethren, free liberty to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us through the veil, that is, his flesh,

21 And *having* a great high priest over the house of God,

22 Let us draw near with a true

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pared for me—That I may offer up myself.

7 *In the volume of the book*—In this psalm *it is written of me*. Accordingly, *I come to do thy will*—By the sacrifice of myself.

8 *Above when he said, Sacrifice thou hast not chosen*—That is, when the Psalmist pronounced those words in his name.

9 *Then said he, instantly, Lo, I come to do thy will*—To offer a more acceptable sacrifice; and by this very act *he taketh away the* legal, *that he may establish the* evangelical dispensation.

10 *By which will* of God, done and suffered by Christ, *we are sanctified*—Cleansed from guilt, and consecrated to God.

11 *Every priest standeth*—As a servant in an humble posture.

12 *But he*, the virtue of whose *one sacrifice* remains *for ever, sat down*, as a son, in majesty and honour.

14 *He hath perfected them for ever*—That is, has done all that was needful in order to their full reconciliation with God.

15 In this and ver. 16—18, the apostle winds up his argument concerning the excellency and perfection of the priesthood and sacrifice of Christ. He had proved this before by a quotation from Jeremiah; which he here repeats, describing the new covenant as now completely ratified, and all the blessings of it secured to us by the one offering of Christ, which renders all other expiatory sacrifices, and any repetition of his own, utterly needless.

19 The apostle now proceeds to exhortation, deduced from what has been treated of from ch. v. 4. which he begins by a brief recapitulation. *Having therefore liberty to enter*.

20 *By a living way*—The way of faith, whereby we live indeed: *which he hath consecrated*, prepared, and established *for us through the veil, that is, his flesh*—As by rending the veil in the temple the holy of holies became visible and accessible, so by wounding Christ, God was manifested, and the way to heaven opened.

22 *Let us draw near* to God *with a true heart*—In godly sincerity; *having our hearts sprinkled from an evil conscience*, so as not to condemn us; *and our bodies washed with pure water*—All our conversation holy, which is more pleasing to God than all legal sprinklings and washings.

23 *The profession of our hope*—The hope which we professed at our baptism.

heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of our hope without wavering; (for he *is* faithful that hath promised;)

24 And let us consider one another, to provoke *one another* to love and to good works:

25 Not forsaking the assembling ourselves together, as the manner of some *is;* but exhorting *one another:* and so much the more, as ye see the day approaching.

26 For when we sin wilfully after having received the knowledge of the truth, there remaineth no more sacrifice for sins;

27 But a certain fearful looking for of judgment and fiery indignation, which is ready to devour the adversaries.

28 He that despised the law of Moses died without mercy, under two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and counted the blood of the covenant, by which he hath been sanctified, an unholy thing, and done despite to the Spirit of grace?

30 For we know him that hath said, (*d*) Vengeance *is* mine; I will recompense: and again, The Lord will judge his people. (*d*) Deut. xxxii. 35, &c

31 *It is* a fearful thing to fall into the hands of the living God.

32 But call ye to mind the former days, in which, after ye were enlightened, ye endured so great a conflict of sufferings;

33 Partly being made a gazingstock, both by reproaches and afflictions; partly being partakers with them who were so treated.

34 For ye sympathized with my bonds, and received with joy the spoiling of your goods, knowing that ye have for yourselves in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompense of reward.

36 For ye have need of patience, that, having done the will of God, ye may receive the promise.

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25 *Not forsaking the assembling ourselves* in public or private worship, as some do, either through fear of persecution, or from a vain imagination that they are above external ordinances; *but exhorting one another* to faith, love, and good works; *and so much the more, as ye see the day approaching*—The great day is ever in your eye.

26 *For when we* (any of us Christians) *sin wilfully*, (by total apostacy from God, or *drawing back*, ver. 38.) *after having received the* experimental *knowledge of* gospel *truth, there remaineth no more sacrifice for sins*—None but that which we obstinately reject.

28 *He that* in capital cases *despised* (presumptuously transgressed) *the law of Moses, died without mercy*—Without any delay or mitigation of his punishment.

29 *Of how much sorer punishment is he worthy who* (by wilful, total apostacy; this passage refers not to any other sin) *hath*, as it were, *trodden under foot the Son of God*—A lawgiver far more honourable than Moses; *and counted the blood* wherewith *the* better *covenant* was established, *an unholy*, worthless thing; *by which he hath been sanctified*—Therefore Christ died for him also, and he was, at least, *justified* once: *and done despite to the Spirit of grace*—By rejecting all his motions.

30 *The Lord will judge his people*—Yea, far more rigorously than the Heathens, if they rebel against him.

31 *To fall into the hands* of his avenging justice.

32 *Enlightened*, with the knowledge of God and of his truth.

34 *For ye sympathized with* all your suffering brethren, and with *me* in particular, *and received joyfully the* loss *of your* own *goods.*

35 *Cast not away therefore* this *your confidence*—Your faith and hope; which none can deprive you of but yourselves.

36 *The promise*—Perfect love, eternal life.

37 *He that cometh*, to reward every man according to his works.

38 *Now the just* [the justified person] *shall live* in God's favour, a spiritual and holy life, *by faith*—As long as he retains

37 For yet a very little while, and he that cometh will come, and will not tarry.

38 (*e*) Now the just shall live by faith: but if he draw back, my soul hath no pleasure in him. (*e*) Hab. ii. 3, &c.

39 But we are not of them who draw back to perdition, but of them that believe to the saving of the soul.

CHAP. XI.

NOW faith is the subsistence of things hoped for, the evidence of things not seen:

2 And by it the elders obtained a *good* testimony.

3 Through faith we understand that the worlds were framed by the word of God, so that the things which were seen were made of things which do not appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained a testimony that he was righteous; God testifying of his gifts: and by it, being dead, he yet speaketh.

5 By faith Enoch was translated so

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that gift of God. *But if he draw back*—If he make shipwreck of his faith, *my soul hath no pleasure in him*—That is, I abhor him, I cast him off.

39 *We are not of them that draw back to perdition*—Like him mentioned ver. 38; *but of them that believe* to the end, so as to attain eternal life.

CHAP. XI. v. 1. The definition of faith in this verse, and exemplified in the instances following, includes justifying faith; but not directly as justifying; for faith justifies only as it depends on Christ. But here is no mention of him, as the object of faith; and in several of the examples no notice is taken of him or his salvation, but only of temporal favours obtained by faith. And yet they may all be considered as evidences of the power of justifying faith in Christ, and of its extensive exercise, in a course of steady obedience, amid various difficulties and dangers. *Faith is the subsistence of things hoped for, and the evidence or conviction of things not seen—Things hoped for* are not so extensive as *things not seen*. The former are only things future, and joyful, to us: the latter are either future, past, or present, and those either good or evil, to us or to others. *The subsistence of things hoped for*—Giving a kind of present subsistence to the good things which God has promised: *the divine supernatural evidence* exhibited to *the conviction* hereby produced in a believer *of things not seen*, whether past, spiritual, or future; particularly of God.

2 *By it the elders*—Our forefathers. In this summary of the Old Testament, the apostle comprises the designs, labours, sojournings, temptations and martyrdoms of the ancients. The elders had long exercise of their patience; the ancients suffered shorter, but sharper trials; *obtained a good testimony*—A most comprehensive word. God gave a *testimony* not only *of* them but *to* them; and they received his testimony as if it had been the things themselves of which he testified, ver. 4, 5, 39. Hence they also gave testimony to others, and others testified of them.

3 *By faith we understand that the worlds*—Heaven and earth, and all things in them, visible and invisible, *were made*, formed, fashioned, and finished *by the word*, the sole command, *of God*, without any instrument or preceding matter. And as creation is the foundation and specimen of the whole divine economy, so faith in the creation is the foundation and specimen of all faith. *So that things which are seen*, as the sun, earth, stars, *were made of things which do not appear*—Out of the dark, unapparent chaos, Gen. i. 2. And this chaos was *created* by the divine power; for before it was thus created it had no existence in nature.

4 *By faith* in the future Redeemer, *Abel offered up a more excellent sacrifice* (the firstlings of his flock, implying a confession of what his sins deserved, and a desire to share in the great atonement) *than Cain*, whose offering testified no such faith, but a bare acknowledgment of the Creator; *by this* faith *Abel obtained* righteousness, and *a testimony* of it; *God testifying* visibly; that his gifts were accepted; probably by fire from heaven to consume his sacrifice—a token that justice seized on the sacrifice instead of the sinner who offered it. *And* by this faith, *being dead, he yet speaketh*—That a sinner is accepted only through faith in the great sacrifice.

5 *Enoch was* no longer *found* among men; perhaps they sought for him, as they did for Elijah, 2 Kings ii. 17. *He*

as not to see death, and was not found, because God had translated him; for before his translation he had a testimony that he pleased God.

6 But without faith *it it* impossible to please *him;* for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark for the saving of his household, by which he condemned the world, and became heir of the righteousness which is by faith.

8 *(f)* By faith Abraham, being called to go out into the place which he was to receive for an inheritance, obeyed and went out, though he knew not whither he went.

(f) Gen. xii. 1, 4, 5.

9 (*g*) By faith he sojourned in the land of promise as in a strange country, dwelling in tents with Isaac and Jacob, the joint heirs of the same promise:

(*g*) Gen. xvii. 8.

10 For he looked for the city which hath foundations, whose builder and former *is* God.

11 By faith (*h*) Sarah also herself[f] received power to conceive seed, even when she was past age, because she accounted him faithful who had promised.

(*h*) Gen. xxi. 3.

12 Therefore there sprang even from one, and him as it were dead, *a posterity* as the stars in heaven for multitude, and as the sand which is on the sea-shore innumerable.

13 All these died in faith, not having received the promises, but having seen them afar off, and embraced *them*, and confessed that they were strangers and sojourners on the earth.

14 For they who speak thus show plainly, that they seek their own country.

15 And truly if they had been mindful of that from which they came out, they might have had opportunity to return.

16 But now they desire a better *country*, that is, an heavenly: therefore God is not ashamed to be called their God; for he hath prepared a city for them.

17 By faith (*i*) Abraham, being tried, offered up Isaac, yea, he that

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had this testimony from God in his own conscience.

6 *But without faith*, even some divine faith in God, *it is impossible to please him; for he that cometh to God* in prayer or act of worship, *must believe that he is.*

7 *Noah being warned of things not seen as yet* [of the future deluge] *moved with fear, prepared an ark, by which* open testimony *he condemned the world*, who neither believed nor feared.

9 *By faith he sojourned in the land of promise*—The promise was made before, Gen. xii. 7. *Dwelling in tents*, as a sojourner, *with Isaac and Jacob*, who by the same way of living showed the same faith. Jacob was born fifteen years before the death of Abraham. *The joint heirs of the same promise*—Having all the same interest therein. Isaac did not receive this inheritance from Abraham, nor Jacob from Isaac; but all of them from God.

10 *He looked for the city which hath foundations*, (whereas, a tent has none) *whose builder and former is God*—Of which God is the sole contriver, former, and finisher.

11 *Sarah also herself*—Though at first she laughed at the promise, Gen. xviii. 12.

12 *As it were dead*—Till his strength was supernaturally restored, which continued for many years after.

13 *All these*, mentioned ver. 7—11, *died in faith*—In death faith acts more vigorously: *and having received the promises*—The promised blessings. *Embraced*—As one does a dear friend when he meets him.

14 *They who speak thus, show plainly that they seek their own country*—They keep in view, and long for their native home.

15 *If they had been mindful of* their earthly country, Ur, of the Chaldeans, they might have easily returned.

16 *But they desire a better country, that is, an heavenly*—This is a full, convincing proof, that the patriarchs had a revelation, and a promise of eternal glory. *Therefore God is not ashamed to be called their God:* seeing *he hath prepared for them a city* worthy of God to give.

17 *By faith Abraham*, when God made that glorious trial of him, *offered up Isaac*

had received the promises offered up his only begotten *son*:

(*i*) Gen. xxii. 1. &c.

18 Of whom it had been said, (*k*) In Isaac shall thy seed be called:

(*k*) Gen. xxi. 12.

19 Accounting that God was able even to raise *him* from the dead; from whence also he did receive him in a figure.

20 By faith Isaac blessed Jacob and Esau, concerning things to come.

21 By faith Jacob, when dying (*l*) blessed each of the sons of Joseph, and (*m*) worshipped, *bowing down* on the top of his staff.

(*l*) Gen. xlviii. 16. (*m*) Gen. xlvii. 31.

22 By faith Joseph, when dying, made mention of the children of Israel, and gave charge concerning his bones.

23 By faith Moses, when he was born, was hid three months by his parents, because they saw he was a beautiful child, and they were not afraid of the king's commandment.

24 By faith Moses when he was grown up, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season:

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he looked off unto the recompense of reward.

27 (*n*) By faith he left Egypt, not fearing the wrath of the king: for he endured as seeing him that is invisible.

(*n*) Exod. xiv. 15.

28 By faith (*o*) he celebrated the passover, and the pouring out of the blood; that he who destroyed the first-born might not touch them.

(*o*) Exod. xii. 12—18.

29 By faith they passed through the Red Sea, as by dry land, which the Egyptians trying to do, were drowned.

30 By faith the walls of Jericho, having been compassed seven days, fell down.

31 By faith Rahab the harlot did not perish with them that believed not, having received the spies with peace.

32 And what shall I say more? for the time would fail me to discourse of

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—The will being accepted for the deed: *yea, he that had received the promises*, particularly that grand promise, *in Isaac shall thy seed be called, offered up* this very *son;* the only one he had by Sarah.

18 *In Isaac shall thy seed be called*—From him shall the blessed seed spring.

19 *Accounting that God was able even to raise him from the dead*—Though there had not been any instance of this in the world. *From whence also*, to speak in a figurative way, *he did receive him* afterwards, snatched from the jaws of death.

20 *Blessed*—(Gen. xxvii. 27, 39) Prophetically foretold the particular blessings they should partake of: *Jacob and Esau*—Preferring the younger before the elder.

21 *Jacob when dying*—That is, when near death. *Bowing down on the top of his staff*, as he sat on the side of his bed.

22 *Concerning his bones*—To be carried into the land of promise.

23 *They saw*—Doubtless with a divine presage of things to come.

24 *Refused to be called* any longer.

26 *The reproach of Christ*—That which he bore for believing in the Messiah to come, and acting accordingly: *for he looked off* from all those perishing treasures, and beyond all his trials, *unto the recompense of reward*—Not to an inheritance in Canaan: he had no warrant from God to look for this, nor did he ever attain it: but what his believing ancestors looked for, a future state of happiness in heaven.

27 *By faith he left Egypt*, taking all the Israelites with him, *not* then *fearing the wrath of the king*, as he did many years before, Exod. ii. 14.

28 *The pouring out of the blood* of the paschal lamb, which was sprinkled on the door-posts, *lest the destroying angel should touch* the Israelites.

29 *They* [Moses, Aaron, and the Israelites, *passed through the Red Sea*—It washed the borders of Edom, which signifies *red*. Thus far the examples are cited from Genesis and Exodus: those that follow are from the former and the latter prophets.

30 *By the faith* of Joshua.

31 *Rahab*—Though formerly one not of the fairest character.

32 After *Samuel, the prophets* are pro-

Gideon, and Barak, and Samson, and Jephthah, and David, and Samuel, and the prophets;

33 Who by faith *(p)* subdued kingdoms, (*q*) wrought righteousness, obtained promises, (*r*) stopped the mouths of the lions,

(*p*) 2 Sam. vii. 1, &c. (*q*) 1 Sam. viii. 9. xii. 3, &c. (*r*) Dan. vii. 22; iii. 27.

34 (*s*) Quenched the violence of fire, (*t*) escaped the edge of the sword, (*u*) out of weakness were made strong, (*x*) became valiant in fight, (*y*) put to flight the armies of the aliens;

(*s*) Judges xii. 3. (*t*) Judges xv. 19. &c. xvi. 28, &c. (*u*) Judges iv. 14, &c. (*x*) Judges vii. 21. (*y*) 1 Kings xvii. 22,

35 (*z*) Women received their dead raised to life again; others were tortured, not accepting deliverance, that they might obtain a better resurrection.

(*z*) 2 Kings iv. 35.

36 And others had trial of mockings and scourging, yea, moreover of bonds and imprisonment:

37 They were stoned, were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins, in goat-skins, destitute, afflicted, tormented:

38 (Of whom the world was not worthy) they wandered in deserts, and mountains, and dens, and caves of the earth.

39 And all these, having obtained a good testimony through faith, did not receive the promise;

40 God having provided some better thing for *us*, that they might not be perfected without us.

CHAP. XII.

WHEREFORE, let us also, being encompassed with so great a cloud of witnesses, lay aside every weight, and the sin which easily besetteth *us*, and run with patience the race that is set before us;

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perly mentioned. David also was a prophet: but he was a king too. *The prophets*—Elijah, Elisha, &c. including likewise the believers who lived with them.

33, 34 *David subdued kingdoms; Samuel*, not excluding the rest, *wrought righteousness; the prophets*, in general, *obtained promises*, both for themselves, and to deliver to others; prophets also *stopped the mouths of lions*, as *Daniel;* and *quenched the violence of fire*, as *Shadrack, Meschech*, and *Abednego*. To all these examples, whence the nature of faith clearly appears, those more ancient ones are subjoined, by a transposition and in an inverted order, which received light from these. *Jephthah escaped the edge of the sword; Samson out of weakness was made strong; Barak became valiant in fight; Gideon put to flight the armies of aliens.* Faith animates to the most heroic enterprizes, both civil and military. Faith overcomes all impediments, effects the greatest things, attains to the very best, and inverts, miraculously, the course of nature.

35 *Women*, naturally weak, *received their dead children; others were tortured*—From those who acted great things the apostle rises higher, to those who showed the power of faith by suffering; *not accepting deliverance*, on sinful terms; *that they might obtain a better resurrection*—A higher reward; the greater their sufferings, the greater would be their glory.

36 *And others*—The apostle seems here to pass on to recent examples.

37 *They were sawn asunder*—As, according to the tradition of the Jews, Isaiah was by Manasseh: *were tempted*—(Torments and death are mentioned alternately) every way; by threatenings, reproaches, tortures, most cruel and horrible: and by promises and allurements.

38 *Of whom the world was not worthy*—It did not deserve so great a blessing: *they wandered*, being driven out from men.

39 *These*, though they *obtained a good testimony* (ver. 2,) yet did not receive the great promise, the heavenly inheritance.

40 *God having provided some better thing for us* [namely, everlastiug glory,] *that they might not be perfected without us*—That is, that we might all be perfected together in heaven.

CHAP. XII. v. 1. *Encompassed with a cloud*—A great multitude, tending upward with a holy swiftness, *of witnesses*, of the power of faith, *let us lay aside every weight*, as all who run a race take care to do. Let us throw off whatever weighs us down, or damps the vigour of our soul. *And the sin which easily beseteth us*—As constitutional sins, educa-

2 Looking to Jesus, the author and finisher of *our* faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For, consider him that endured such contradiction from sinners against himself, lest ye be weary and faint in your minds.

4 Ye have not resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation which speaketh to you as to sons, (*a*) My son, despise not the chastening of the Lord, nor faint when thou art rebuked of him.

(*a*) Prov. iii. 11, &c.

6 For, whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is there whom his father chasteneth not?

8 But if ye are without chastening, of which all are partakers, then are ye bastards, and not sons.

9 Now if we have had fathers of our flesh, who corrected us, and we reverenced *them*; shall we not much rather be in subjection to the Father of spirits, and live?

10 For they, verily, for a few days chastened *us* as they thought good; but he for our profit, that we may be partakers of his holiness.

11 Now all chastening for the present is assuredly not joyous, but grievous; yet afterwards it yieldeth the peaceable fruit of righteousness to them that are exercised thereby.

12 ¶ Wherefore, (*b*) lift up the hands that hang down, and the feeble knees;

(*b*) Isaiah xxxv. 3.

13 And make straight paths for

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tional sins, and sins peculiar to our profession.

2 *Looking* from all other things to *Jesus*, as the wounded Israelites to the brazen serpent. Our crucified Lord was prefigured by the lifting up of this; our guilt, by the stings of the fiery serpents; and our faith by their looking up to the miraculous remedy: *the author and finisher of our faith*—Who begins it in us, carries it on, and perfects it; *who, for the joy that was set before him*, patiently and willingly *endured the cross*, with all its pains, *and is set down* where there is fulness of joy.

3 *Consider*—Draw the comparison and think: the Lord bore all this: and shall his servants bear nothing? *Him that endured such contradiction from sinners*—Such enmity and opposition of every kind: *lest ye be weary*, dull, and languid, and so actually faint in your course.

4 *Unto blood*—Unto wounds and death.

5 *And yet ye* seem already to *have forgotten the exhortation*, wherein God speaketh to you with the utmost tenderness; *despise not thou the chastening of the Lord* Do not slight it, do not impute any affliction to chance or second causes; but see and revere the hand of God in it: *neither faint when thou art rebuked of him*, but endure it patiently and faithfully.

6 *For*, all springs from love, therefore, neither despise nor faint.

7 *Whom his Father chasteneth not*, when he offends.

8 *Of which all* sons *are partakers*, more or less.

9 *Reverenced them*—We neither despised nor fainted under their correction: *shall we not much rather* submit with reverence and meekness *to the Father of spirits*, that we may live with him for ever.

10 *For they verily, for a few days*—how few are all our days on earth!—*chastened us as they thought good*, though they erred therein by too much indulgence or severity: *but he* always unquestionably *for our profit, that we may be partakers of his holiness*—That is, of himself and of his glorious image.

11 *Now all chastening*, whether from our earthly or heavenly Father, *is for the present grievous, yet it yieldeth the peaceable fruit of righteousness* (holiness and happiness) *to them that are exercised thereby*—That receive this exercise as from God, and improve it according to his will.

12 *Wherefore lift up the hands*, whether your own or your brethren's, *that hang down*, unable to continue the combat, *and the feeble knees*, unable to continue on the race.

13 *And make straight paths* both *for your* own and for their *feet*—Remove every hinderance, every offence, *that the lame* (the weak, scarce able to walk) *be*

your feet, that the lame be not turned out of the way, but rather healed.

14 Follow peace with all men, and holiness, without which no man shall see the Lord;

15 Looking diligently, lest any one fall from the grace of God, lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

16 Lest *there be* any fornicator or profane person, as Esau, who for one meal gave away his birthright.

17 For ye know that afterward, even when he desired to inherit the blessing, he was rejected; for he found no place for repentance, though he sought it diligently with tears.

18 ¶ For, ye are not come to the mountain that could be touched, and the burning fire, and the thick cloud, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which they that heard entreated that no more might be spoken to them.

20 For they could not bear that which was commanded, (*c*) If even a beast touch the mountain, let it be stoned. (*c*) Exod. xix. 12, &c.

21 And so terrible was the appearance, *that* Moses said, I exceedingly fear and tremble.

22 But ye are come to mount Sion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company.

23 To the general assembly of angels, and to the church of the firstborn, who are enrolled in heaven, and to God the judge of all, and to the spirits of just men made perfect,

24 And to Jesus the mediator of the

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not turned out of the way of faith and holiness.

14 *Follow peace with all men*—This second branch of the exhortation concerns our neighbours; the third, God. *And holiness*—The not following after *all* holiness is the direct way to fall into sin.

15 *Looking diligently, lest any one*, if he do not lift up the hands that hang down, *fall from the grace of God: lest any root of bitterness*, of envy, anger, suspicion, *springing up*, destroy the sweet peace; lest any, not following after holiness, fall into fornication or profaneness. Any corruption, either in doctrine or practice, is a *root of bitterness*, and may pollute many.

16 *Esau* was *profane* for so slighting the *blessing* which went along with the *birthright*.

17 *He was rejected*—He could not obtain it: *for he found no place for repentance*—There was no room for any such repentance as would regain what he had lost, *though he sought it* [the blessing of the birthright] *diligently with tears*—He sought too late. Let us use the present time!

18 *For*—A strong reason this, why they should regard the whole exhortation drawn from the priesthood of Christ: because both salvation and vengeance are now nearer at hand: *ye are not come to the mountain that could be touched*—That was of an earthy, material nature.

19 *The sound of a trumpet*—Formed without doubt by the ministry of angels, and preparatory to *the word;* that is, the ten commandments, which were uttered with a loud *voice*, Deut. v. 22.

20 *For they could not bear* the terror which seized them, when they heard those words proclaimed, *If even a beast, &c.*

21 *Even Moses*, though admitted to so near an intercourse with God, who *spake to him as a man speaketh to his friend*. At other times he acted as a mediator between God and the people. But while the ten words were pronounced, he stood as one of the hearers, Exod. xix. 25.; xx. 19.

22 *But ye* who believe in Christ, *are come*—The apostle does not here speak of their coming to the church militant, but of their communion with the church triumphant. But this is far more apparent to the eyes of celestial spirits than to ours, which are yet veiled. St. Paul here shows an excellent knowledge of the heavenly economy, worthy of him who had been caught up into the third heaven. *To Mount Sion*—A spiritual mountain. *To the city of the living God, the heavenly Jerusalem*—All these glorious titles belong to the New Testament church; *and to an innumerable company*—Including all that are afterwards mentioned.

23 *To the general assembly*—A stated convention on some festival occasion. *And church* (The whole body of true believers, whether on earth or in paradise,) *of the first-born. The first-born* of Israel

new covenant, and to the blood of sprinkling, which speaketh better things than *that* of Abel.

25 See that ye refuse not him that speaketh: for, if they escaped not, who refused him that delivered the oracle on earth, much more *shall not* we, who turn away from him *that speaketh* from heaven:

26 Whose voice then shook the earth: but now he has promised, saying, (*d*) Yet once more I will shake, not only the earth, but also the heaven.

(*d*) Hag. ii. 6.

27 And this *word*, yet once more, showeth the removal of the things which are shaken, as being made, that the things which are not shaken may remain.

28 Therefore let us, receiving a kingdom which cannot be shaken, hold fast the grace, whereby we may serve God acceptably, with reverence and godly fear.

29 For our God *is* a consuming fire.

CHAP. XIII.

LET brotherly love continue.

2 Forget not hospitality, for hereby (*e*) some have entertained angels unawares.

(*e*) Gen. xviii. 2. xix. 1.

3 Remember them that are in bonds, as being bound with them, *and* them

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were enrolled by Moses; but these are *enrolled in heaven*, as citizens there. Observe, in this beautiful gradation, these first-born are placed nearer to God than the angels, see James i. 18. *And to God the judge of all*--Propitious to you, adverse to your foes. *And to the spirits*—The separate souls *of just men*—It seems to mean, of New Testament believers. The number of these, being not yet large, is mentioned distinct from the *innumerable company of just men* whom their judge hath acquitted. These are now *made perfect* in a higher sense, than any who are still alive. So St. Paul, while on earth, denies that he was thus *made perfect*, Phil. iii. 12.

24 *To Jesus the mediator*, through whom they had been perfected, *and to the blood of sprinkling*—To all the virtue of his precious blood shed for you, whereby ye are sprinkled from an evil conscience. This blood of sprinkling was the foundation of our Lord's mediatorial office. *Which speaketh better things than that of Abel*, which cried for vengeance.

25 *Refuse not* by unbelief *him that speaketh*, and whose speaking now is a prelude to the final scene. The same voice which spake by the law and in the gospel, when heard from heaven, will shake heaven and earth. *For if they escaped not* his vengeance, *much more shall not we who turn from him that speaketh from heaven*—Who came from heaven to speak to us.

26 *Whose voice then shook the earth* when he spoke from Sinai. *But* [with regard to his next speaking,] *he hath promised*, [It is a joyful promise to the saints, but dreadful to the wicked,] *yet once more I will shake, not only the earth, but also the heaven*, meaning the dissolution of the Jewish church and state. But in their full sense they certainly look much farther, even to the end of all things. This universal shaking began at the first coming of Christ. It will be consummated at his second coming.

27 *The things which are shaken*, [heaven and earth,] *as being made*, and consequently liable to change: *that the things which are not shaken may remain*, even *the new heavens and the new earth*, Rev. xxi. 1.

28 *Therefore let us, receiving* by willing joyful faith, ■ *kingdom* more glorious than the present heaven and earth, *hold fast the grace whereby we may serve God* in every thought, word, and work, *with reverence*—Literally, *with shame*, arising from a deep consciousness of unworthiness; *and godly fear*—A tender, jealous fear of offending, from a sense of the gracious majesty of God.

29 *For our God is a consuming fire*—In the strictness of his justice, and purity of his holiness.

CHAP. XIII. v. 1. *Brotherly love* is explained in the following verses.

2 *Some—Abraham and Lot have entertained angels unawares;* so may an unknown guest, even now be of more worth than he appears, and may have angels attending him, though unseen.

3 *Remember* in your prayers, and by your help, *them that are in bonds, as being bound with them*, seeing ye are members one of another; *and them that suffer, as*

that suffer adversity, as being yourselves also in the body.

4 Marriage *is* honourable in all men, and the bed undefiled; but whoremongers and adulterers, God will judge.

5 *Let your* disposition *be* without covetousness: *be* content with the things that are present: for he hath said, *(f)* No, I will not leave thee; verily I will not forsake thee.

(*f*) Gen. xxviii. 15. Jos. i. 5. 1 Chron. xxviii. 20.

6 So that we may say, (*g*) The Lord is my helper, I will not fear what man can do unto me.

(*g*) Psalm cxviii. 6.

7 Remember them that had the rule over you, who spake to you the word of God, whose faith follow, considering the end of their conversation.

8 Jesus Christ *is* the same yesterday, and to-day, and for ever.

9 Be not carried about with various and strange doctrines: for *it is* good, that the heart be established with grace, not with meats, in which they that have walked have not been profited.

10 We have an altar, whereof they have no right to eat who serve the tabernacle.

11 For the bodies of those animals, whose blood is brought into the holy place by the high priest for sin, are burnt without the camp.

12 Wherefore Jesus also, that he might sanctify the people by his own blood, suffered without the gate.

13 Let us then go forth to him without the camp, bearing his reproach.

14 For we have here no continuing city; but we seek one to come.

15 By him therefore let us offer the sacrifice of praise continually to God, that is, the fruit of our lips, giving thanks to his name.

16 But to do good, and to distribute, forget not; for with such sacrifices God is well-pleased.

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being yourselves in one body, and consequently liable to the same.

4 *Marriage* is *honourable in*, or for *all* sorts of *men*, clergy as well as laity, though papists forbid it: *and the bed undefiled*—Consistent with the highest purity, though many spiritual writers, so called, say it is only *licensed whoredom: but whoremongers and adulterers God will judge*, though they often escape the sentence of men.

5 *He* [God,] *hath said* to all believers, in saying it to Jacob, Joshua, and Solomon.

7 *Remember them* who are now with God, *considering the* happy *end of their conversation* on earth.

8 Men may die. But Jesus Christ [yea, and his gospel] *is the same* from everlasting to everlasting.

9 *Be not carried about with various doctrines*, which differ from that one faith in our unchangeable Lord, *Strange* to the ears and hearts of his people. *For it is good*—Honourable before God, and pleasant and profitable *that the heart be established with grace*, springing from faith in Christ; *not with meats*—Jewish ceremonies, which can never stablish the heart.

10 On the first part of this verse, verse 15 and 16 depend; on the latter, the intermediate verses, *We have an altar* [the cross of Christ,] *whereof they have no right to eat*, [to partake of the benefits which we receive from it,] *who serve the tabernacle*—Who adhere to the Mosaic law.

11 *For* according to their own law, the sin-offerings were wholly consumed, and no Jew ever ate thereof. But Christ was a sin-offering: Therefore they cannot feed upon him as we do, who are free from the Mosaic law.

12 *Wherefore Jesus also* (Exactly answering those typical sin-offerings, (*suffered without the gate* of Jerusalem, which answered to the old camp of Israel; *that he might sanctify* (Reconcile and consecrate to God,) *the people* who believe in him, *by his own blood*—Not those shadowy sacrifices which are now of no further use.

13 *Let us then go forth without the camp* (out of the Jewish dispensation,) *bearing his reproach*—All the manner of shame, obloquy, and contempt for his sake.

14 *For we have here* (on earth) *no continuing city*—All things here are but for a moment; and Jerusalem itself was just then on the point of being destroyed.

15 *The sacrifice*—The altar is mentioned, ver. 19. Now the sacrifices; 1. Praise, 2. Beneficence, with both of which *God is well-pleased.*

17 *Obey them that have the rule over you*, or that *lead* or *guide* you in truth and

17 ¶ Obey them that have the rule over you, and submit yourselves; for they watch over your souls, as they that shall give account; that they may do this with joy, and not with groans: for that is unprofitable for you.

18 Pray for us; for we trust we have a good conscience, desiring to behave ourselves well in all things.

19 And I beseech you to do this, the more earnestly, that I may be restored to you the sooner.

20 ¶ Now the God of peace, who brought again from the dead the great Shepherd of the sheep, our Lord Jesus, by the blood of the everlasting covenant,

21 Make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight through Christ Jesus; to whom *be* glory for ever and ever. Amen.

22 ¶ I beseech you, brethren, suffer the word of exhortation, for I have written a letter to you in few words.

23 Know that *our* brother Timotheus is set at liberty, with whom, if he come soon, I will see you.

24 Salute all them that have the rule over you, and all the saints.

25 They of Italy salute you. Grace *be* with you all.

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holiness: *and submit yourselves*—Give up (not your conscience or judgment, but) your own will, in all things purely indifferent; *For they watch over your souls* with zeal and diligence, they guard and caution you against all danger, *as they that must give account* to the great Shepherd, of their conduct toward you. How vigilant then ought every pastor to be! How careful of every soul committed to his charge! *That they may* watch over you *with joy, not with groans*—He is not a good shepherd, who does not either rejoice over them, or groan for them. The groans of other creatures are heard: How much more shall these be heard by God! Whoever answers *this* character of a Christian pastor, may demand this obedience.

20 *The everlasting covenant*—The Christian covenant, which is not temporary, like the Jewish, but ever enduring. By the application of the *blood* by which this covenant was established, may he make you, in respect, inwardly and outwardly holy!

22 *Suffer the word of exhortation*, addressed to you in this letter, which though longer than my usual letters, is yet contained *in few words*, considering the copiousness of the subject.

23 *If he come* to me.

25 *Grace be with you all*—Paul's usual benediction. God apply it to our hearts!

THE GENERAL EPISTLE OF ST. JAMES.

THIS Epistle is supposed to have been written by James, the son of Alpheus, the brother or kinsman of our Lord. It is called a general epistle, because written not to a particular church, but to all the converted Israelites. Herein the apostle reproves that Antinomian spirit, which had infected many, who had perverted the glorious doctrine of justification by faith, into a cause of licentiousness. He comforts the saints also under their sufferings, and reminds them of the judgments that were approaching.

The Epistle has three parts;—I. The Inscription, ch. i. 1. II. The exhortation, 1. To patience, enduring outward, conquering inward temptations, 2—15. 2. Considering the goodness of God, 16—18, to be swift to hear, slow to speak, slow to wrath; these three are proposed, 19—21, and 2. Treated of at large. *a.* Let *hearing* be joined with practice, 22—26, with bridling the tongue, and mercy, and purity, 26, 27. Without respect of persons, ch. ii. 6—13, and faith with works, 14

—26. *b.* Let speech be modest, ch. iii. 1—12. *c.* Restrain anger, 13; ch. iv. 1—17. 3. To patience again. *a.* Confirmed by the coming of the Judge, which draws near and the calamity of the wicked; ch. v. 1—6; the deliverance of the righteous, 7—12. *b.* Nourished by prayer; 13—18. The conclusion, 19, 20.

CHAP. I.

JAMES, a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 ¶ My brethren, count it all joy, when ye fall into divers temptations, knowing that the trying of your faith worketh patience.

3 But let patience have *its* perfect work, that ye may be perfect and entire, wanting nothing.

4 If any of you want wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him.

5 But let him ask in faith, nothing doubting; for he that doubteth is like a wave of the sea, driven with the wind and tossed.

6 For let not that man think that he shall receive any thing from the Lord.

7 A double-minded man is unstable in all his ways.

8 Let the brother of low degree rejoice in that he is exalted:

9 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

10 For the sun arose with a scorching heat, and withered the grass, and the flower fell off, and the beauty of

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CHAP. I. v. 1. *A servant of Jesus Christ*, whose name the apostle mentions but once more in this epistle, (ch. ii. 1.) and not in his whole discourse, Acts xv. 14, &c., or ch. xxi. 20—25. It might have seemed, if he mentioned him often, that he did it out of vanity, as being the brother of the Lord. *To the twelve tribes* of Israel; that is, those of them that believe: *which are scattered abroad* in various countries: ten of the tribes were scattered ever since the reign of Hosea; and great part of the rest were now dispersed through the Roman empire, as was foretold, Deut. xxviii. 25, &c. xxx. 4.

2 *My brethren, count it all joy*, (which is the highest degree of patience, and contains all the rest) *when ye fall into divers temptations*—That is, trials.

3 *Let patience have its perfect work*—Give it full scope, in all trials that befal you. *That ye may be perfect*—Adorned with every Christian grace. *Wanting nothing* which God requires in you.

4 *If any want.* The connection between the first and following verses, here and in ch. iv, will be easily discerned by him who reads them, while he is suffering wrongfully. He will perceive why the apostle mentions those various affections of the mind; *wisdom* to understand whence and why temptations come, and how they are to be improved. As patience is in every pious man, let him exercise it and ask for wisdom. The sum of wisdom, both in the temptation of poverty and of riches, is described in ver. 9, 10. *Who giveth to all* that ask aright, *and upbraideth not*—Either with their past wickedness, or present unworthiness.

5 *But let him ask in faith*—A firm confidence in God. St. James also both begins and ends with faith, ch. v. 15. *He that doubteth is like a wave of the sea*—Yea, such are all who have not asked and obtained wisdom. *Driven with the wind* from without, *and tossed* from within by his own unstableness.

7 *A double-minded man*, who has, as it were, two souls, whose heart is not given up to God, *is unstable*—Being without the true wisdom, and perpetually disagrees both with himself and others, ch. iii. 16.

8 *Let the brother*, (St. James does not give this appellation to the rich,) *of low degree*, (poor and tempted) *rejoice*, (The most effectual remedy against double-mindedness) *in that he is exalted* to be a child of God, and an heir of glory.

9 *But the rich, in that he is made low*—Is humbled by a deep sense of his true condition. *Because as the flower* (beautiful, but transient) *he shall pass away*—Into eternity.

10 *For the sun arose, and withered the grass*—There is an unspeakable beauty and elegance, both in the comparison itself, and in the very manner of expressing

its form perished: so also shall the rich man fade away in his ways.

11 Happy *is* the man that endureth temptation: for when he hath been proved, he shall receive the crown of life, which the Lord hath promised to them that love him.

12 Let no man who is tempted say, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.

13 But every man is tempted, when he is drawn away by his own desire and enticed.

14 Then desire having conceived, bringeth forth sin; and sin, being perfected, bringeth forth death.

15 ¶ Do not err, my beloved brethren.

16 Every good gift and every perfect gift is from above, descending from the Father of lights, with whom is no variableness, neither shadow of turning.

17 Of his own will begat he us by the word of truth, that we might be a kind of first-fruits of his creatures.

18 ¶ Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.

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it, intimating both the certainty and suddenness of the event. *So shall the rich fade away in his ways*—In the midst of his various pleasures and enjoyments.

11 *Happy is the man that endureth temptation*—Trials of various kinds. *He shall receive the crown* that fadeth not away, *which the Lord hath promised to them that love him*—And his enduring proves his love. For it is *love* only *that endureth all things*. [*Tried* signifies approved, as good silver or gold, proved to be so by the testing of the goldsmith. There is an allusion to the Olympic games, in which the successful competitors received civic crowns for their reward. But the Christian conqueror shall receive an imperishable crown, compared with which those composed of beautiful flowers, verdant evergreens, and those made of silver, gold, or precious gems, are absolutely worthless.]

12 But *let no man who is tempted* to sin, *say, I am tempted of God*—God thus *tempteth no man.*

13 *Every man is tempted, when*, in the beginning of the temptation, *he is drawn away, drawn out of God*, his strong refuge, *by his own desire*—We are therefore to look for the cause of every sin, *in* (not *out of*) ourselves. Even the injections of the devil cannot hurt, before we make them *our own*. And every one has *desires* arising from *his own* constitution, tempers, habits, and way of life. *And enticed*—In the progress of the temptation, catching at the bait; for so the original word signifies.

14 *Then desire having conceived* by our own will joining therewith, *bringeth forth* actual *sin*—It doth not follow that the *desire* itself is not sin. He that begets a man is himself a man. *And sin being perfected*, (grown up to maturity, which it quickly does,) *bringeth forth death*—Sin is born big with death.

15 *Do not err*—It is a grievous error, to ascribe the evil and not the good, which we receive, to God.

16 No evil but *every good gift*—Whatever tends to holiness. *And every perfect gift* (whatever tends to glory,) *descendeth from the Father of lights*—Father is here used with great propriety. It follows, *he begat us.* He is the father of all light, material or spiritual, in the kingdom of grace and of glory. *With whom is no variableness*—No change in his understanding, *or shadow of turning* in his will. He infallibly discerns all good and evil, and invariably loves one and hates the other. There is in the Greek words a metaphor taken from the stars, particularly proper where the *Father of lights* is mentioned. Both are applicable to any celestial body, which has a daily vicissitude of day and night, and sometimes longer days, sometimes longer nights. In God is nothing of this kind. He is mere light. If there is any such vicissitude, it is in ourselves, not in him.

17 *Of his own will*—Most loving, free, pure, and the opposite to our evil *desire*, ver. 15; *begat he us* who believe *by the word of truth*—the gospel; *that we might be a kind of first-fruits of his creatures*—Christians are the most excellent of his visible creatures, and sanctify the rest. Yet he says *a kind of*—For Christ alone is absolutely *the first-fruit.*

18 *Let every man be swift to hear*—See ch. ii. 21 to the end. *Slow to speak*—Which is treated of in the third chapter. *Slow to wrath*—Neither murmuring at

19 For the wrath of man worketh not the righteousness of God.

20 Therefore laying aside all the filthiness and superfluity of wickedness, receive with meekness the engrafted word, which is able to save your souls.

21 But be ye doers of the word, and not hearers only, deceiving yourselves.

22 For if any one be a hearer of the word, and not a doer, he is like a man beholding his natural face in a glass.

23 For he beheld himself, and went away, and immediately forgot what manner of man he was.

24 But he that looketh diligently into the perfect law, *the law* of liberty, and continueth *therein*, this man being not a forgetful hearer, but a doer of the work, this man shall be happy in his doing.

25 If any one be ever so religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

26 Pure religion and undefiled before God, even the Father, is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

CHAP. II.

MY brethren, hold not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.

2 For, if there come unto your assembly a man with gold rings, in fine apparel, and there come in also a poor man in dirty raiment,

3 And ye look upon him that weareth the fine apparel, and say to him, Sit thou here in a good place, and say to the poor man, Stand thou there, or Sit thou here under my foot-stool,

4 Ye distinguish not in yourselves,

God, nor angry at his neighbour. This is treated of in the third, and the fourth and fifth chapters.

19 *The righteousness of God* includes all duties enjoined by him and pleasing to him.

20 *Therefore laying aside*, as a dirty garment, *all the filthiness, &c., of wickedness;* for, however specious or necessary it appears to worldly wisdom, it is vile, hateful, contemptible, and *superfluous*. Every reasonable end may be effectually answered without it. Lay then every such sin aside, or all your hearing is in vain. *With meekness* [constant serenity of mind] *receive* into your ears, heart, and life, *the word* of the gospel, *engrafted* in believers by *regeneration*, ver. 18, and by habit, Heb. v. 14; *which is able to save your souls*—The hope of salvation nourishes meekness.

22 *Beholding his face in a glass*—How exactly does the scripture-glass show a man the face of his soul.

23 *He beheld himself and went away* to other business, *and forgot*—But such forgetting does not excuse.

24 *But he that looketh diligently* [not with a transcient glance, but *bending down*, fixing his eyes, and searching all to the bottom,] *into the perfect law* of love, as established by faith. St. James guards us against misunderstanding what St. Paul says concerning the *yoke and bondage* of the law. He who keeps the law of love is free, John viii. 31, &c. He that does not is a slave to sin, and a criminal before God, ch. ii. 10. *And continueth therein*—Not like him who *forgot* it and *went away*. *This man shall be happy*—Not barely *in* hearing, but in *doing* the will of God.

25 *If any one be ever so religious* [exact in outward religion,] *and bridleth not his tongue* from backbiting, talebearing, evil-speaking, he *deceiveth his own heart*, if he fancies he has any true religion.

26 The only true *religion* in the sight of God, *is this, to visit* with counsel, comfort, and relief, *the fatherless and widows* [if they need it] *in their affliction*—In their helpless and hopeless state: *and to keep himself unspotted from the world*—From the tempers, customs, and sins of it. But this we cannot do till we have given our hearts to God, and love our neighbour as ourselves.

CHAP. II. v. 1. *My brethren*—The equality of Christians intimated by this name, is the ground of the admonition: *hold not the faith of our* common *Lord, the Lord of glory*—Of which glory all who believe in him partake: *with respect of persons*—That is, honour none for being rich: despise none for being poor.

2 *With gold rings*—Which were not then so common as now.

3 *Ye look upon him* with respect.

4 *Ye distinguish not* to which the most

but are become evil-reasoning judges.
Hearken, my beloved brethren,

5 Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him? But ye have disgraced the poor.

6 Do not the rich oppress you and drag you to the judgment-seats?

7 Do they not blaspheme that worthy name by which ye are called?

8 If ye fulfil the royal law (according to the scripture) (*h*) Thou shalt love thy neighbour as thyself, ye do well. (*h*) Lev. xix. 18.

9 But if ye have respect of persons, ye commit sin, being convicted by the law (*i*) as transgressors. (*i*) Ex. xxiii. 3.

10 For whosoever shall keep the whole law, but offend in one point, is become guilty of all;

11 For he that said, Do not commit adultery, said also, do not commit murder. If then thou commit no adultery, yet if thou commit murder, thou art become a transgressor of the law.

12 So speak ye, and so act, as they that shall be judged by the law of liberty.

13 For judgment without mercy *shall be* to him that hath showed no mercy: but mercy glorieth over judgment.

14 What doth it profit, my brethren. though a man say he hath faith, and have not works? can *that* faith save him?

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respect is due, to the poor or to the rich, *but are evil-reasoning judges*—Ye reason ill, and so judge wrong. For fine apparel is no proof of worth in the wearer.

4, 5 *Hearken*—Consider, ye that judge thus. Is not the presumption rather in favour of the poor man? *Hath not God chosen the poor?* are not they, whom God hath chosen, generally poor *in this world*, yet *rich in faith, and heirs of the kingdom:* therefore the most honourable of men? And those, whom God so highly honours, ought not ye to honour also?

6 *Do not the rich* often *oppress you* by open violence, often *drag you* under colour of law?

7 *Do not they blaspheme that worthy name* of God and of Christ? The apostle speaks chiefly of rich Heathens. But are Christians, so called, a whit behind them?

8 *If ye fulfil the royal law*—The law of the great King, which is love; and that to every man, poor as well as rich, *ye do well.*

9 *Being convicted* by that very law.

10 *Whosoever keepeth the whole law*, except *in one point, he is guilty of all*—Is as liable to condemnation, as if he had offended in every point.

11 *For* it is the same authority which establishes every commandment.

12 *So speak and act* in all things, *as they that shall be judged* without respect of persons, *by the law of liberty*—the gospel: the law of universal love, which alone is perfect freedom. For their transgressions of this, both in word and deed, the wicked shall be condemned. And *according to their works*—done in obedience to this, the righteous shall be rewarded.

13 *Judgment without mercy shall be to him* [in that day] *who hath showed no mercy* to his poor brethren. But the *mercy* of God to believers, according as they have shown, will then *glory over judgment.*

14 From ch. 1. ver. 22, the apostle enforced Christian practice. He now applies to those who neglect this under pretence of faith. Paul had taught, *that a man is justified by faith without the works of the law.* This some began to wrest to their own destruction. St. James purposely repeating [ver. 21—25.] the same testimonies, and examples which St. Paul had used, [Rom. iv. 3. Heb. xi. 17, 31.] refutes, not the doctrine of St. Paul, but the error of those who abused it. There is, therefore no contradiction between the apostles: they both delivered the truth of God; but in a different way, as having to do with different kinds of men. On another occasion James pleaded the cause of faith, Acts. xv. 13—21. And Paul strenuously pleads for works, especially in his latter epistles. *What profiteth it*, is enlarged on, ver 15—17; *though a man say*, [ver. 18, 19;] *can that faith save him?* ver. 20. It is not, *though he have faith; but, though he say he hath faith.* Therefore true, living faith is meant. But in other parts of the argument the apostle speaks of a dead imaginary faith. He does not teach that true faith *can*, but that it *cannot* subsist without works. Nor does he oppose faith to works, but that empty name of faith, to real faith working by love. *Can that faith which is without*

15 If a brother or a sister be naked, and want daily food,

16 And one of you say to them, Depart in peace; be ye warmed and filled; but give them not the things needful for the body, what doth it profit?

17 So likewise faith, if it hath not works, is dead in itself.

18 But one will say, Thou hast faith, and I have works. Show me thy faith without thy works, and I will show thee my faith by my works.

19 Thou believest there is one God: thou doest well: the devils also believe and tremble.

20 But art thou willing to know, O empty man, that the faith *which is* without works is dead?

21 Was not Abraham our father justified by works, when he had offered up Isaac his son upon the altar?

22 Thou seest that faith wrought together with his works, and by works was faith made perfect.

23 And the scripture was fulfilled which saith, (*k*) Abraham believed God, and it was imputed to him for righteousness: and he was called the friend of God.

(*k*) Gen. xv. 6. 2 Chron. xx. 7.

24 Ye see then, that a man is justified by works, and not by faith only.

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works save him—No more than it can profit his neighbour.

17 *So likewise* that *faith*, which *hath not works, is* a mere dead, empty notion, of no more profit to him that hath it, than the bidding the naked be clothed is to him.

18 *But one* who judges better, *will say* to such a vain talker, *show me*, if thou canst, *thy faith without thy works.*

19 *Thou believest there is one God*—I allow this. But this proves only, that thou hast the same faith with the devils. Nay, they not only believe, but *tremble* at the dreadful expectation of eternal torments. So far is that faith from either justifying or saving them that have it.

20 *But art thou willing to know*—Indeed thou art not; thou wouldest fain be ignorant of it; *O empty man* (Empty of all goodness,) *that* the *faith* which is *without works is dead?* and so is not properly *faith*, as a dead carcase is not a man.

21 *Was not Abraham justified by works?* Paul says, he was *justified by faith*, Rom. iv. 2, &c. Yet James does not contradict him. For he does not speak of the same justification. Paul speaks of that which Abraham received many years before Isaac was born, Gen. xv. 6. James of that which he did not receive, till *he had offered up Isaac on the altar.* He was justified therefore in Paul's sense, that is, accounted righteous by *faith* antecedent to his *works.* He was justified in James's sense, that is, made righteous by *works* consequent to his *faith.* So that James's justification by *works*, is the fruit of St. Paul's justification by *faith.*

22 *Thou seest that faith*, (For *by faith Abraham offered* him, Heb. xi. 17.) *wrought together with his works*—Therefore faith has one energy and operation, works have another. And the energy and operation of faith are before works, and *together with* them. Works do not give life to faith, but faith begets works, and then is perfected by them. *And by works was faith made perfect*—Here the Apostle fixes the sense wherein he uses the word *justified:* so there is no contradiction between his assertion and St. Paul's. Abraham returned from that sacrifice perfected in faith, and higher in the favour of God. Faith rises not from works; for it is before them. That vigour of faith which begets works, is then excited and increased thereby: as the natural heat of the body begets motion, whereby itself is then excited and increased. 1 John iii. 22.

23 *And the Scripture*, which was afterwards written, *was* hereby *fulfilled: Abraham believed God, and it was imputed to him for righteousness*—This was twice fulfilled, when Abraham first believed, and offered up Isaac. Paul speaks of the former fulfilling; James of the latter. *And he was called the friend of God*—Both by his posterity, 2 Chron. xx. 7., and by God himself, Isaiah xli. 8. So pleasing to God were the works he wrought in faith.

24 *Ye see then that a man is justified by works and not by faith only*—But St. Paul declares *a man is justified by faith, and not by works;* Romans iii. 28. Yet there is no contradiction between the apostles: because, 1. They do not speak of the same faith: St. Paul speaking of *living* faith, St. James here of *dead* faith,

25 In like manner was not Rahab the harlot also justified by works, having received the messengers, and sent them out another way?

26 Therefore as the body without the spirit is dead, so the faith *which is* without works is dead also.

CHAP. III.

MY brethren, be not many teachers, knowing that we shall receive greater condemnation.

2 For in many things we all offend. If any one offend not in word, the same *is* a perfect man, able also to bridle the whole body.

3 Behold we put bridles into the mouths of horses, that they may obey us, and we turn about their whole body.

4 Behold also the ships, though they are so large, and driven by fierce winds, yet are turned about by a very small helm, whithersoever the steersman listeth.

5 So the tongue also is a little member, yet boasteth great things. Behold how much matter a little fire kindleth!

6 (And the tongue *is* a fire, a world of iniquity:) so is the tongue among the members, which defileth the whole body, and setteth on fire the course of nature, and is set on fire of hell.

7 Every kind, both of wild beasts and of birds, both of reptiles and things in the sea, is tamed, and hath been tamed by mankind:

8 But the tongue can no man tame: *it is* an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father: and therewith curse we men, made after the likeness of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send out of the same opening sweet *water* and bitter?

12 Can a fig-tree, my brethren, bear olives, or a vine, figs?

Neither *can* a fountain yield salt water and fresh.

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2. They do not speak of the same works: St. Paul speaks of works antecedent to faith, St. James of works subsequent to it.

25 After Abraham, the father of the Jews, the apostle cites Rahab, a female Gentile sinner, to show that in every nation and sex, true faith produces works, and is perfected by them; or by the grace of God working in the believer, while he is showing his faith by his works.

CHAP. III. v. 1. *Be not many teachers*—Let no more of you take this upon you, than God thrusts out, seeing it is so hard not to offend in speaking much: *knowing that we*, (that all who thrust themselves into the office,) *shall receive greater condemnation*—for more offences. St. James here by a common figure of speech, includes himself; *We shall receive--we offend—we put bits—we curse*—None of which are to be interpreted either of him or of the other apostles.

¶ *The same is able to bridle the whole body*—That is, the whole man. And doubtless some are able to do this, and so are in this sense *perfect*.

3 *We*—That is, *men*.

5 *Boasteth great things*—Hath great influence.

¶ *A world of iniquity*—Containing an immense quantity of all manner of wickedness: *it defileth*, as fire by its smoke, *the whole body*, [the whole man,] *and setteth on fire the course of nature*—All the passions, every *wheel* of his soul. [A reference to the conflagration of forests. Instance a prairie on fire—consuming all around. *Course* might be translated "a wheel;" alluding to a wheel catching fire on account of its velocity, spreading its flames all around, and at last involving the whole machine in ruin. This strong figure graphically shows the evil effects of unsubdued passions, and of an unruly tongue, as being injurious to the person mentally, physically, and socially.

7 *Every kind*—The expression perhaps is not to be taken strictly. *Reptiles*—That is, creeping things.

8 *But no man can tame the tongue* of another—No, nor his own, without peculiar help from God.

9 *Men made after the likeness of God*—Indeed we have now lost this likeness. Yet there remains from thence an indelible nobleness, which we ought to reverence in ourselves and others.

13 *Let him show* his wisdom as well as his faith, *by his works*; not by words only.

13 ¶ Who *is* a wise and knowing man among you? Let him show by a good conversation his works with meekness of wisdom.

14 But if ye have bitter zeal and strife in your hearts, do not glory and lie against the truth.

15 This is not the wisdom which descendeth from above, but *is* earthly, animal, devilish.

16 For where bitter zeal and strife are, there is unquietness and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without dissimulation.

18 And the fruit of righteousness is sown in peace for them that make peace.

CHAP. IV.

FROM whence *come* wars and fighting among you? *is it* not hence, from your pleasures that war in your members?

2 Ye desire and have not: ye kill and envy, and cannot obtain: ye fight and war: yet ye have not, because ye ask not.

3 Ye ask and receive not, because ye ask amiss, that ye may expend it on your pleasures.

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity against God? whosoever therefore desireth to be a friend of the world, is an enemy of God.

5 Do we think that the scripture saith in vain, The Spirit that dwelleth in us lusteth against envy?

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14 *If ye have bitter zeal*, (true Christian zeal is only the flame of love,) even *in your hearts*, (though it went no farther,) *do not lie against the truth*—As if such zeal should consist with heavenly wisdom.

15 *This wisdom* which is consistent with such zeal, *is earthly*—Not heavenly, not from the Father of lights; *animal*—Not spiritual; not from the Spirit of God; *devilish*—Not the gift of Christ, but such as Satan breathes into the soul.

17 *But the wisdom from above is first pure* from all that is earthly, devilish; *then peaceable*—True peace attending purity, is quiet, inoffensive; *gentle*—Soft, mild, yielding, not rigid; *easy to be entreated*—To be persuaded or convinced; not stubborn, or morose; *full of good fruits*—Both in the heart and life, two of which are immediately specified: *without partiality*—Loving all, without respect of persons, embracing all good things, rejecting all evil: *and without dissimulation*—Frank, open.

18 *And the* principle productive of this *righteousness is sown*, like good seed, in the peace of a believer's mind, and yields a plentiful harvest of happiness, (the *fruit of righteousness*,) *for them that make peace* —That labour to promote this holy peace among all men.

CHAP. IV. 1. *From whence come wars, &c.*—Quarrels and jars *among you*, opposite to this peace? *Is it not from* your desires of earthly *pleasure, which war* against your souls *in your members?*—Here is the first seat of the war. Hence proceeds the war of man with man, king with king, nation with nation.

2 *Ye kill*, in your heart, *for he that hateth his brother is a murderer. Ye fight and war*—That is, furiously contend. *Ye ask not*—And no marvel. For a man full of evil desire, envy, or hatred, cannot pray.

3 But *if ye* do *ask, ye receive not, because ye ask amiss*—From a wrong motive.

4 *Ye adulterers and adulteresses*, who have broken your faith with God, your rightful spouse, *know ye not that the friendship* or love *of the world*, (the desire of the flesh, and the eye, and the pride of life, or courting the favour of worldly men,) *is enmity against God?—Whosoever desireth to be a friend of the world.* Whosoever seeks either the happiness or favour of it, constitutes himself *an enemy of God*—And can he expect to obtain any thing of him?

5 *Do ye think that the Scripture saith in vain?*—Without good ground. St. James seems to refer to many, not any one particular scripture. *The Spirit* of love *that dwelleth in* all believers *lusteth against envy*, (Gal. v. 17.) is directly opposite to all those unloving tempers, which necessarily flow from the friendship of the world.

6 *But he giveth greater grace* to all who shun those tempers: *therefore it*, (the

6 But he giveth greater grace: therefore it saith, (*l*) God resisteth the proud, but he giveth grace to the humble. (*l*) Prov. iii. 34

7 Submit yourselves, therefore, to God: resist the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh unto you: cleanse *your* hands, ye sinners, and purify *your* hearts, ye double-minded.

9 Be afflicted, and mourn, and weep; let your laughter be turned into mourning, and *your* joy into heaviness.

10 Humble yourselves before the Lord, and he will lift you up.

11 ¶ Speak not evil one to another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law. But if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one Law-giver that is able to save and to destroy: who art thou that judgest another?

13 ¶ Come now, ye that say, To-day or to-morrow we will go to such a city, and continue there a year, and traffick, and get gain:

14 Who know not what *shall be* on the morrow: for what is your life? It is a vapour that appeareth for a little time, and then vanisheth away:

15 Instead of your saying, If the Lord will, we shall both live, and do this or that.

16 But now ye glory in your boastings: all such glorying is evil.

17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

CHAP. V.

COME, now, ye rich, weep and howl for your miseries that are coming *upon you.*

2 Your riches are corrupted, and your garments are become moth-eaten.

3 Your gold and silver is cankered, and the canker of them will be a testimony against you, and will eat your flesh as fire: ye have laid up treasure in the last days.

4 Behold the hire of your labourers,

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scripture,) *saith,*—*God resisteth the proud* —Pride is the root of all unkind affections.

7 Therefore by humbly *submitting yourselves to God, resist the devil*—The father of pride and envy.

8 Then *draw nigh to God* in prayer, *and he will draw nigh* to hear you; which that nothing may hinder, *cleanse your hands,* (cease from doing evil,) *and purify your hearts* from all spiritual adultery. Be no more *double-minded,* vainly trying to serve both God and mammon.

9 *Be afflicted* for your past unfaithfulness to God.

11 *Speak not evil one of another*—This is a great hinderance of peace. O who is sufficiently aware of it! *He that speaketh evil of another,* does in effect *speak evil of the law,* which so strongly prohibits it. *Thou art not a doer of the law, but a judge* of it; thou settest thyself above, and as it were condemnest it.

12 *There is one law-giver that is able* to execute the sentence he denounces. But *who art thou?*—A poor, weak, dying worm.

13 *Come now, ye that say*—As if your life were actually in your own hands.

15 *Instead of your saying*—That is, whereas ye ought to say.

17 *Therefore to him that knoweth to do good and doeth it not,* (that knows what is right and does not practise it,) *to him it is sin*—His knowledge does not prevent but increase his condemnation.

CHAP. V. v. 1. *Come now, ye rich*—The apostle does not speak this so much for the sake of the rich, as for the poor children of God, who were groaning under cruel oppression. *Weep and howl for your miseries which are coming upon you,* quickly and unexpectedly — This was written just before the siege of Jerusalem: during which, huge calamities came on the Jewish nation in Judea, and through distant countries. These were an awful prelude of that wrath which was to fall upon them in the world to come; and they may also refer to the final vengeance, which will then be executed on the impenitent.

2 The *riches* of the ancients comprised large stores of corn, and costly apparel.

3 *The canker of them*: Your perishing stores and moth-eaten garments, *will be a*

who have reaped your fields, which is kept back by you, crieth: and the cries of them who have gathered in your harvest are entered into the ears of the Lord of sabaoth.

5 Ye have lived delicately and luxuriously on earth: ye have cherished your hearts as in a day of sacrifice.

6 Ye have condemned, ye have killed the just: he doth not resist you.

7 Be patient, therefore, brethren, till the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath patience for it, till he receives the former and latter rain.

8 Be ye also patient, stablish your hearts, for the coming of the Lord is nigh.

9 Murmur not one against another, brethren, lest ye be condemned: behold the judge standeth before the door.

10 Take my brethren, the prophets, who spoke in the name of the Lord, for an example of suffering affliction, and patience.

11 Behold, we count them happy that endured. Ye have heard of the patience of Job, and have seen the end of the Lord; for the Lord is full of compassion and of tender mercy.

12 But above all things, my brethren, swear not, neither by heaven, nor by earth; nor by any other oath; but let your yea be yea, and your nay, nay; lest ye all fall under condemnation.

13 ¶ Is any among you afflicted? let him pray. Is any cheerful? let him sing psalms.

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testimony against you—Of your having buried those talents instead of improving them according to God's will: *and will eat your flesh as fire*—Will cause you as great torment as if fire were consuming your flesh. *Ye have laid up treasure in the last days*—When it is too late; when you have no time to enjoy them.

4 *The hire of your labourers crieth*—Those sins chiefly cry to God, concerning which human laws are silent. As luxury, unchastity, and various acts of injustice. The labourers also cry to God, who is just coming to avenge their cause: *Of sabaoth*—Of hosts or armies.

5 *Ye have cherished your hearts*, (have indulged yourselves to the uttermost,) *as in a day of sacrifice*—Which were solemn feast-days among the Jews.

6 *Ye have killed the just*—Many just men, specially *that Just One*, [Acts iii. 14.] They afterwards killed James, surnamed the just, who wrote this epistle. *He doth not resist you*—And therefore ye are secure. But the Lord cometh quickly, ver. 8.

7 *The husbandman waiteth for the precious fruit*—Which will recompense his labour and patience: *till he receives the former rain*—Immediately after sowing; *and the latter*—Before the harvest.

8 *Stablish your hearts* in faith and patience; *for the coming of the Lord*, to destroy Jerusalem, *is nigh*—And so is his last coming to the eye of a believer.

9 *Murmur not one against another*—Have patience with each other. *The judge standeth before the door*—Hearing every word, marking every thought.

10 *Take the prophets for an example*—Once persecuted like you, even for *speaking in the name of the Lord*—The very men that gloried in having prophets, yet could not bear their message. Nor did either their holiness, or their high commission screen them from suffering.

11 *We count them happy that endured*—That suffered patiently. The more they once suffered, the greater is their present happiness. *Ye have seen the end of the Lord*—The end which the Lord gave him.

12 *Swear not*, however provoked—The Jews were notoriously guilty of common swearing, though not so much by God himself as by some of his creatures. The apostle here forbids these oaths, and all swearing in common conversation. How solemnly the apostle introduces this command; *above all things, swear not.* As if he had said, whatever you forget, do not forget this. This abundantly proves the horrible iniquity of the crime. But he does not forbid taking a solemn oath before a magistrate. *Let your yea be yea, and your nay, nay*—Use no higher asseverations in your discourse. And let your words stand firm. Whatever ye say, make it good.

14 *Having anointed him with oil*—This single, conspicuous gift, which Christ committed to his apostles, (Mark vi. 13,) remained in the church long after the other miraculous gifts ceased. It seems to have been designed to remain always;

14 Is any among you sick? let him call for the elders of the church, and let them pray over him, having anointed him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him.

16 Confess *your* faults one to another, brethren, and pray one for another, that ye may be healed: the fervent prayer of a righteous man availeth much.

17 Elijah was a man of like passions with us, and he prayed earnestly that it might not rain: and it rained not on the land for three years and six months.

18 And he prayed again, and the heaven gave rain, and the land brought forth her fruit.

19 ¶ Brethren, If any one among you err from the truth, and one convert him,

20 Let him know that he who converteth a sinner from the error of his way, shall save a soul from death, and hide a multitude of sins.

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and St. James directs the elders, who were the most gifted men, to administer it. This was the whole process of physic in the Christian church, till it was lost through unbelief. The invention among the Romanists, extreme unction, practised not for cure, but where life is despaired of, bears a resemblance to this.

15 *And the prayer* offered in *faith shall save the sick* from his sickness; and if any sin be the occasion of his sickness, *it shall be forgiven him.*

16 *Confess your faults*, whether sick or in health, *one to another*—He does not say; (This may, or may not be done; for it is no where commanded.) We may confess them to any one who can pray in faith. He will then know how to pray for us, and be more excited so to do; *and pray one for another that ye may be healed* of all your spiritual diseases.

17 *Elijah was a man of like passions* (as weak and sinful as we are,) *and he prayed* when idolatry covered the land.

18 *He prayed again* when idolatry was abolished.

19 As if he had said, I have now warned you of those sins to which ye are most liable. In all these respects watch not only over yourselves, but every one over his brother also. Labour in particular to recover those that are fallen. *If any one err from the truth*—Practically, by sin.

20 *He shall save a soul*—Of how much more value than the body! ver. 14; *and hide a multitude of sins*—Which shall no more, however numerous, be remembered to his condemnation.

THE FIRST EPISTLE GENERAL OF ST. PETER.

THERE is a wonderful gravity, liveliness, and sweetness in the epistles of St. Peter. His design in both is, *to stir up the minds* of those to whom he writes, *by way of remembrance*, (2 Peter iii. 1.) and to guard them against error, and against doubting, (ch. v. 12.) This he does by reminding them of that glorious grace, which God hath vouchsafed them through the gospel, by which believers are inflamed to bring forth the fruits of faith, hope, love, and patience.

It has three parts; I. The inscription, ch. i. 1, 2. II. The stirring up of them to whom he writes. 1. As born of God—the Divine benefits to believers, and their duties toward God. (1.) God hath regenerated to a living hope, 3—12; therefore hope to the end, 13. (2.) As obedient children, bring forth the fruit of faith, 14—21. (3.) Being purified by the Spirit, love with a pure heart, 22; ch. ii. 11.

2. As strangers in the world, abstain from fleshly desires, 11. And show your faith; 1. By a good conversation, 12. Servants after the example of Christ, 18—25. Wives, ch. iii. 1—6; husbands, 7. In general all, 8—15. 2. A good profes-

sion, *a*. By readiness to give an answer to every one, 15—22. *b*. By shunning evil company, ch. iv. 1—6. *c*. By the exercise of Christian virtues, and by a due use of miraculous gifts, 7—11. 3. As fellow-heirs of glory, sustain adversity: let each do this, 1. In general, as a Christian, 12—19. 2. In his own particular state, ch. v. 1—11. III. The conclusion, 12—14.

CHAP. I.

PETER, an apostle of Jesus Christ, to the sojourners scattered through Pontus, Galatia, Cappadocia, Asia, and Bithynia.

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ: Grace and peace be multiplied unto you.

3 ¶ Blessed *be* the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath regenerated us to a living hope, by the

CHAP. I. v. 1. *To the sojourners* upon earth, the *Christians*, [chiefly those of Jewish extraction.] *Scattered*--Driven out of their own land (those scattered by the persecution, Acts viii. 1. were scattered only through Judea and Samaria, though afterwards some of them travelled to Phenice, Cyprus, and Antioch) through Pontus, Galatia, Cappadocia, Asia, and Bithynia. All these countries lie in lesser Asia; that Asia which was usually called *The Proconsular Asia*, a Roman province.

2 *According to the foreknowledge of God*—Speaking after the manner of men; strictly speaking, there is no *foreknowledge* no more than *afterknowledge* with God; but all things are *known* to him as *present* from eternity to eternity. This is only an instance of the divine condescension to our low capacities. *Elect*—By the free love and Almighty power of God, separated from the world. *Election*, in the scripture sense, is God's doing any thing that our merit or power has no part in. The true predestination, or fore-appointment of God is, 1. He that believeth shall be saved from the guilt and power of sin: 2. He that endureth to the end shall be saved eternally: 3. They who receive the precious gift of faith, become the sons of God; and being sons, they receive the spirit of holiness, to walk as Christ walked. Throughout every part of this appointment of God, *promise* and *duty* go hand in hand. All is free gift; and yet such is the gift, that the final issue depends on our future obedience to the heavenly call. But other predestination than this, either to life or death eternal, the scripture knows not of. Moreover, it is, 1. Cruel respect of persons; an unjust regard of one, and an unjust disregard of another. It is a mere *creature partiality*, and not *infinite justice*. 2. It is not *plain* scripture doctrine if true, but rather inconsistent with the express written word, that speaks of God's universal offers of grace; his invitations, promises, threatenings, being all *general*. 3. We are bid to choose life, and reprehended for not doing it. 4. It is inconsistent with a state of probation in those that *must* be saved or *must* be lost. 5. It is of fatal consequence; all men being ready on very slight grounds, to fancy *themselves* elect. But the doctrine of predestination is entirely changed from what it formerly was. *Now* it implies neither faith, peace, nor purity, for it will do without them all. Faith is no longer, according to the modern predestinarian scheme, a divine *evidence of things not seen*, wrought in the soul by the power of the Holy Ghost; not an *evidence* at all; but a *mere notion*. Neither is faith made any longer a means of holiness; but something that will do without it. Christ is no more a Saviour *from sin;* but a defence, a countenancer of it. He is no more a fountain of spiritual life in the soul of believers, but leaves his elect inwardly *dry*, and outwardly *unfruitful;* and is made little more than a refuge from the image of the heavenly; even from righteousness, peace, and joy in the Holy Ghost. *Through sanctification of the Spirit*, or the renewing and purifying influences of his Spirit on their souls: *unto obedience*—To yield themselves up to all holy obedience, the foundation of all which is, the *sprinkling of the blood of Jesus Christ*—The atoning blood of Christ, typified by the sprinkling of the blood of sacrifices under the law; hence called *the blood of sprinkling*.

3 *Blessed be the God and the Father of our Lord Jesus Christ*—His *Father*, as to his divine nature; his God, as to his human; *who hath regenerated us to a living*

resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you;

5 Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time:

6 Wherein ye greatly rejoice, though now for a little while (if need be) ye are in heaviness through manifold temptations;

7 That the trial of your faith, *which is* much more precious than gold, (that perisheth, though it be tried with fire,) may be found unto praise, and honour, and glory, at the revelation of Jesus Christ;

8 Whom having not seen, ye love; in whom, though ye see *him* not, yet believing, ye now rejoice with joy unspeakable and full of glory:

9 Receiving the end of your faith, the salvation of your souls.

10 Of which salvation the prophets, who prophesied of the grace *of God* towards you, inquired and searched diligently;

11 Searching what, and what manner of time the Spirit of Christ which was in them signified, when he testified before-hand the sufferings of Christ and the glories that were to follow.

12 To whom it was revealed, that not for themselves, but for us they

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hope—A hope which implies true spiritual life, revives the heart, and makes the soul lively and vigorous; *by the resurrection of Christ*, which is not only a pledge of ours, but a part of the purchase-price. It has also a close connection with our rising from spiritual death, that as he liveth, so shall we live with him.

4 *To an inheritance*—For if we are sons, then heirs; *incorruptible*--Not like earthly treasures; *undefiled*—Pure and incapable of being defiled, or of being enjoyed by a polluted soul: *and that fadeth not away*—That never decays in its value, sweetness, or beauty, as do all the enjoyments of this world, like the garlands of flowers, with which the ancient conquerors were crowned; *reserved in heaven for you*, who, *by patient continuance in well-doing, seek for glory, honour, and immortality.*

5 *Who are kept*—The inheritance is *reserved;* the heirs are *kept* for it, *by the power of God* which worketh all in all, which guards us against all our enemies; *through faith*—Through which alone salvation is received and retained; *ready to be revealed*—That *Revelation* is made in the last day. It was more and more *ready to be revealed*, ever since Christ came.

6 *Wherein*—That is, in being so kept, *ye* even now *greatly rejoice, though now for a little while*—Such is our whole life, compared to eternity: *if need be*—(for it is not always needful) If God sees it to be the best means for your spiritual profit: *ye are in heaviness*, or sorrow: but not in darkness: for they still retained faith, ver. 5; hope, and love: yea, even then were *rejoicing with joy unspeakable*; ver. 8.

7 *That the trial of your faith*—That is, your faith which is tried, *which is much more precious than gold* (for gold, though it bear the *fire*, yet will *perish* with the world) *may be found*—Though it doth not yet appear; *unto praise* from God himself; *and honour* from men and angels; *and glory* assigned by the great judge.

8 *Having not seen*—In the flesh.

9 *Receiving* (now already,) *salvation* from all sin into holiness, which is the qualification for, the forerunner and pledge of, eternal salvation.

10 *Of which salvation*—So far beyond all that was experienced under the Jewish dispensation, the *prophets who prophesied* long ago *of the grace of God toward you*—Of his overflowing grace to be bestowed on believers under the gospel; *inquired*—Were earnestly inquisitive, *and searched diligently*, (like miners searching for precious ore) after the meaning of the prophecies which they delivered.

11 *Searching what time*—What particular period: *and what manner of time*—By what marks to be known, *the glories that were to follow* his sufferings; the glory of his resurrection, ascension, exaltation, and the effusion of his Spirit; the glory of the last judgment, of his eternal kingdom; and *the glories* of his grace in the hearts and lives of Christians.

12 *To whom* (so searching) *it was revealed, that not for themselves, but for us they ministered*—They did not so much by those predictions serve themselves, or that generation, as they did us, who now enjoy what they see afar off: *with the Holy Ghost sent down from heaven*—Con-

ministered the things which have been now declared to you by them that have preached the gospel to you, with the Holy Ghost sent down from heaven; which things angels desire to look into.

13 Wherefore gird up the loins of your mind, be watchful, and hope perfectly for the grace that shall be brought to you at the revelation of Jesus Christ.

14 As obedient children, conform not yourselves to your former desires, in your ignorance:

15 But as he who hath called you is holy, so be ye yourselves also holy in all manner of conversation;

16 For it is written, (*m*) Be ye holy; for I am holy. (*m*) Lev. xi. 44.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning in fear;

18 Seeing ye know ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation delivered by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot;

20 Who verily was foreknown before the foundation of the world, but was manifested in the last times for you,

21 Who through him believe in God, that raised him from the dead, and gave him glory, that your faith and hope might be in God.

22 Having purified your souls by obeying the truth through the Spirit unto unfeigned love of the brethren, love one another with a pure heart fervently:

23 Being born again not by corruptible seed, but incorruptible, through the word of God, which liveth and abideth for ever.

24 For (*n*) all flesh *is* grass, and all the glory of it as the flower of grass: the grass is withered, and the flower is fallen off: (*n*) Isaiah xl. 6, &c.

25 But the word of the Lord endur-

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firmed by the inward, powerful testimony of the Spirit, and the effusion of his miraculous gifts; *which things angels desire to look into*—A beautiful gradation; prophets, righteous men, kings, desired to see and hear what Christ did and taught. What the Spirit taught concerning Christ, the angels long to know.

13 *Wherefore*, having such encouragement, *gird up the loins of your mind*—As persons in the East were wont in travelling or running, to gird up their long garments, so gather ye up your thoughts and affections, and keep your minds always disencumbered and prepared to run the holy race. *Be watchful*—As servants that wait for the Lord: *and hope to the end*—Maintain a full expectation of all *the grace*—the blessings flowing from the free love of God, *which shall be brought to you at the* final *revelation of Jesus Christ*, now brought to you, *by the revelation of Christ* in you.

14 *Your desires*—Which ye had while ye were ignorant of God.

17 *Who judgeth according to every man's word*—According to the tenor of his life and conversation; *to pass the time of your sojourning*—Your short abode on earth *in* humble, loving *fear*—The proper companion and guard of hope.

18 *Your vain conversation*—Your foolish, sinful way of life.

19 *Without blemish*—In himself; *without spot*—From the world.

21 *Who through him believe* (for all faith and hope proceed from the power of his resurrection;) *in God that raised Jesus and gave him glory* at his ascension: without Christ we should only dread God; but through him we believe, hope, and love.

22 *Having purified your souls by obeying the truth through the Spirit*—Who bestows upon you freely, obedience, and purity of heart, *and unfeigned love of the brethren;* go on to still higher degrees of love! *love one another fervently*—With the most strong and tender affections, and yet *with a pure heart*—Pure from unholy desire or inordinate passion.

23 *Which liveth*—Is full of divine virtue; *and abideth* the same *for ever*.

24 *All flesh*—Every human creature is transient and withering as *grass: and all the glory of* his wisdom, strength, wealth, righteousness, *as the flower*—The most short-lived part of it. *The grass*—That

eth for ever. And this is the word which is preached to you by the gospel.

CHAP. II.

WHEREFORE, laying aside all wickedness, and all guile, and dissimulation, and envies, and all evil-speakings,

2 As new born babes desire the sincere milk of the word, that ye may grow thereby:

3 Since ye have tasted that the Lord is gracious;

4 To whom coming *as unto* a living stone, rejected indeed by men, but chosen of God, *and* precious.

5 Ye also as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ.

6 Wherefore also it is contained in the scripture, (*o*) Behold I lay in Sion a chief corner stone, elect, precious, and he that believeth on him shall not be confounded. (*o*) Isaiah xxviii. 16.

7 Therefore to you who believe *he* is precious; but as to them who believe not, (*p*) The stone which the builders rejected, is become the head of the corner. (*p*) Psalm cxviii. 21.

8 And a stone of stumbling, and a rock of offence *to them* who stumble, not believing the word, whereunto also they were appointed.

9 But ye are a chosen race, a royal priesthood, a holy nation, a purchased people, that ye may show forth the virtues of him who hath called you out of darkness into his marvellous light:

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is, man; *the flower*—That is, the glory; *is fallen off*—Even while we are speaking.

CHAP. II. 1. *Wherefore, laying aside*, as inconsistent with that pure love, *all dissimulation*—Which is the outward expression of guile in the heart.

2 *Desire*, always as earnestly *as new born babes* do, ch. i. 3: *the milk of the word*—That word of God which nourishes the soul as milk does the body, and which is *sincere*—pure from all guile, so that none are deceived who cleave to it: *that ye may grow thereby*—In faith, love, holiness, unto the full stature of Christ.

3 *Since ye have tasted*—Sweetly and experimentally known.

4 *To whom coming*, by faith, *as unto a living stone*—Living from eternity, alive from the dead. What beauty and energy in these expressions, which describe Christ as a spiritual foundation, solid, firm, durable: and believers as a building erected upon it, in preference to that temple which the Jews accounted their highest glory. And St. Peter thus shows he did not judge himself, but Christ, to be the rock on which the church was built; *rejected by men*—Even now, not only by the Jews, Turks, Heathens, Infidels; but all Christians, so called, who live in sin, or who hope to be saved by their own works; *but chosen of God*, from all eternity, to be the foundation of his church: *and precious*—In himself, in the sight of God, and in the eyes of all believers.

5 *Ye*, (believers,) *as living stones*, (alive to God through him,) *are built up*, (in union with each other,) *a spiritual* house—Being spiritual yourselves, and a habitation of God through the Spirit; *a holy priesthood*—Consecrated to God, and *holy* like him, *to offer up* your souls and bodies with all your thoughts, words, and actions, *as spiritual sacrifices to God.*

¶ 6 *He that believeth shall not be confounded*—In time or eternity.

7 *To them who believe he is become the head of the corner*—The chief corner-stone, on which the whole building rests. Unbelievers too will at length find him such to their sorrow, Matt. xxi. 44.

8 *Who stumble, whereunto also they were appointed*—They who *believe not stumble*, and fall, and perish for ever: God having *appointed*, from all eternity, *he that believeth not shall be damned.*

9 But *ye* who believe in Christ are, in a higher sense than ever the Jews were, *a chosen* or elect *race, a royal priesthood*—"Kings and priests unto God." Rev. i. 6. As princes, ye have power with God, and victory over sin, the world, and Satan; as priests, ye are consecrated to God, for offering spiritual sacrifices. Ye are as one *holy nation*; under Christ your king, *a purchased people*—his peculiar property: *that ye may show forth* by holy conduct, *the virtues*—the excellent glory, the mercy, wisdom, and power *of him* (Christ) *who hath called you out of* the *darkness* of ignorance error, sin, and misery.

10 Who in time past *were* not a people, but now *are* the people of God; who had not obtained mercy, but now have obtained mercy.

11 ¶ Beloved, I beseech *you* as sojourners and pilgrims, abstain from fleshly desires, which war against the soul.

12 Having your conversation honest among the Gentiles, that whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation.

13 Be subject to every ordinance of man for the Lord's sake, whether it be to the king as supreme,

14 Or to governors, as sent by him, for the punishment of evil-doers, and the praise of them that do well.

15 For so is the will of God, that by well-doing ye may put to silence the ignorance of foolish men:

16 As free, yet not having your liberty for a cloak of wickedness, but as the servants of God.

17 Honour all men, love the brotherhood, fear God, honour the king.

18 Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward.

19 For this *is* thank-worthy, if a man for conscience toward God, endure grief, though he suffer wrongfully.

20 For what glory *is it*, if when ye commit faults, and are buffeted, ye take it patiently? But if when ye do well, and yet suffer, ye take it patiently, this *is* acceptable with God.

21 For even hereunto are ye called; for Christ also suffered for us, leaving you an example, that ye might follow his steps:

22 Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again: when he suffered, he threatened not, but committed *himself* to him that judgeth righteously:

24 Who himself bore our sins in his own body on the tree, that we, being

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10 *Who in time past were not a people*, much less the people of God, but scattered individuals of many nations. The former part of the verse particularly respects the Gentiles: the latter, the Jews.

11 Here begins the exhortation drawn from the second motive. *Sojourners, pilgrims*,—The first word properly means those who are in a strange house; the second, those who are in a strange country. Ye *sojourn* in the body; ye are *pilgrims* in this world: *abstain from desires* of any thing in this house, or in this country.

12 *Honest*—Not barely unblamable, but virtuous in every respect. But language sinks under the force, beauty, and copiousness of the original expressions. *That they by your good works which they shall behold* (see with their own eyes,) *may glorify God* by owning his grace in you, and by following your example; *in the day of visitation*—The time when he shall give them fresh offers of his mercy.

13 *Submit yourselves to every ordinance of man*—To every secular power. Instrumentally these are *ordained* by men; but originally all the power is of God.

14 *Or to* subordinate *governors* or magistrates.

15 *The ignorance*—Of them who blame you, because they do not know you: a strong motive to pity them.

16 *As free*, yet obeying governors for God's sake.

17 *Honour all men*—As made in the image of God, bought by his Son, and designed for his kingdom: *honour the king*—Pay him all that regard which the laws of God and man require.

18 *Servants*—Literally, *household servants*. *With all fear* of offending them or God; *not only to the good*—Tender, kind; *and gentle*—Mild, easily forgiving.

19 *For conscience towards God*—From a pure desire of pleasing him. *Grief*—Severe treatment.

21 *Hereunto are ye*, Christians, *called*—To suffer wrongfully. *Leaving you an example*, when he went to God, *that ye might follow his steps* of innocence and patience.

22, 23 The example of Christ is peculiarly adapted to the state of servants, who easily slide either into *sin* or *guile*, *reviling* their fellow-servants, or *threatening* them, the result of anger without power. *He committed himself to him that judgeth righteously*--The only solid ground of patience in affliction.

dead to sin, might live to righteousness; by whose stripes ye were healed.

25 For ye were as sheep going astray, but are now returned to the Shepherd and Bishop of your souls.

CHAP. III.

IN like manner, ye wives, be subject to your own husbands, that if any obey not the word, they also may, without the word, be won by the deportment of the wives.

2 Beholding your chaste deportment *joined* with fear;

3 Whose adorning let it not be the outward *adorning* of curling the hair, and of wearing gold, or of putting on apparel:

4 But the hidden man of the heart, in the incorruptible *ornament* of a meek and quiet spirit, which in the sight of God is of great price.

5 For this the holy women also of old time, who trusted in God, adorned themselves, being subject to their own husbands;

6 As (*r*) Sarah obeyed Abraham, calling him lord, whose children ye are while ye do well, and are not afraid with any amazement.

(*r*) Gen. xviii 12.

7 In like manner, ye husbands, dwell according to knowledge with *the woman*, as the weaker vessel; giving them honour, as being also joint heirs of the grace of life, that your prayers be not hindered.

8 Finally, be ye all of one mind, sympathizing with each other; love as brethren; *be* pitiful, *be* courteous:

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24 *Who himself bore our sins* (the punishment due to them) *in his* afflicted, torn, dying *body on the tree*—The cross, whereon chiefly slaves were wont to suffer; *that we, being dead to sin*, wholly delivered both from the guilt and power of it (without an atonement first made for the guilt, we could never have been delivered from the power,) *might live to righteousness*, which is one only. The *sins* we had committed and he bore, were manifold.

25 *The bishop*—The kind observer, inspector, or overseer *of your souls*.

CHAP. III. v. 1. *If any*—He speaks tenderly. *Won*—Gained over to Christ.

2 *Joined with* a loving *fear* of displeasing them.

3 Three things are here forbidden; *curling the hair, wearing gold* in ornament, and *putting on* costly or gay *apparel*. These ought never to be allowed, much less defended by Christians.

4 *The hidden man of the heart*—Complete inward holiness, which implies *a meek and quiet spirit*. *A meek spirit* gives no trouble designedly to any; *a quiet spirit* bears all wrongs without being troubled. *In the sight of God*, who looks at the heart. All superfluity of dress contributes more to pride and anger than people suppose. The apostle had his eye to this by substituting *meekness* and *quietness* for the ornaments he forbids. "I do not regard these things," it is often said by those whose hearts idolize them. But offer to take them away, and you touch the idol of their soul. Some only dress elegantly that they may be *looked on:* they squander away their Lord's talent to gain applause; thus making sin to beget sin, and then plead one in excuse of the other.

5 The adorning of those *holy women, who trusted in God*, and did not act thus from servile fear, was, 1. Their *meek* subjection to their husbands: 2. Their *quiet spirit;* not *afraid* or *amazed:* and 3. Their unblamable conduct.

7 *Dwell with the woman according to knowledge*—Knowing they are weak, and to be used with tenderness: yet do not despise them for this, but *give them honour*, in heart, word, and action, *as* those who are called to be *joint-heirs of* that eternal *life* which ye and they hope to receive by the free *grace of* God, *that your prayers be not hindered*. All sin hinders prayer, particularly anger. Any thing at which we are angry is very apt to come into our mind during prayer. Those who do not forgive will find no forgiveness from God.

8 *Finally*—This part reaches to ch. iv. 11. The apostle added the rest afterwards. *Sympathizing* — Rejoicing and sorrowing together. *Love* all believers *as brethren: be pitiful* to the afflicted; *be courteous* to all men. Courtesy is such a behaviour toward equals and inferiors, as shows respect mixed with love.

9 *Ye are called to inherit a blessing*—Therefore their railing cannot hurt you.

9 Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are called to this, to inherit a blessing.

10 For (*s*) let him that loveth life, and desireth to see good days, refrain his tongue from evil, and his lips that they speak no guile;

(*s*) Psalm xxxiv. 13, &c.

11 Let him turn from evil, and do good; let him seek peace, and pursue it.

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* to their prayer; but the face of the Lord *is* against them that do evil.

13 And who *is* he that will harm you, if ye be followers of that which is good?

14 But even if ye do suffer for righteousness' sake, happy *are* ye; and fear ye not their fear, neither be ye troubled;

15 But sanctify the Lord God in your hearts: and *be* always ready to give an answer to every one that asketh you a reason of the hope that is in you, with meekness and fear:

16 Having a good conscience, that whereas they speak against you as evil-doers, they may be ashamed who falsely accuse your good conversation in Christ.

17 For *it is* better, if the will of God be so, to suffer for well-doing than for evil-doing.

18 For Christ also once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but raised up to life by the Spirit;

19 By which likewise he went and preached to the spirits in prison;

20 Who were disobedient of old, when the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is,

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And by *blessing* them you imitate God who blesses you.

10 *For he that loveth life, and desireth to see good days*—That would make life amiable and desirable.

11 *Let him seek* to live peaceably with all men, *and pursue it*, even when it seems to flee from him.

12 *The eyes of the Lord are over the righteous* for good: anger appears in the whole *face;* love chiefly in the *eyes*.

13 *Who is he that will harm you?*—None can.

14 *But if ye* should *suffer*—This is no harm to you, but a good: *fear ye not their fear*—The very words of the Septuagint, Isa. vii. 12, 23. Let not that fear be in you which the wicked feel.

15 *Sanctify the Lord God in your hearts*—Have a full trust in his wise providence. [Have such a good knowledge of the doctrine of Christ's death and resurrection for you, as, according with prophecy, and supported by testimonies, that you may be able to defend your faith when foes assail you.] *With meekness*—For anger would hurt your cause as well as your soul: *and fear*—A filial fear of offending God, and cautiousness lest we speak amiss.

16 *Having a good conscience*—So much the more beware of anger, to which the consciousness of your innocence may betray you. Join with a good conscience meekness and fear, and you obtain a complete victory. *Your good conversation in Christ*—Which flows from faith in him.

17 *It is* infinitely *better, if it be the will of God* ye should suffer. His permissive will appears from his providence.

18 *For*—This is best, whereby we are most conformed to Christ. Now *Christ suffered once*, to suffer no more; *for sins*—Not his own but ours:— *the just for the unjust*—The word signifies not only those who have wronged their neighbours, but those who have broken any of the commands of God; as the word 'just' denotes a person who has fulfilled, not barely social duties, but all kind of righteousness. *That he might bring us to God*—Now to his gracious favour, hereafter to his blissful presence, by the same steps, of suffering and of glory. *Being put to death in the flesh*, as man, *but raised to life by the Spirit*—By his divine power, and by the power of the Spirit.

19 *By which* Spirit *he preached* by Noah, *to the spirits in prison*—The unholy men before the flood; who were then reserved by the justice of God as in a prison, till he executed the sentence upon them all; and are now also reserved to the judgment of the great day.

20 *When the long-suffering of God waited* for a hundred and twenty years, all the time *the ark was preparing;* during

eight persons, were carried safely through the water.

21 The antitype whereof, baptism, now saveth us, (not the putting away the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ;

22 Who being gone into heaven, is on the right hand of God; angels and authorities, and powers being subjected to him.

CHAP IV.

SEEING then Christ hath suffered for us in the flesh, arm yourselves also with the same mind; (for he that hath suffered in the flesh hath ceased from sin.)

2 That *ye* may no longer live the rest of *your* time in the flesh to the desire of men, but to the will of God.

3 For the time of life that is past sufficeth to have wrought the will of the Gentiles, when ye walked in lasciviousness, evil desires, excess of wine, banquetings, revellings, and abominable idolatries:

4 Wherein they think it strange that ye run not with them to the same profusion of riot, by speaking evil of *you:*

5 Who shall give account to him that is ready to judge the living and the dead.

6 For to this end was the gospel preached to them that are dead also, that they might be judged according to men in the flesh, but live according to God in the Spirit.

7 But the end of all things is at hand; be ye therefore sober, and watch unto prayer.

8 And above all things, have fervent love to each other; for love covereth a multitude of sins. (*t*)

(*t*) Prov. x. 12.

9 Use hospitality one to another without murmuring.

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which Noah warned them all to flee from the wrath to come.

21 *The antitype whereof*—The thing typified by the ark, even *baptism now saveth us*--That is, through the water of baptism we are saved from the sin which overwhelms the world as a flood: not indeed the bare, outward sign, but the inward grace; a divine consciousness that both our persons and our actions are accepted, through him who died for us.

22 *Angels, and authorities, and powers*—All orders, both of angels and men.

CHAP. IV. v. 1. *Arm yourselves with the same mind*, which will be armour of proof against all your foes: *for he hath suffered in the flesh*, that hath so suffered as to be thereby made inwardly conformable to the sufferings of Christ; *hath ceased from sin*—Is delivered from it.

2 *That ye may no longer live in the flesh*—Even in this mortal body: *to the desires of men*—Either your own or those of others: these are various; but *the will of God is* one.

3 *Revellings, banquetings*—Anciently, the former meant, *meetings to eat;* the direct end of which was, to please the taste: the latter, *meetings to drink;* both of which Christians then ranked with *abominable idolatries.*

4 *The same* as ye did once: *speaking evil of you* as proud, singular, silly, wicked, and the like.

5 *Who shall give account* of this, as well as all their other ways, *to him who is ready*—So faith represents him now.

6 *For to this end was the gospel preached*—ever since it was given to Adam, *to them that are* now *dead* in their several generations; *that they might be judged*—That though they were judged *in the flesh, according to* the manner *of men*, with unrighteous judgment, *they might live according to* the will of God, *in the Spirit*—The soul renewed after his image.

7 *But the end of all things*, and so of their wrongs and your sufferings, *is at hand; be sober, and watch unto prayer*—Temperance helps watchfulness, and both of them help by prayer. Watch that ye may pray, and pray that ye may watch.

8 *Love covereth a multitude of sins;* yea, *love covereth all things*—He that loves another covers his faults, how many soever they may be. He turns away his eyes from them; and, as far as is possible, hides them from others: and he continually prays that all the sinner's iniquities may be forgiven and covered. Meantime the love of God measures to him *with the same measure into his bosom.*

9 *One to another*—Ye that are of differ-

10 As every one hath received a gift, *so* minister it one to another, as good stewards of the manifold grace of God.

11 If any man speak, *let him speak* as the oracles of God: if any man minister, *let him minister* as of the ability which God supplieth; that God in all things may be glorified through Jesus Christ, who is the glory and the might for ever and ever. Amen.

12 ¶ Beloved, wonder not at the burning which is among you, which is for your trial, as if a strange thing befel you;

13 But as ye partake of the sufferings of Christ, rejoice that when his glory shall be revealed, ye may likewise rejoice with exceeding great joy.

14 If ye are reproached for the name of Christ, happy *are ye;* for the Spirit of glory and of God resteth upon you: on their part he is blasphemed, but on your part he is glorified.

15 But let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's matters.

16 Yet, if *any suffer* as a Christian, let him not *be* ashamed; but let him glorify God on this behalf.

17 For the time *is come* for judgment to begin at the house of God: but if it begin at us, what *shall* the end *be* of them that obey not the gospel of God?

18 And if the (*u*) righteous scarcely

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ent towns or countries: *without murmuring*—With all cheerfulness.

10 *As every one hath received* ■ *gift*, spiritual or temporal, ordinary or extraordinary, (the latter seems primarily intended) *so minister it one to another*—Employ it for the common good, *as good stewards of the manifold grace of God*—The talents wherewith his free love has entrusted you.

11 *If any man speak, let him* in all his conversation, public and private, *speak as the oracles of God*—Let all his words be according to this pattern, as to matter and manner, especially in public. By this we may know who are true or false prophets. *The oracles of God* teach that men should *repent, believe*, and *obey*. He that treats of *faith*, and leaves out *repentance*, or does not enjoin practical holiness, does not speak as the oracles of God; he does not preach Christ, however highly he may think of himself. *If any man minister*, serve his brother in love, in spirituals or temporals, *let him minister as of the ability which God giveth*—humbly ascribing all his power to God, and using it with his might. *Whose is the glory* of his wisdom, which teaches us to speak, *and the might*, which enables us to act.

12 *Wonder not at the burning which is among you*—This is the literal meaning. It includes both martyrdom itself, which often was by fire, and all the other sufferings accompanying it; which are permitted by the wisdom of God *for your trial*. Be not surprised at this.

13 *But as ye partake of the sufferings of Christ*—(ver. 1.) while ye suffer for his sake, *rejoice* in hope of greater glory. For the measure of glory answers the measure of suffering; and much more abundantly.

14 *If ye are reproached for Christ*—reproaches and cruel mockings were always ■ part of their sufferings—*the Spirit of glory and of God resteth upon you*—The same Spirit which was upon Christ; Luke iv. 18. He is called *the Spirit of glory*, conquering all reproach and shame, and *the Spirit of God*, whose son Jesus Christ is. *On their part he is blasphemed, but on your part he is glorified*—While they are blaspheming Christ, you glorify him in the midst of your sufferings. Ver. 16.

15 *Let none of you* deservedly *suffer as an evil doer*, in any kind.

16 *Let him glorify God*, who giveth him the honour so to suffer, and so great a reward for suffering.

17 *The time is come for judgment to begin at the house of God*—God first visits his church, in justice and mercy. *What shall the end be of them that obey not the gospel?*—How terribly will he visit them! The judgments, mild at the beginning, grow more and more severe. But good men having acted their part, are only spectators of the miseries of the wicked.

18 *If the righteous scarcely be saved*—Escape with the utmost difficulty, *where shall the ungodly*, the man who knows not God, *and the* open *sinner appear* in that day of vengeance? The salvation primarily spoken of is of a temporal nature.

be saved, where shall the ungodly and the sinner appear? (*u*) Prov. xi. 31.

19 Wherefore, let them also that suffer according to the will of God, commit their souls *to him* in well-doing, as unto a faithful Creator.

CHAP. V.

THE elders that are among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, and likewise a partaker of the glory which shall be revealed:

2 Feed the flock of God which is among you, overseeing *it* not by constraint, but willingly; not for filthy gain, but of a ready mind:

3 Neither as lording over the heritage, but being examples to the flock.

4 And when the chief shepherd shall appear, ye shall receive the crown of glory that fadeth not away.

5 In like manner, ye younger, be subject to the elder; yea, being all subject to each other, be clothed with humility; (*x*) for God resisteth the proud, but giveth grace to the humble. (*x*) James iv. 6. Prov. iii. 34.

6 Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him; for he careth for you.

8 Watch; be vigilant; for your adversary the devil walketh about, as a roaring lion, seeking whom he may devour:

9 Whom resist, steadfast in the faith; knowing that the same afflictions are accomplished in your brethren that are in the world.

10 ¶ Now the God of all grace, who hath called us by Christ Jesus to his eternal glory, after ye have suffered

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But we may apply the words to eternal things, which are more awful.

19 *Let them that suffer according to the will of God*, for a good cause, and in a right spirit, *commit to him their souls*, whatever becomes of the body, as a sacred deposit, *in well doing*—Labour to do and to suffer well: he will take care of the rest. *As unto a faithful Creator*—In whose love and power ye may safely trust.

CHAP. V. v. 1 *I who am a fellow-elder*—So the first, though not the head of the apostles, appositely and modestly styles himself: *and a witness of the sufferings of Christ*—Having seen him suffer, and now I am suffering for him.

2 *Feed the flock* both by doctrine and discipline, *not by constraint*—Unwillingly, as a burden; *not for filthy gain*, which, if it be the motive of acting, is *filthy* beyond expression. O consider this, ye that leave one flock and go to another, 'because there is *more gain*:' a larger salary.' Is it not astonishing that men 'can see no harm in this?' and that it is *practised* all over the nation?

3 *Neither as lording over the heritage*—Behaving in a haughty, domineering manner, as if he had dominion over their conscience. The word translated *heritage*, is literally, *the portions*. There is one flock, under one chief Shepherd; but many *portions* of this, under many pastors: *examples to the flock*—This procures the best obedience.

5 *Ye younger, be subject to the elder* in years, *and be all*, elder or younger, *subject to each other*—Yet every one be ready, upon all occasions, to give up his own will. *Be clothed with humility—Bind it on* (so the word signifies) so that no force may be able to tear it from you.

6 *The hand of God* is in all troubles.

7 *Casting all your care upon him*, in every want or pressure.

8 But in the meantime *watch*. There is a close connexion between this and the duly *casting our care upon him*. How deeply had St. Peter suffered for want of watching! *Be vigilant*—As if he had said, Awake, and keep awake. Sleep no more: be this *your* care. *As a roaring lion*, full of rage, *seeking* with all subtlety likewise, *whom he may devour* or *swallow up*, both soul and body.

9 Be the more *steadfast*, as ye *know the same* kind of *afflictions are accomplished in* (suffered by) *your brethren* till the measure allotted them is filled up.

10 *Now the God of all grace*, by which alone the whole work is begun, continued, and finished in your soul, *after ye have suffered* a very little while, compared with eternity; *himself*—watch ye, and resist the devil; the rest God will perform—*perfect*, that no defect may remain; *stablish, that nothing* may overthrow you;

awhile, himself shall perfect, stablish, strengthen, settle you.

11 To him *be* the glory and the might for ever and ever. Amen.

12 ¶ By Sylvanus, a faithful brother, as I suppose, I have written briefly to you, exhorting and adding my testimony, that this is the true grace of God, wherein ye stand.

13 The *church that is* at Babylon, elected together with *you*, saluteth you, and Mark my son.

14 Salute ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus.

strengthen, that ye may conquer all adverse power; *and settle you*, as a house upon a rock. So the apostle, being converted, does now *strengthen his brethren.*

12 *As I suppose*—As I judge, upon good grounds, but not by immediate inspiration. *I have written*, sent my letter by him, *adding my testimony* to that which ye before heard from Paul, *that this is the true* gospel of the *grace of* God.

13. *The church that is at Babylon*—Near which Peter probably was when he wrote; *elected together with you*—Partaking together of the same faith with you. *Mark*—It seems the Evangelist; *my son*—Probably converted by Peter: he had occasionally served him, *as a son in the gospel.*

THE SECOND EPISTLE GENERAL OF ST. PETER.

The parts of this Epistle, wrote not long before St. Peter's death, and the destruction of Jerusalem, with the same design as the former, are also three.

I. The inscription, ch. i. 1, 2. II. Exhortations: 1. He exhorts them, having received the precious gift, to grow in grace, 3—11. 2. To this he excites them, (1) From the firmness of true teachers, 12—21. (2) From the wickedness of false teachers, ii. 1—28. 3. He guards them against impostors, (1) By confuting their error, ch. iii. 1—9. (2) Describing the great day, adding suitable exhortations, 10, 11. In conclusion he agrees with St. Paul, 15. 16. And repeats the sum of the Epistle.

CHAP. I.

SIMON PETER, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of our God and Saviour Jesus Christ.

2 Grace and peace be multiplied unto you, through the knowledge of God and of Jesus our Lord;

3 As his divine power hath given us all things that pertain to life and godliness, through the knowledge of

CHAP. I. v. 1 *To them that have obtained*, not by their own works, but by the free grace of God, *like precious faith with us*—The apostles. The faith of those who have not seen, being equally precious with that of those who saw our Lord in the flesh. *Through the* active and passive *righteousness of our God and Saviour*—By this alone, the justice of God is satisfied, and for the sake of which he gives this precious faith.

2 *Through the* divine, experimental *knowledge of God and of Christ.*

3 *As his divine power hath given us all things*—There is a wonderful life in this exordium, which begins with the exhortation; *that pertain to life and godliness*—to the present life, and to the continuance and increase of spiritual life: *through* that divine *knowledge of* Christ *who hath called us by* his glorious power, to eternal *glory*, as the end, by Christian *virtue*, or *fortitude*, as the means.

4 *Through which* glory and fortitude, *he hath given us exceeding great and* inconceivably *precious promises:* the pro-

him that hath called us by glory and virtue,

4 Through which he hath given us exceeding great and precious promises; that by these, having escaped the corruption which is in the world through evil desire, ye may become partakers of the divine nature:

5 For this very reason, giving all diligence, add to your faith courage, and to courage knowledge,

6 And to knowledge temperance, and to temperance patience, and to patience godliness,

7 And to godliness brotherly kindness, and to brotherly kindness love.

8 For these being in you, and abounding, make *you* neither slothful nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that wanteth these is blind, not able to see afar off, having

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mises and the things promised, which follow in due season, that, sustained and animated by the promises, we may obtain all that he has promised: *that having escaped the* manifold *corruption which is in the world*, from that fruitful fountain, *evil desire, ye may become partakers of the divine nature*, being renewed in the image of God, and having communion with him, so as to dwell in God and God in you.

5 *For this very reason*, because God hath given you so great blessings, *giving all diligence*—The word 'giving' literally signifies *bringing in, by the bye*, or *over and above;* implying, that God works the work, yet not unless we are diligent. Our diligence is to follow the gift of God, and is followed by an increase of all his gifts. *Add to*—Add *in* all the other gifts of God: Superadd the latter without losing the former. The Greek word means *lead up*, as in a dance, one of these after the other, in beautiful order. *Your faith*, that *evidence of things not seen*, termed *the knowledge of God and of Christ*, the root of all Christian graces; *courage*, by which to conquer all enemies and difficulties, and execute whatever faith dictates. In this beautiful connexion each preceding grace leads to the following; each following tempers and perfects the preceding. They are set down in the order of nature, rather than the order of time. For though every grace bears a relation to every other, yet here they are so nicely ranged, that those which have the closest dependance on each other are placed together. *And to your courage, knowledge* —Wisdom; teaching how to exercise it on all occasions.

6 *And to your knowledge temperance, and to your temperance patience*—Bear and forbear, sustain and abstain. Deny yourself and take up your cross daily. The more knowledge you have, the more renounce your own will; indulge yourself the less. *Knowledge puffeth up;* and the great boasters of knowledge, the Gnostics, were those that *turned the grace of God into wantonness.* Let *your* knowledge be joined with *temperance.* Christian *temperance* implies abstaining from all pleasure which leads not to God. It extends to all things, inward and outward; the due government of every thought, and affection. *It is using the world*, so to use all outward, and so to restrain all inward things, that they may become a means of what is spiritual; a scaling ladder to ascend to what is above. Intemperance is, to *abuse* the world. He that uses anything below, looking no higher, is intemperate. He that uses the creature only so as to attain to more of the Creator, is alone temperate, and walketh as Christ walked. *And to patience godliness*—Its proper support; a continual sense of God's presence and providence, and a filial fear of, and trust in him.

7 *And to godliness brotherly kindness*—No sullenness, sternness, or moroseness. *Sour godliness*, so called, is of Satan. Of Christian godliness it may always be said,

"Mild, sweet, serene, and tender is her mood,
Nor grave with sternness, nor with lightness free;
Against example resolutely good,
Fervent in zeal, and warm in charity."

And to brotherly kindness love—The pure and perfect love of God and of all mankind. The apostle here makes an advance upon the preceding article, *brotherly kindness*, which seems only to relate to the love of Christians toward one another.

8 *For these being* really *in you*, (added to your faith) *and abounding* (increasing more and more, otherwise ye fall short,) *make you neither slothful nor unfruitful*—Do not suffer you to be faint in your mind, or without holy fruit. If there is less faithfulness, less care and watchfulness,

forgotten the purification from his former sins.

10 Wherefore, brethren, be the more diligent to make your calling and election firm; for if ye do these things, ye shall never fall.

11 For so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not neglect always to remind you of these things, though ye know them, and are established in the present truth:

13 Yea, I think it right, so long as I am in this tabernacle, to stir you up by reminding *you:*

14 Knowing that shortly I must put off my tabernacle, even as our Lord Jesus Christ showed me.

15 But I will endeavour, that ye may be able after my decease to have these things always in remembrance.

16 ¶ For we have not followed cunningly devised fables, while we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

17 For he received honour and glory from God the Father, when there came such a voice to him from the excellent glory, (*y*) This is my beloved Son in whom I delight. (*y*) Matt. xvii. 5.

18 And we, being with him in the

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since we were pardoned, than there was before, and less diligence, and less outward obedience, than when seeking remission of sin, we are *slothful and unfruitful in the knowledge of Christ*—That is, in the faith, which works by love, and purifies the heart.

9 *But he that wanteth these*, does not add them to his faith, *is blind*—The eyes of his understanding are again closed. He cannot see God, or his pardoning love. He has lost the evidence of things not seen. *Not able to see afar off*—Literally pur-blind. He has lost sight of the precious promises; perfect love and heaven are out of his sight. He cannot now see what himself once enjoyed: *having forgot the purification from his former sins*—Scarcely knowing what he felt when his sins were forgiven.

10 *Wherefore* (considering the miserable state of these apostates,) *brethren*—Peter does not use this appellation in his epistles, but in this important exhortation; *be the more diligent* by courage, knowledge, temperance, &c. *to make your calling and election firm*—God hath *called* you by his word and Spirit; he hath *elected* you, separated you from the world, through sanctification of the spirit. O cast not away these inestimable benefits! *If ye* are thus *diligent to make your election firm, ye shall never* finally *fall.*

11 *For* if ye do *so, an entrance shall be ministered to you abundantly into the everlasting kingdom*—Ye shall go in full triumph to glory.

12 *Wherefore*, since everlasting destruction attends your sloth, everlasting glory your diligence, *I will not neglect always to remind you of these things*—Therefore he wrote another so soon after the former epistle. *Though ye are established in the present truth*—That truth which I am now declaring.

13 *In this tabernacle, or tent*—How short is our abode in the body! How easily does a believer pass out of it!

14 *Even as the Lord Jesus showed me*—In the way which he foretold, John xxi. 18. Probably he had also showed him that the time was now drawing nigh.

15 *That ye may be able*—By having this epistle among you.

16 *These things* are worthy to be *always had in remembrance; for* they are *not cunningly devised fables*, like those common among the Heathens. *While we made known to you the power and coming* (the powerful coming) *of Christ* in glory. But if what they advanced of Christ was not true, but their own invention, then to impose such a lie on the world, as it was in the very nature of things above all human power to defend, and to do this at the expense of life and all things, only to enrage the world, both Jews and Gentiles, against them, was no *cunning*, but the greatest *folly* that men could exhibit. *But were eye-witnesses of his majesty*, at his transfiguration, which was a specimen of his glory at the last day.

17 *For he received* divine *honour and* inexpressible *glory*, shining from heaven, above the brightness of the sun, *when there came such a voice from the excellent glory*—That is, from God the Father.

18 *And we* (Peter, James and John—St. John was still alive) *being with him in the mount*—Made so by that glorious

holy mountain, heard this voice coming from heaven.

19 And we have the word of prophecy more confirmed, to which ye do well that ye take heed, as to a lamp that shone in a dark place, till the day should dawn, and the morning-star should arise in your hearts:

20 Knowing this before, that no scripture prophecy is of private interpretation.

21 For the prophecy came not of old by the will of man, but the holy men of God spake, being moved by the Holy Ghost.

CHAP. II.

BUT there were false prophets also among the people, as there shall likewise be false teachers among you, who will privately bring in destructive heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many will follow their pernicious ways, by means of whom the way of truth will be evil spoken of.

3 And through covetousness will they with feigned speeches make merchandise of you, whose judgment now of a long time lingereth not, and their destruction slumbereth not.

4 For if God spared not the angels that sinned, but, having cast *them* down to hell, delivered them into chains of darkness, to be reserved unto judgment;

5 And spared not the old world,

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manifestation, as mount Horeb, was of old. Exodus iii. 4, 5.

19 *And we*—St. Peter speaks in the name of all Christians; *have the word of prophecy*—The words of Moses, Isaiah, and all the prophets, are one and the same *word*, every way consistent with itself. He does not cite any particular passage, but speaks of their entire testimony: *more confirmed*, by that display of his glorious majesty; *to which* word, *ye do well that ye take heed, as to a lamp which shone in a dark place*—Wherein there was no light. Such was all the world, except that little spot where this lamp shone; *till the day should dawn*—Till the full light of the gospel should scatter this darkness: as is the difference between the light of a lamp and that of day, such is that between the light of the Old Testament and the New; *and the morning-star* (Jesus Christ, Rev. xxii. 16.) *arise* or be revealed *in your hearts*.

20 Ye do well, *as knowing this, that no scripture prophecy is of private interpretation.* It is not any man's *own* word. It is God, not the prophet himself, who thereby *interprets* things then unknown.

21 *For prophecy came not of old by the will of man*—Not by any mere man, *but by the holy men of God*—Devoted to him, and set apart by him for that purpose, *spake*, and wrote, *being moved*—Literally carried; they were purely passive therein.

CHAP. II. v. 1. *But there were false prophets also*, as well as true, *among the people* of Israel. Those that spake even the truth when God had sent them, and those that were sent of him, and yet corrupted or softened their message, were *false prophets. As there shall be false* as well as true *teachers among you, who will privately bring in* into the church *destructive heresies*—They first, by denying the Lord, introduced *destructive heresies*, that is, divisions; or they caused first these divisions, and were given up to a reprobate mind, even to deny the Lord that bought them. Either the heresies are the effect of denying the Lord, or the denying the Lord was the effect of the heresies. *Even denying*, by their doctrine and their works, *the Lord that bought them* with his own blood. Yet these men perish everlastingly. Therefore, *Christ bought* even them that perish.

2 *The way of truth will be evil spoken of*, by those who blend all false and true Christians together.

3 *Make merchandise of you*—Only use you to gain by you, as merchants do their wares. *Whose judgment now of a long time lingereth not*—Was long ago determined, and will be executed speedily. All sinners are adjudged to destruction; and God's punishing some proves he will punish the rest.

4 *Cast them down to hell*—The bottomless pit; a place of unknown misery. *Delivered them*, like condemned criminals, to safe custody, as if bound with the strongest *chains*, in a dungeon *of darkness to be reserved unto* the *judgment* of the great day; yet those *chains* do not hinder their

(but he preserved Noah, the eighth *person*, a preacher of righteousness) bringing a flood on the world of the ungodly;

6 And condemned the cities of Sodom and Gomorrah to destruction, turning *them* into ashes, setting them *as* an example to them that should afterwards live ungodly;

7 And delivered righteous Lot, grieved with the filthy behaviour of the wicked:

8 (For that righteous man dwelling among them, by seeing and hearing, tormented his righteous soul from day to day with *their* unlawful deeds.)

9 The Lord knoweth how to deliver the godly out of temptation, and to reserve the unrighteous to the day of judgment, to be punished:

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government: daring, self-willed; they are not afraid to rail at dignities:

11 Whereas angels, who are greater in strength and power, bring not a railing accusation against them before the Lord.

12 But these men, as natural brute beasts, born to be taken and destroyed, speaking evil of the things they understand not, shall perish in their own corruption;

13 Receiving the reward of unrighteousness. They count it pleasure to riot in the day-time; spots and blemishes, sporting themselves with their own deceivings, while they feast with you.

14 Having eyes full of adultery, and that cease not from sin; ensnaring unstable souls; having a heart exercised with covetousness; accursed children:

15 Who have forsaken the right way, and are gone astray, following the way of Balaam, *the son* of Bosor, who loved the reward of unrighteousness:

16 But he had a rebuke for his iniquity: the dumb beast, speaking with man's voice, forbade the madness of the prophet.

17 These are fountains without water, clouds driven by a tempest, to whom the blackness of darkness is reserved for ever.

18 For by speaking swelling *words* of vanity they ensnare in the desires of the flesh, in wantonness, those that were entirely escaped from them that live in error.

19 While they promise them liberty,

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often *walking up and down, seeking whom they may devour*.

5 *And spared not the old*, the antediluvian *world*, (*but he preserved Noah, the eighth person*, that is, Noah and seven others,) *a preacher*, as well as doer *of righteousness*) *bringing a flood on the world of the ungodly*, whose numbers stood them in no stead.

9 It appears from these instances, that *the Lord knoweth*, hath wisdom and power, and will, *to deliver the godly out of* all *temptation, and to* punish the ungodly.

10 *Chiefly them that walk after the flesh* (corrupt nature), particularly *in the lust of uncleanness, and despise governments* —The authority of their governors. *Dignities*—Persons in authority.

11 *Whereas angels*, when they appear *before the Lord* (Job. i. 6, ii. 1.) to give an account of what they have seen and done on the earth.

12 Savage *as brute beasts*, several of which in the present disordered state of the world, seem *born to be taken and destroyed*.

13 *They count it pleasure to riot in the day-time*—They glory in doing it in open-day. They are *spots* in themselves, *blemishes* to any church, *sporting with their own deceivings*—Making a jest of those whom they deceive, and even jesting while they are deceiving their own souls.

15 *The way of Balaam, the son of Bosor*, (so the Chaldeans pronounced what the Jews termed Beor,) namely the way of covetousness: *who loved*—Earnestly desired, though he did not dare to take *the reward of unrighteousness*—The money which Balak would have given him for cursing Israel.

16 *The beast*—Though naturally *dumb*.

17 *Fountains* and *clouds* promise water; as do these promise, but do not perform.

18 *They ensnare in the desires of the flesh*—Allowing them to gratify some unholy desire, *those who* were before *entirely escaped from* the spirit, custom, and com-

themselves are the slaves of corruption: for by whom a man is overcome, by him he is also brought into slavery.

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, their last state is worse than the first.

21 For it had been better for them not to have known the way of righteousness, than having known *it*, to turn from the holy commandment delivered to them.

22 But it has befallen them according to the true proverb, (z) the dog *is* turned to his own vomit, and the sow that was washed, to her wallowing in the mire. (z) Prov. xxvi. 11.

CHAP. III.

THIS second epistle, beloved, I now write to you, in *both* which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Saviour:

3 Knowing this first, that there will come scoffers in the last days, walking after their own desires,

4 And saying, Where is the promise of his coming? For ever since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 For this they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water:

6 Through which the world that then was, being overflowed with water, perished.

7 But the heavens and the earth

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pany of *them that live in error*—In sin.

19 *While they promise them liberty* from needless restraints and scruples, from the bondage of the law; *themselves are slaves of corruption*—Even vilest sins.

20 *For if after they*, who are thus ensnared, *have escaped the pollutions of the world*, (the sins which pollute all who know not God,) *through the knowledge of Christ*, and faith in him, ch. i. 3. *they are again entangled therein, and overcome, their last state is worse than the first*—More inexcusable, and causing greater perdition.

21 *The commandment*—The whole law of God, *once* not only *delivered* to their ears, but written in their hearts.

22 *The dog, the sow*—Such are all men in the sight of God before they receive his grace, and after they have made shipwreck of the faith.

CHAP. III. v. 2. Be the more *mindful* thereof, because ye *know scoffers will come first*, (before the Lord comes,) *walking after their own evil desires*—Here is the origin of the error, the root of libertinism. Do we not see this awfully fulfilled.

4 *Saying, where is the promise of his coming* to judgment? [They do not even deign to name him,] we see no sign of any such thing. *For ever since the fathers* [our first ancestors,] *fell asleep, all things*—heaven, water, earth, *continue as they were from the beginning of the creation*—Without any material change to make us believe they will end.

5 *For this they are willingly ignorant of*—They care not to know or consider, *that by the* almighty *word of God*—Which bounds the duration of all things, so that it cannot be longer or shorter; *of old*—Before the flood, *the* aerial *heavens were, and the earth* not as it is now, but *standing out of the water, and in the water*—Perhaps the interior globe of the earth was fixed *in the* midst of the great deep, the abyss of *water;* the shell, or exterior globe, *standing out of the water*, covering the great deep. This or some other great difference between the original and present constitution of the terraqueous globe, seems then to have been so generally known, that St. Peter charges their ignorance of it upon their wilfulness.

6 *Through which*—Heaven and earth; the windows of heaven being opened, and the fountains of the great deep broken up, *the world that then was*, (the antediluvian race,) *being overflowed with water perished*—And the heavens and the earth, though they did not perish, yet underwent a great change. So little ground have these scoffers for saying, that *all things continue as they were from the creation.*

that are now, are by his word treasured up, reserved unto fire, at the day of judgment and destruction of ungodly men.

8 (*a*) But, beloved, be not ye ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

(*a*) Psalm xc. 4.

9 The Lord is not slow concerning his promise, (though some men count it slowness,) but is long-suffering for your sake, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, the elements shall melt with fervent heat, and the earth, and the works that are therein shall be burnt up.

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.

12 Looking for and hastening on *the* coming of the day of God, wherein the heavens, being on fire, shall be

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7 *But the heavens and the earth that are now*, since the flood, *are reserved unto fire, at the day* wherein God will *judge* the world, and punish the ungodly with everlasting *destruction*.

8 *But be ye not ignorant*, (whatever they are,) *of this one thing*—Which casts much light on the point in hand, *that one day is with the Lord as a thousand years, &c.* Moses had said, [Psalm xc.] *a thousand years in thy sight are as one day*, which Peter applies to the last day, so as to denote his eternity, whereby he exceeds all measure of time in his essence and in his operation; his knowledge, to which all things past or to come are present every moment; his power, which needs no long delay in order to bring its work to perfection; and his long-suffering, which excludes all desire of impatience and making haste. *One day is with the Lord as a thousand years*—That is, in one day, in a moment, he can do the work of a thousand years. Therefore he *is not slow:* but always ready to fulfil his promise: *and a thousand years are as one day* —That is, no delay is long to God. A thousand years are as one day to the eternal God. Therefore *he is long-suffering:* he gives us space for repentance, without any inconvenience to himself. With God time passes neither slower nor swifter than is suitable to him and his economy. Nor can there be any reason why it should be necessary for him either to delay or hasten the end of all things.

9 *The Lord is not slow*, as if the time fixed for it were past, *concerning his promise*—Which shall surely be fulfilled in its season: *but is long-suffering towards us* children of men, *not willing that any* soul which he has made *should perish*.

10 *But the day of the Lord will come as a thief*, (suddenly,) *in which the heavens shall pass away with a great noise*—Surprisingly expressed by the very sound of the original word, *the elements shall melt with fervent heat—The elements* mean the sun, moon, and stars; not the four elements, so called; for air and water cannot melt, and the earth is mentioned afterwards, *the earth and* all *the works*, (whether of nature or art,) *that are therein shall be burnt up*— And has not God already abundantly provided even for this? 1. By the stores of subterranean fire, which so often burst out at Ætna, Vesuvius, Hecla, and other burning mountains; 2. By the *ethereal* fire, diffused through the globe; which if the secret chain that holds it, were loosed, would instantly dissolve the whole frame of nature: 3. By comets, one of which, if it touch the earth in its course towards the sun, would strike it into that abyss of fire. If, in its return from the sun, when heated, [as a great man computes,] two thousand times hotter than a red-hot cannon-ball, it must destroy all vegetables and animals long before their contact.

11 *Seeing that all these things* shall be dissolved—The things stated before: all included in that scriptural expression, *The heavens and the earth*, or the universe. On the fourth day God *made the stars*, [Gen. i. 16.] which will be dissolved with the earth. They err, therefore, who restrain the history of the creation, or this statement of this destruction to the earth and lower heavens, imagining the stars to be more ancient than the earth, and to survive it. The dissolution and renovation are ascribed, not to the *one heaven* which surrounds the earth, but to the *heavens* in general, [ver. 10, 13,] without

dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we look for new heavens and a new earth, according to his (*b*) promise, wherein dwelleth righteousness. (*b*) Isaiah lxv. 17; lxvi. 22.

14 Wherefore, beloved, seeing ye look for these things, labour to be found of him in peace, without spot, and blameless.

15 And account the long suffering of the Lord to be salvation; as our beloved brother Paul also, according to the wisdom given him, (*c*) hath written to you: (*c*) Rom. ii. 4.

16 As also in all his epistles: speaking therein of these things, in which are some things hard to be understood, which the unlearned and unstable wrest, as *they do* also the other scriptures, to their own destruction.

17 ¶ Ye therefore, beloved, knowing *these things* before, beware, lest ye also, being led away by the error of the wicked, fall from your own steadfastness:

18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ: To him *be* the glory both now and to the day of eternity! Amen.

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any restriction. *What manner of persons ought ye to be in all holy conversation* with men, *and godliness* towards your Creator?

12 *Hastening on*, as it were, by your earnest desires and fervent prayers, *the coming of the day of God*—Many myriads of days he grants to men: one, the last, is the day of God himself.

13 *We look for new heavens and a new earth*—Raised out of the ashes of the old: We look for an entire new state of things, *wherein dwelleth righteousness* — Only righteous spirits. How great a mystery!

14 *Labour*, that whenever he cometh, *ye may be found in peace*—May meet him without terror, being sprinkled with his blood, and sanctified by his Spirit, so as to be *without spot and blameless*.

15 *And account the long-suffering of our Lord salvation*—Not only designed to *lead* men *to repentance*, but conducting thereto; a precious means of saving many more souls; *as our beloved brother Paul hath written to you*—This refers to all that went before. St. Paul had written to the same effect concerning the end of the world, in several parts of his epistles, and particularly in the epistle to the Hebrews.

16 *In all his epistles*—St. Peter wrote this just before his own and St. Paul's martyrdom. St. Paul therefore had now written all his epistles; and from this expression we may also learn that Peter had read them all, perhaps as sent to him by Paul. Nor was he offended by what he had written about him, in the epistle to the Galatians: *speaking of these things* —the coming of our Lord, (delayed through his long-suffering) and of the circumstances preceding and accompanying it; *which* things *the unlearned*—Those not taught of God: *and the unstable*—Wavering, double-minded men; *wrest*—Distort, alter, or destroy its meaning—*as they do the other scriptures*—St. Paul's writings were now part of the scriptures: *to their own destruction*—But their ill-using the scriptures, is no reason why others should not use them.

18 *But grow in grace*—In every Christian temper. There may be, for a time, grace without growth: as there may be natural life without growth. But such sickly life, will end in death, and every day draw nigher to it. Health is the means of both natural and spiritual growth. If our remaining depravity be not daily mortified, it will, like an evil humour in the body, destroy the whole man. But *if ye through the Spirit do mortify the deeds of the body, ye shall live* the life of faith, holiness, and happiness. The design of grace being purchased and bestowed on us, is to destroy the image of the earthy, and restore us to that of the heavenly. And so far as it does this, it makes way for more of the heavenly gift, that we may be filled with all the fulness of God. The vigour of a Christian depends on what his soul feeds on, as bodily health depends on our daily food. If we feed on what is suited to our nature we grow: if not, we pine away and die. The soul is of the nature of God, and, nothing but what is godlike can agree with it. Sin starves the soul and makes it consume away. Let us try to invert the order of God in his new creation; we shall deceive ourselves. It is easy to forsake the will of God and follow our own; but this will bring leanness of soul. It is easy to satisfy

ourselves without the holiness and happiness of the gospel. It is easy to call these *frames* and *feelings*, and then to oppose *faith* to one and *Christ* to the other. Proper frames are *heavenly tempers, the mind that was in Christ:* feelings are the *divine consolations* of the Spirit, diffused in the heart of the true believer. And wherever faith in Christ is, there are these blessed *frames* and *feelings*. If they are not in us, it is evident that though the *wilderness became a pool*, the pool is become a wilderness again; *and in the knowledge of Christ*—That is, in faith, the root of all: *to him be the glory to the day of eternity*—An expression flowing from that sense felt by the apostle in his soul throughout this whole chapter. Eternity is a day without night, without interruption, without end.

THE FIRST EPISTLE GENERAL OF ST. JOHN.

THE great similarity of spirit and expression, which runs through St. John's gospel, and all his epistles, proves they were written by the same person. In this epistle he speaks not to any particular church, but to all the Christians of that age, and in them to the whole Christian church in all succeeding ages.

St. John in this letter, or, rather tract, (for he was present with part of those to whom he wrote) has this apparent aim, to confirm the holy and happy communion of the faithful with God and Christ, by describing the marks of that blessed state.

The parts of it are three;—I. The preface; ch. i. 1—4. II. The tract; 5—ch. v. 12. III. The conclusion, 13. In the preface he shows the authority of his own preaching, and the design of his present writing. To the preface answers the conclusion, more fully explaining the same design; ch. v. 18—20.

The tract has two parts, treating, 1. Of communion with the Father, ch. i. 5—10. 2. Of communion with the Son, ch. ii. 1—12. With a distinct application to fathers, young men, and little children, 12—27; with an exhortation to abide in him; 28—iii. 1—24. That the fruit of his manifestation in the flesh, may extend to his manifestation in glory. 3. Of the confirmation and fruit of his abiding through the Spirit, ch. iv. 1—21. The testimony of the Father, Son, and Spirit, on which faith, being born of God, love to God, and his children, obedience, and victory over the world, are founded.

CHAP. I.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have beheld, and our hands have handled of the word of life:

2 (For the life was manifested, and we saw *it*, and testify and declare to you the eternal life which was with

CHAP. I. v. 1. *That which was*—Here it means Jesus, the eternal word; afterwards it means, the word which they had heard from him: *which was* with the Father, v. 2. before he was manifested; *from the beginning*—This phrase is sometimes used in a limited sense. But here it means from eternity, the same as *in the beginning*, John i. 1; *that which we* (the apostles) *have* not only *heard*, but *beheld*—Attentively considered on various occasions: *of the word of life*, he is termed *the word*, John, i. 1; *the life*, John i. 4; as he is the living word of God, who with the Father and the Spirit, is the fountain of life to all creatures, particularly spiritual and eternal life.

2 *For the life* (the living word) *was manifested* in the flesh, to our senses: *and we testify and declare*, by preaching and writing, ver. 3, 4. Preaching lays the foundation, ver. 5—10. Writing builds thereon: *to you* who have not seen: *the eternal life* which always was, and afterwards *appeared to us*. This is mentioned in the beginning of the epistle, and in the end of it as the same *eternal life* which we shall always enjoy.

the Father, and was manifested to us:)

3 That which we have seen and heard declare we to you, that ye also may have fellowship with *us*: and truly our fellowship *is* with the Father, and with his Son Jesus Christ:

4 And these things write we to you, that your joy may be full.

5 ¶ And this is the message which we have heard of him and declare to you, that God is light, and in him is no darkness at all.

6 If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth.

7 But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10 If we say we have not sinned, we make him a liar, and his word is not in us.

CHAP. II.

MY beloved children, I write these things to you, that ye may not

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3 *That which we have seen and heard* of him, and for him, *declare we to you* for this end, *that ye also may have fellowship with us*—May enjoy the same fellowship which we enjoy; *and truly our fellowship*—Whereby he is in us and we in him; *is with the Father, and with the Son*—Of the Holy Ghost he speaks afterwards.

4 *That your joy may be full*—So our Lord, John xv. 11; xvi. 22. There is a joy of hope, a joy of faith, and a joy of love. Here the joy of faith is intended. It is a concise expression: *your joy*—That is, your faith, and the joy arising from it: but it also implies the joy of hope and love.

5 *And this is* the sum of *the message which we have heard from* the Son of God, *that God is light*—The light of wisdom, love, holiness, glory. What light is to the natural eye, God is to the spiritual eye; *in him is no darkness at all*—No contrary principle. He is pure unmixed light.

6 *If we say*—Either with our tongue, or in our heart, if we try to persuade ourselves or others, *we have fellowship with him*, while we walk either inwardly or outwardly, *in darkness*—In sin of any kind; *we do not the truth*—Our actions prove that the truth is not in us.

7 *But if we walk in the light*—In all holiness, *as God is in the light*—Then we may truly say, *we have fellowship one with another*—We who have seen, and you who have not seen, do alike enjoy that fellowship with God: the imitation of God being the only sure proof of our having fellowship with him—*And the blood of Jesus Christ his Son*, with the grace purchased thereby, *cleanseth us from all sin*, original and actual, taking away all its guilt and power.

8 *If we say*—Any child of man, before his blood has cleansed us; *we have no sin* to be cleansed from, instead of *confessing our sins*, ver. 9, *the truth is not in us*—Neither in our mouth nor in our heart.

9 *But if*, with a penitent and believing heart, *we confess our sins, he is faithful*—Because he promised this blessing by the voice of all his prophets. *Just*—Surely then he will punish: no; for this reason he will pardon. This may seem strange; but upon the evangelical principle of atonement and redemption it is true. For when the debt is paid, or the purchase made, it is the part of equity to cancel the bond, and consign over the purchased possession: *to forgive us our sins*—To take away all their guilt, *and to cleanse us from all unrighteousness*—To purify our souls from every kind and degree of it.

10 Yet still we are to retain even to our lives' end, a deep sense of our past sins. Still *if we say we have not sinned, we make him a liar*, who saith all have sinned; *and his word is not in us*—We do not receive it; we give it no place in our heart.

CHAP. II. v. 1. *My beloved children*—So the apostle often addresses the whole body of Christians. It is a term of tender endearment, used by Christ to his disciples; John xiii. 33. And perhaps many to whom St. John wrote, were converted by his ministry. The word differs from that which is translated *little children*, in the epistle to distinguish it from which it is here rendered *beloved children*. *I write*

sin. But if any one sin, we have an advocate with the Father, Jesus Christ the righteous.

2 And he is the propitiation for our sins; and not for ours only, but also for *the sins* of the whole world.

3 And hereby we know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, verily in him the love of God is perfected: hereby we know that we are in him.

6 He that saith he abideth in him, ought himself also so to walk, even as he walked.

7 Beloved, I write not a new commandment to you, but the old commandment, which ye have had from the beginning; the old commandment is the word which ye have heard from the beginning.

8 Again, I do write a new commandment to you, which is true in him and in you; for the darkness is passed away, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness until now.

10 He that loveth his brother abideth in the light, and there is no occasion of stumbling in him:

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he

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these things to you, that ye may not sin—Thus he guards them against abusing the doctrine of reconciliation. All the words, institutions, and judgments of God are levelled against sin, that it may not be committed. *But if any one sin*—Let him not lie in sin, despairing of help: *we have an advocate*—We have for our *advocate* not a mean person, but him of whom it was said, *this is my beloved Son:* not a guilty person needing pardon for himself; but Jesus Christ the *righteous;* not a mere petitioner, who relies purely upon liberality, but one that has fully merited whatever he asks.

2 *And he is the propitiation*, the atoning sacrifice by which the wrath of God is appeased, *for our sins* who believe; *and not for ours only, but also for the sins of the whole world*—Just as wide as sin extends the propitiation extends also.

3 *And hereby we know that we* truly and savingly *know him*—As he is the advocate, the righteous, the propitiation: *if we keep his commandments*—Particularly those of faith and love.

5 *Whoso keepeth his word* or precepts, *verily in him the love of God*, brought to us by Christ, *is perfected*—Is perfectly known. *Hereby* (by keeping his word) *we know that we are in him*—As the tree is known by its fruits. *To know him, to be in him, to abide in him*, are nearly synonymous terms; but with a gradation—knowledge, communion, constancy.

6 *He that saith he abideth in him,* or has a constant, lasting knowledge of, and communion with him, *ought himself* (or they are vain words) *so to walk, even as he walked* in the world. *As he*, are words that often occur in this epistle. Believers having their hearts full of him, easily supply his name.

7 When I speak of *keeping his word I write not a new commandment*, I do not speak of a new one, *but the old one which ye had* from your forefathers.

8 *Again, I do write a new commandment to you*, as to your loving one another. A commandment, *which* though it also was given long ago, yet *is* truly new *in him and in you*—It was exemplified *in him*, and is now fulfilled by you, so as it never was before. For there is no comparison between the state of the Old Testament believers and that which ye now enjoy: *the darkness* of that dispensation *is passed away, and* Christ *the true light now shineth* in your hearts.

9 *He that saith he is in the light* (in Christ, united to him) *and hateth his brother* (the very name shows the love due to him) *is in darkness until now*—Void of Christ, and of all true light.

10 *He that loveth his brother* for Christ's sake, *abideth in the light* of God, *and there is no cause of stumbling in him;* but he that hates his brother is a cause of stumbling to himself. He stumbles against all things within and without, while he that loves his brother has a free, disencumbered journey.

11 *He that hateth his brother* (and he must hate, if he does not love him; there

goeth, because darkness hath blinded his eyes.

12 I have written to you, beloved children, because your sins are forgiven you for his name's sake.

13 I write to you, fathers, because ye have known him that is from the beginning. I write to you, young men, because ye have overcome the wicked one. I write to you, little children, because ye have known the Father.

14 I have written to you, fathers, because ye have known him that is from the beginning. I have written to you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things that are in the world: if any one love the world, the love of the Father is not in him.

16 For all that is in the world, the desire of the flesh, and the desire of the eye, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the desire thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last time: and as ye have heard that antichrist cometh, *so*, even now, there are many antichrists: whereby we know that it is the last time.

19 They went out from us, but they were not of us: for if they had been of us, they would have continued with

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is no medium) *is in darkness*, is in sin, perplexity, entanglement. He *walketh in darkness, and knoweth not* that he is in the high road to hell.

12 *I have written to you, beloved children*—Thus St. John bespeaks all to whom he writes. But from the 13th to the 27th verse he divides them particularly into *fathers, young men, and little children: because your sins are forgiven you*—As if he had said, This is the sum of what I have now written. He then proceeds to other things built upon this foundation.

13 The address to spiritual fathers, young men and little children is first proposed; *I write to you, fathers; I write to you, young men; I write to you, little children:* in enlarging upon what he says, *I have written to you, fathers*, ver. 14. *I have written to you, young men*, ver. 14—17. *I have written to you, little children*, ver. 18—27. Then he returns to all together, whom he again terms (as ver. 12,) *beloved children. Fathers, ye have known him that is from the beginning*—Ye have known the eternal God as no other, even true believers, know him. *Young men, ye have overcome the wicked one* in many battles, by the power of faith. *Little children, ye have known the Father* as your Father, though ye have not yet overcome, by *the Spirit witnessing with your spirit that ye are the children of God.*

14 *I have written to you, fathers*—As if he had said, Observe well what I but now wrote. He speaks briefly and modestly to these, who needed not much to be said to them, as having a deep acquaintance with God, and the gospel. *Young men, ye are strong* in faith, *and the word of God abideth* deeply rooted in your hearts, whereby ye have often foiled your great adversary.

15 To you all, whether fathers, young men, or little children, I say, *love not the world*—Pursue your victory by overcoming the world. *If any man love the world*—Seek happiness in visible things, he does not love God.

16 *The desire of the flesh*—Of the pleasure of the outward senses, whether of taste, smell, or touch. *The desire of the eye*—Of the pleasures of imagination (to which *the eye* chiefly is subservient,) of that internal sense whereby we relish whatever is grand, new, or beautiful. *The pride of life*—All that pomp in clothes, houses, furniture, equipage, style of living, which procure honour from the bulk of mankind, and gratify pride and vanity. It therefore directly includes the desire of praise; and remotely, covetousness. All these desires are from the prince of this world.

17 *The world passeth away, and the desire thereof*—That is, all that can gratify those desires passeth away with it. *But he that doeth the will of God*—That loves God, not the world, *abideth* in the enjoyment of what he loves *for ever.*

18 *Little children, it is the last time*—The last dispensation of grace, which is to last to the end of time, is begun. *Ye have heard that antichrist cometh*—Under the term antichrist, he includes all false teachers and enemies of the truth; yea,

us: but *they went out*, that they might be made manifest that they were not all of us.

20 But ye have an anointing from the Holy One, and know all things.

21 I have not written to you because ye know not the truth: but because you know it, and no lie is of the truth.

22 Who is that liar, but he that denieth that Jesus is the Christ? He is antichrist who denieth the Father and the Son.

23 Whosoever denieth the Son he hath not the Father; he that acknowledgeth the Son hath the Father also.

24 Therefore let that abide in you which ye heard from the beginning: if that which ye heard from the beginning abide in you, ye also shall abide in the Son and in the Father.

25 And this is the promise which he hath promised us, eternal life.

26 These things have I written to you, concerning them that seduce you.

27 But the anointing which ye have received of him abideth in you, and ye need not that any should teach you, save as the same anointing teacheth you of all things, and is true, and is no lie; and as it hath taught you, ye shall abide in him.

28 ¶ And now, beloved children, abide in him, that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 Since ye know that he is righ-

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whatever doctrines or men are contrary to Christ. It was long after this that the name of antichrist was given to that grand adversary of Christ, *the man of sin*. 2 Thess. ii. 3. *Antichrist*, in St John's sense (antichristianism), has been spreading till now; and will do so till that great adversary is destroyed by Christ's coming.

19 *They were not of us* when they went; their hearts were before departed from God; otherwise *they would have continued with us; but they went out that they might be made manifest*—That is, this was *made manifest* by their going out.

20 *But ye have an anointing—A chrism;* perhaps so termed in opposition to the name of antichrist; an inward teaching by the *Holy Ghost*, whereby *ye know all things* necessary to preserve you from these seducers, and for your eternal salvation. St. John here but just touches upon the Holy Ghost, of whom he speaks more largely, ch. iii. 24; iv. 13; v. 6.

21, 22 *I have written* (ver. 13.) *to you because ye know the truth*—That is, to confirm you in the knowledge ye have already. *Ye know that no lie is of the truth*—That all the doctrines of these antichrists are opposed to it. *Who is that liar?*—He who denies the fundamental truth of all Christianity. That Jesus is the Christ, the Son of God, and came in the flesh, is one undivided truth; and he that denies any part of this in effect denies the whole. *He is an antichrist*, and has the spirit of antichrist, who, in denying the Son, denies the Father also.

23 *Whosoever denieth the* eternal *Son* of God, *he hath* not communion with the *Father; but he that* truly and believingly *acknowledgeth the Son, hath* communion with *the Father also*.

24 *If that* truth concerning the Father and the Son, *which ye have heard from the beginning, abide* fixed and rooted *in you ye also shall abide in* that happy communion with *the Son and the Father*.

25 *He* (the Son) *hath promised us*, if we abide in him.

26 *These things* (from ver. 21.) *I have written to you*—St. John, according to his custom, begins and ends with the same form; and, having finished a kind of parenthesis, (ver. 20—26.) continues ver. 27, what he said in the 20th verse. *Concerning them that* would *seduce you*.

27 *Ye need not that any should teach you, save as that anointing teacheth you*, which is always *the same*, always consistent with itself. But this does not exclude our need of being taught by them who partake of the same anointing. *Of all things* which it is necessary for you to know: *and is no lie* like that which antichrist teaches. *Ye shall abide in him*—This is added by way of comfort and exhortation. The discourse from ver. 18. to this, is peculiarly adapted to *little children*.

28 *And now, beloved children*—Having finished his address to each, he now returns to all in general: *abide in him, that we* (a modest expression) *may not be ashamed before him at his coming*—O how will the Jews, Socinians, nominal Christians, be ashamed in that day.

29 *Every one*, and none else, *who prac-*

teous, ye know that every one who practiseth righteousness is born of him.

CHAP. III.

BEHOLD what manner of love the Father hath bestowed upon us, that we should be called the children of God; therefore the world knoweth us not, because it knoweth not him.

2 Beloved, now are we the children of God, and it doth not yet appear what we shall be: but we know, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every one that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins, and in him is no sin.

6 Whosoever abideth in him, sinneth not: whosoever sinneth seeth him not, neither knoweth him.

7 Beloved children, let no one deceive you. He that practiseth righteousness is righteous, even as he is righteous.

8 He that committeth sin is of the devil; for the devil sinneth from the beginning: to this end the Son of God was manifested, to destroy the works of the devil.

9 Whosoever is born of God doth not commit sin; for his seed abideth in him, and he cannot sin, because he is born of God.

10 Hereby the children of God are manifested, and the children of the devil: whosoever practiseth not righteousness is not of God; neither he that loveth not his brother.

11 For this is the message which ye have heard from the beginning that we love one another.

12 Not as Cain, *who* was of the wicked one, and slew his brother.

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tiseth righteousness from a believing, loving heart, *is born of him;* for all his children are like himself.

CHAP. III. v. 1. *That we should be called*—That is, should be *the children of God, therefore, the world knoweth us not*—They know not what to make of us; we are a mystery to them.

2 *It doth not yet appear*, even to ourselves, *what we shall be*—It is something ineffable which will raise the saints to be in a manner as God himself. *But we know* in general, that *when he* (the Son of God) *shall appear, we shall be like him;* the glory of God penetrating our souls; *for we shall see him as he is*, manifestly, without a veil; and that sight will transform us into the same likeness.

3 *And every one that hath this hope in him*—In God.

4 *Whosoever committeth sin*, transgresseth the holy, just, and good *law of* God, and so resists his authority; *for* this is implied in the nature of sin.

5 *And ye know that he* [Christ] *was manifested*, that he came into the world for this purpose, *to take away our sins*—To destroy them all, root and branch, and leave none remaining. *And in him is no sin*—So that he could not suffer on his own account, but to make us as himself.

6 *Whosoever abideth in* communion with *him*, by living faith, *sinneth not*, while so abiding: *whosoever sinneth* certainly *seeth him not*, the loving eye of his soul is not then fixed upon God; *neither* doth he then experimentally *know him.*

7 *Let no one deceive you*—Let none persuade you that any man is righteous, but *he that* uniformly *practises righteousness;* he alone *is righteous* after the example of his Lord.

8 *He that committeth sin is* a child *of the devil; for the devil sinneth from the beginning*—He was the first sinner in the universe, and has sinned ever since. *The Son of God was manifested to destroy the works of the devil*—All sin. And so he will in all that trust in him.

9 *Whosoever is born of God*, by living faith, whereby God is ever breathing spiritual life into his soul, and his soul is ever breathing out love and prayer to God, *doth not commit sin; for* the divine *seed* of living faith *abideth in him*, and so long as it abides, *he cannot sin, for he is born of God*—Inwardly and universally changed.

10 *Neither he that loveth not his brother*—Here is the transition from the general proposition to one particular.

12 *Who was of the wicked one*—Who

And wherefore slew he him? because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we are passed from death to life, because we love the brethren: he that loveth not his brother abideth in death.

15 Whosoever hateth his brother is a murderer, and ye know no murderer hath eternal life abiding in him.

16 Hereby we know the love *of God*, because he laid down his life for us; and we ought to lay down our lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

18 My beloved children, let us love, not in word, neither in tongue, but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence toward God.

22 And whatsoever we ask we re-

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showed he was a child of the devil by killing his brother. *And wherefore slew he him?* for any fault? No: but just the reverse—for his goodness.

13 *Marvel not if the world hate you* for the same cause.

14 *We know*—As if he had said, We ourselves could not love our brethren unless we were *passed from* spiritual *death to life*—That is, born of God. *He that loveth not his brother abideth in death*—That is, is not born of God. And he that is not born of God cannot love his brother.

15 *For whosoever hateth his brother* [and there is no medium between loving and hating him] *is* in God's account *a murderer*: every degree of hatred being a degree of the same temper which moved Cain to murder his brother; *and no murderer hath eternal life abiding in him*: but every loving believer hath; for love is the beginning of eternal life: it is the same in substance with glory.

16 The word God is omitted in the original by the apostle, just as the particular name is omitted by Mary when she said to the gardener, *Sir, if thou hast borne him hence*: and by the church, *Let him kiss me with the kisses of his mouth*, Song i. 1.; in both places there is a very emphatical language, even in silence. It declares how totally the thoughts were possessed by the glorious subject. It expresses also the superlative dignity and amiableness of the person meant; as though *he alone* deserved to be, both known and admired by all. *Because he laid down his life*, not merely for sinners, but for us in particular. From this truth believed, from this blessing enjoyed, the love of our brethren takes its rise, which is sufficient evidence that our faith is no delusion.

17 *But whoso hath this world's good*, (money or property) *and seeth his brother hath need*, (the sight of want knocks at the door of the spectator's heart) *and shutteth up*, whether asked or not, *his bowels of compassion from him, how dwelleth the love of God in him?*—Certainly not at all, however he may talk of loving God; ver. 18.

18 *Not in word* only, *but in deed*—In action; not *in tongue*—By empty professions, *but in truth*.

19 *And hereby we know*, we have additional proof, by this operative love, *that we are of the truth*, have true faith, and are true children of God, *and shall assure our hearts before him*, shall enjoy the assurance of his favour, and the *testimony of a good conscience toward God. The heart*, in St. John's language, is the conscience. The word *conscience* is not found in his writings.

20 *For if* we have not this testimony, if in any thing *our heart*, or conscience, *condemns us*, much more does God, *who is greater than our hearts*, an infinitely holier and a more impartial judge, *and knoweth all things*, so that we cannot hide it from him.

21 *If our hearts condemn us not*—If our conscience, enlightened by the word and Spirit of God, and comparing all our thoughts, words, and works with that word, declare that they agree therewith, *then have we confidence toward God*—Not only our consciousness of his favour abides, and increases, but we are assured, that *whatsoever we ask, we* shall *receive*,

ceive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he hath given us commandment.

24 And he that keepeth his commandments abideth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

CHAP. IV.

BELOVED, believe not every spirit, but try the spirits, whether they are of God, because many false prophets are gone out into the world.

2 Hereby we know the Spirit of God: every spirit which confesseth Jesus Christ, who is come into the flesh, is of God.

3 And every spirit which confesseth not Jesus Christ, who is come in the flesh, is not of God; and this is that *Spirit* of antichrist, whereof we have heard that it cometh; and now already it is in the world.

4 Ye are of God, beloved children, and have overcome them; because greater is he that is in you than he that is in the world.

5 They are of the world; therefore speak they of the world, and the world heareth them.

6 We are of God; he that knoweth God heareth us: he that is not of God heareth not us: hereby know we the Spirit of truth, and the Spirit of error.

7 Beloved, let us love one another; for love is of God, and every one that loveth is born of God and knoweth God.

8 He that loveth not, knoweth not God; for God is love.

9 Hereby was manifested the love of God toward us, because God sent his only begotten Son into the world, that we might live through him.

10 Herein is love: not that we loved God, but that he loved us, and

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23 *And this is his commandment*—All his commandments in one word—*that we should believe and love* in the way and degree which he hath taught. This is the greatest and most important command that ever came from God. If this be neglected, no other can be kept; if this be observed, all others are easy.

24 *He that keepeth his commandments*, that thus believes and loves, *abideth in him, and God in him: and hereby we know that he abideth in us, by the Spirit which he hath given us*, which *witnesses* with our spirits that we are his children, and brings forth his *fruits* of peace, love, holiness. This is the transition to the treatment of the Holy Spirit.

CHAP. IV. v. 1. *Believe not every spirit* whereby any teacher is actuated; *but try the spirits* by the rule which follows. We are to try all spirits by the written word; *to the law and to the testimony!* If a man speak not according to these, the spirit actuating him is not of God.

2 *Every spirit*, or teacher, *which confesseth*, with heart and voice, *Jesus Christ who is come in the flesh, is of God*—This his coming pre-supposes, contains, and draws after it the whole doctrine of Christ.

3 *Ye have heard* from our Lord and us *that it cometh.*

4 *Ye have overcome* the seducers, *because greater is the spirit* of Christ *that is in you*, than the spirit of antichrist that *is in the world.*

5 *They* [false prophets] *are of the world*—Of the number of those that know not God; *therefore speak they of the world*, from the same principle, wisdom, spirit, and *the world heareth them* with approbation.

6 *We* apostles *are of God*—Immediately taught and sent by him. *Hereby we know*—From what is said ver. 2—6.

7 *Let us love one another*—From the doctrine he has just been defending he draws this exhortation. It is by the Spirit that the love of God is shed abroad in our hearts. *Every one that truly loveth* God and his neighbour, *is born of God.*

8 *God is love*—This little sentence brought St. John more sweetness, even in the time he was writing it, than all the world can bring. God is often styled holy, righteous, wise, but not holiness, righteousness, or wisdom in the abstract, as he is said to be in love; intimating that this is his darling, his reigning attri-

sent his Son a propitiation for our sins

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another God abideth in us, and his love is perfected in us.

13 Hereby we know that we abide in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and testify that the Father sent the Son *to be* the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God.

16 And we know and believe the love that God hath to us. God is love; and he that abideth in love abideth in God, and God in him.

17 Hereby is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world.

18 There is no fear in love, but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love.

19 We love him, because he first loved us.

20 If any man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from him, that he who loveth God loveth his brother also.

CHAP. V.

WHOSOEVER believeth that Jesus is the Christ, is born of God; and every one who loveth him that begat, loveth him also that is begotten of him.

2 Hereby we know that we love the children of God, when we love God, and keep his commandments.

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bute; the attribute that shed an amiable glory on all his other perfections.

12 *If we love one another God abideth in us*—This is treated of ver. 13—16; *and his law is perfected*, has its full effect, *in us*—This is treated of ver. 17—19.

14 *And*, in consequence of this, *we have seen, and testify that the Father sent the Son*—These are the foundation and the criteria of our abiding in God and God in us, the communion of the Spirit and the confession of the Son.

15 *Whosoever shall*, from a principle of loving faith, openly *confess*, in the face of all opposition and danger, *that Jesus is the Son of God, God abideth in him.*

16 *And we know and believe* by the same Spirit, *the love that God hath to us.*

17 *Hereby*, that is, by this communion with God, *is our love made perfect, that we may have boldness in the day of judgment*, when all the stout-hearted shall tremble; *because as* Christ is all love, *so are we*, who are fathers in Christ, *even in this world.*

18 *There is no fear in love*—No slavish fear can be where love reigns; *but perfect*, adult *love casteth out* slavish *fear, because* such *fear hath torment*, and so is inconsistent with the happiness of love. A natural man has neither fear nor love; one that is awakened, fear without love; a babe in Christ, love and fear; a father in Christ, love without fear.

19 *We love him because he first loved us*—This is the sum of all religion, the genuine model of Christianity. None can say more: no one should say less, or less intelligibly.

20 *Whom he hath seen*—Who is daily presented to his senses to raise his esteem and move his kindness or compassion toward him.

21 *This commandment we have from him* (both God and Christ) *that he who loveth God loveth his brother*—Every one, whatever his opinions or mode of worship be, purely because he is the child, and bears the image of God. Bigotry is the want of this pure and universal love. A bigot only loves those who hold his opinions, and adopt his way of worship; he loves them for that, and not for Christ's sake.

CHAP. V. v. 1. The design of this paragraph appears from the conclusion of it, ver. 13: *These things have I written to you who believe, that ye may know that ye who believe have eternal life.* So faith is the first and last point with St. John also. *Every one who loveth God that begat, loveth him that is begotten of him*—Hath a natural affection for all his brethren.

3 For this is the love of God, that we keep his commandments; and his commandments are not grievous.

4 For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood; *even* Jesus Christ; not by the water only, but by the water and the blood; and it is the Spirit who testifieth; because the Spirit is truth.

7 For there are three that testify on earth, the Spirit, and the water, and the blood; and these three agree in one.

8 And there are three that testify in

¶ *Hereby we know*—This is a plain proof *that we love the children of God* as his children.

3 *For this is the love of God* (the only sure proof of it) *that we keep his commandments: and his commandments are not grievous* to any that are born of God.

4, 5 *For whatsoever* [this expression implies the most unlimited universality,] *is born of God overcometh the world*—Conquers whatever it can lay in the way, either to allure or frighten the children of God from keeping his commandments. *And this is the victory*, the grand means of overcoming, *even our faith:* for all things are possible to him that believeth. *Who is he that overcometh the world?*—That is superior to all worldly care, desire, fear! Every believer, and none else.

6 *This is he*—The apostle shows the foundation of that faith that Jesus is the Son of God; not only the testimony of man, but the firm testimony of God: *who came*—Jesus was promised that he should come; and he accordingly came. And this the Spirit, and the water, and the blood testify: *Even Jesus*, who, coming by water and blood, is by that proved to be the Christ: *not by the water only* (wherein he was baptized,) *but by the water and the blood*, which he shed when he died for sin on the cross. He undertook at his baptism *to fulfil all righteousness*, and on the cross fulfilled what he had undertaken: in token of it, when all was finished, *blood and water* came out of his side. *And it is the Spirit also who testifieth* of Jesus Christ, named by Moses and all the prophets, by John the Baptist, and by all the apostles. And against his testimony there can be no exception, *because his Spirit is truth*—The very God of truth.

7 This verse is cited, in conjunction with ver. 6 and 8, by Tertullian, Cyprian, and very many of the fathers. What the sun is in the world, what the heart is in a man, what the needle is in a mariner's compass, this verse is in the epistle. By this ver. 6, 8, and 9, are indissolubly connected, beyond all contradiction.

What Bengelius has stated concerning the transposition of these two verses, and the authority of the controverted verse, in his Gnomon, and Apparatus Criticus, will satisfy any impartial person. *For there are three that testify*—Literally, *testifying* or *bearing witness*—The participle is put for the noun *witness*, to intimate that the act of testifying, and its effect, are ever present. Properly, persons only can testify: and that *three* are described *testifying on earth*, as if they were persons, is elegantly subservient to the *three* persons *testifying in heaven; the Spirit*, in the word, confirmed by miracles; *the water* of baptism, wherein we are dedicated to the Son, (with the Father and Spirit) typifying his spotless purity and the inward purifying of our nature; *and the blood*, represented in the Lord's supper, and applied to the consciences of believers. *And these three* harmoniously *agree in one*—In bearing the same testimony, that Jesus Christ is the divine, the complete, the only *Saviour of the world*.

8 *And there are three that testify in heaven*—The testimony of the Spirit, the water, and the blood, is by an eminent gradation corroborated by three, who give a still greater testimony; *the Father*—Who clearly testified of the Son, at his baptism, and at his transfiguration; *the Word*—Who often testified of himself while he was on earth; and with greater solemnity, after his ascension into heaven; Rev. i. 5. xix. 13; *and the Spirit*, whose testimony was added, chiefly after his glorification; ch. ii. xxvi.; John xv. 16; Acts v. 32; Rom. viii. 16. *And these three are one*, even as those two, *the Father and the Son are one:* John x. 30; Nothing can separate the Spirit from the Father and the Son. If he were not one with the Father and the Son, the apostle ought to have said *the Father and the*

heaven, the Father, the Word, and the Holy Ghost; and these three are one.

9 If we receive the testimony of men, the testimony of God is greater; and this is the testimony of God, which he has testified of his Son.

10 He that believeth on the Son of God hath the testimony in himself. He that believeth not God, hath made him a liar, because he believeth not the testimony which he hath testified of his Son.

11 And this is the testimony, that God hath given us eternal life; and this life is in his Son.

12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

13 These things have I written to you who believe on the name of the Son of God, that ye may know that ye who believe on the name of the Son of God have eternal life.

14 And this is the confidence which we have in him, that, if we ask any thing according to his will, he heareth us.

15 And if we know that he heareth us, whatsoever we ask, we know that we have the petitions which we have asked of him.

16 If any one see his brother sin a sin *which is* not unto death, let him ask, and he will give him life for them

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Word (who are one,) *and the Spirit are two.* But this is contrary to the whole tenor of revelation. These three are one; one in essence, in knowledge, in will, and in their testimony.

The three in the one verse are opposed, not conjointly, but severally, to the three in the other; as if he had said, not only the Spirit testifies, but also the Father; John v. 37. Not only the water but also the word; John iii. 11; x. 41. Not only the blood, but also the Holy Ghost: John xv. 26, &c. How important and absolutely necessary is the eighth verse. The apostle could not think of the testimony of the Spirit, and water, and blood, and subjoin, *the testimony of God is greater*, without thinking also of the testimony of the Son and Holy Spirit, yea, and mentioning it in so solemn an enumeration. Nor can any possible reason be devised, why, without *three testifying in heaven*, he should enumerate *three*, and no more, *who testify on earth*—The testimony of all is given *on earth*, not *in heaven*, but they who testify are part on earth, and part in heaven: the witnesses who are on earth testify chiefly concerning his abode on earth, but not excluding his exaltation. The witnesses in heaven testify chiefly concerning his glory at God's right hand, but not excluding his state of humiliation.

Hence it farther appears, that this position of the seventh and eighth verses, which places those who testify *on earth* before those who testify *in heaven*, is preferable to the other, and affords a gradation admirably suited to the subject.

9 *If we receive the testimony of men*—As we do continually, and must do in a thousand cases, *the testimony of God is greater*—Of higher authority and more worthy to be received: namely, *this testimony*, which God the Father, with the Word and the Spirit, *hath testified of the Son*, as the Saviour of the world.

10 *He that believeth on the Son of God hath the testimony*, the clear evidence of this *in himself; he that believeth not God* in this, *hath made him a liar, because* he supposes that to be false which God has expressly testified.

11 *And this is the* sum of that *testimony that God hath given us* a title to, and the beginning of *eternal life; and this is* purchased by, and treasured up *in, his Son*, who has all the springs and fulness of it in himself to give to his church, first in grace, and then in glory.

12 It plainly follows, *he that hath the Son* living and reigning in him by faith, *hath* this *life: he that hath not the Son of God hath not* this *life*—Hath no part or lot therein. In the former clause the apostle says simply, *the Son;* because believers know him: in the latter, *the Son of God;* that unbelievers may know how great a blessing they fall short of.

13 *These things have I written*—In the introduction [ch. i. 4.] he said, *I write;* now, in the close, *I have written that ye may know* with a fuller and stronger assurance, *that ye have eternal life.*

14 *And we* who believe *have this* farther *confidence in him, that he heareth*, that is, favourably regards the prayer we offer in faith, *according to his revealed will.*

15 *We have* (Faith anticipates the blessings,) *the petitions which we asked*

that sin not unto death. There is a sin unto death: I do not say that he shall pray for that.

17 All unrighteousness is sin: but there is a sin not unto death.

18 We know that whosoever is born of God sinneth not: but he that is born of God keepeth himself, and the wicked one toucheth him not.

19 We know that we are of God, and the whole world lieth in the wicked one.

20 But we know that the Son of God is come; and he hath given us an understanding that we may know the True One; and we are in the True One, *even* in his Son Jesus Christ. This is the true God, and eternal life.

21 Beloved children, keep yourselves from idols.

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of him, even before the event: and when the event comes, *we know* it comes in answer to our prayer.

16 This extends to the most important things. *If any one sees his brother*, that is, any man, *sin a sin which is not unto death* (that is, any sin but total apostacy from Christ,) *let him ask, and God will give him life*—Pardon and spiritual life for that sinner. *There is a sin unto death; I do not say that he shall pray for that*—That is, let him not pray for it. *A sin unto death* may also mean, one which God has determined to punish with death.

17 *All* deviation from perfect holiness is sin; but all sin is not unpardonable.

18 Yet this gives no encouragement to sin. On the contrary, it is true that he who *is born of God*, that loves God, *sinneth not* while that loving faith abides in him. He neither speaks nor does any thing which God hath forbidden. *He keepeth himself*, by watching unto prayer; *the wicked one toucheth him not*, so as to hurt him.

19 *We know that we are children of God* by the witness and fruit of the spirit, ch. iii. 24. *But the whole world*, all who have not his Spirit, are characterized by idolatry, fraud, violence, lasciviousness, and all manner of wickedness; it *lieth in the wicked one*, void of life and sense. The awful state of the world is painted in the most striking colours: a comment on which we have in the actions, conversations, contracts, and quarrels of worldly men.

20 *And we know* by these infallible proofs, *that the Son of God is come* into the world. *And he hath given us* a spiritual *understanding, that we may know him, the True One, the faithful and true Witness; and we are in the True One*, as branches in the vine, even in Jesus Christ the eternal Son of God. *This* Jesus *is the* only living and *true God*, with the Father and the Spirit, and the original fountain of *eternal life*. Thus the beginning and end of the epistle agree.

21 *Keep yourselves from idols*—From the worship of false gods, from the worship of all images, or of any creature, and from every inward idol; from loving, desiring, fearing any thing more than God. Seek all help and defence from evil, and all happiness, in the true God alone.

THE SECOND EPISTLE GENERAL OF ST. JOHN.

THE parts of this Epistle, (written to some Christian matron and her religious children) are three: I. The Inscription; ver. 1—3. II. An exhortation to persevere in true faith; 3—11. III. The conclusion; 12—13.

THE elder unto the elect Kuria and her children, whom I love in the truth; and not I only, but likewise all who know the truth.

V. 1. *The elder*—An appellation suited to a familiar letter, but upon a weighty subject: *to the elect*—That is, Christian. *Kuria* is undoubtedly a proper name, here

2 For the truth's sake, which abideth in us, and shall be with us for ever.

3 Grace be with you, mercy *and* peace from God the Father, and from Jesus Christ, the Son of the Father, in truth and love.

4 ¶ I rejoiced greatly that I found of thy children walking in the truth, as we received commandment from the Father,

5 And now I beseech thee, Kuria, (not as writing a new commandment to thee but that which we had from the beginning) that we may love one another.

6 And this is love, that we walk after his commandments. This is the commandment as ye have heard from the beginning, that ye may walk in it.

7 For many seducers are entered into the world, who confess not Jesus Christ that came in the flesh. This is the seducer and the antichrist.

8 Look to yourselves, that ye lose not the things we have wrought, but receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If any come to you, and bring not this doctrine, receive him not into your house, neither bid him God speed.

11 For he that biddeth him God speed, is partaker of his evil deeds.

12 ¶ Having many things to write to you, I was not minded *to write* with paper and ink: but I trust to come to you and speak face to face, that our joy may be full.

13 The children of thy elect sister salute thee. Amen.

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and in ver. 5. For it was not then usual to apply the title of *lady* to any but the Roman empress; nor would such a way of speaking have been suitable to the simplicity and dignity of the apostle. *Whom* —Both her and her children, *I love in the truth*, with unfeigned and holy love.

2 *For the truth's sake which abideth in us*, as a living principle of faith and holiness.

3 *Grace* takes away guilt; *mercy* misery; *peace*, implies abiding in grace and mercy. It includes the testimony of God's Spirit, that we are his children, and that our conduct is acceptable to him. This is a foretaste of heaven, where it is perfected. *In truth and love*, or *faith and love*, as St. Paul speaks. *Faith* and *truth* here are synonymous terms.

4 *I have found of thy children*—Probably in their aunt's house (ver. 13, *walking in the truth*—In faith and love.

5 *That which we had from the beginning* of our Lord's ministry; in some sense from the beginning of the world. *That we may love one another* more abundantly.

6 *And this is* the proof of true *love*, universal obedience, built on the love of God. *This* love *is the great commandment which ye have heard from the beginning* of our preaching.

7 Carefully keep what ye have heard from the beginning; *for many seducers are entered into the world, who confess not Jesus Christ that came in the flesh*—Who disbelieve either his prophetic, or priestly, or kingly office. Whosoever does *this is the seducer* from God, *and the antichrist*, fighting against Christ.

8 *That lose not the things we have wrought*, which every apostate does, *but receive a full reward*—Having employed all our talents to the glory of him that gave them. Here again the apostle modestly transfers it to himself.

9 Receive this as a certain rule: *Whosoever transgresseth* any law of God *hath not God* for his Father and his God. *He that abideth in the doctrine of Christ*, believing and obeying it, *he hath both the Father and the Son* for his God.

10 *If any come to you*, either as a teacher or a brother, *and bring not this doctrine*, that is, advances anything contrary to it, *receive him not into your house* as a teacher or a brother; *neither bid him God speed*—Encourage him not therein.

11 *For he that biddeth him God speed*, that gives him any encouragement, *is* accessory to *his evil deeds.*

12 *Having many things to write, I was not minded to write now*—Only of these; which were then peculiarly needful.

13 *The children of thy elect* or Christian *sister*. Absent or dead when the apostle wrote this.

THE THIRD EPISTLE GENERAL OF ST. JOHN.

THE Epistle has three parts;—I. The Inscription, ver. 1, 2. II. Commendation of Gaius, 3—7. Caution against Diotrephes, 9—11. Demetrius recommended, 12. III. The Conclusion, 13—15.

CHAP. I.

THE elder unto the beloved Gaius, whom I truly love.

2 Beloved, I pray that in every respect thou mayest prosper and be in health, as thy soul prospereth.

3 For I rejoiced greatly when the brethren came and testified of the truth that is in thee, as thou walkest in the truth.

4 I have no greater joy than this, to hear that my children walk in the truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers, who have testified of thy love before the church.

6 Whom if thou send forward on their journey after a godly sort, thou shalt do well.

7 For they went forth for his sake, taking nothing of the Gentiles.

8 We ought therefore to receive such, that we may be fellow-helpers to the truth.

9 I wrote to the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his wicked deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that is a doer of good is of God: he that is a doer of evil hath not seen God.

12 Demetrius hath a good testimony from all men, and from the truth itself: yea, we also bear testimony, and ye know that our testimony is true.

V. 1. *Gaius* was probably the Gaius of Corinth, mentioned by St. Paul, Rom. xvi. 23. If so, either he was removed from Achaia into Asia, or John sent this letter to Corinth.

3 *For*—I know thou usest all thy talents to his glory: *the truth that is in thee*—The true faith and love.

4 *I have no greater joy*—Such is the spirit of every true Christian pastor; *to hear that my children walk in the truth*—Gaius probably was converted by St. Paul. When St. John speaks of him, with other believers, as his children, it may be taken as the tender style of paternal love, whoever were the instruments of their conversion. And his using this appellation when writing under the character of *the elder*, has its peculiar beauty.

5 *Faithfully*—Uprightly and sincerely.

6 *Who have testified of thy love before the church*—The congregation with whom I now reside: *whom if thou send forward on their journey*, supplied with what is needful, *thou shalt do well*—How tenderly does the apostle enjoin this!

7 *They went forth* to preach the gospel.

8 *To receive* with all kindness *the truth* which they preach.

9 *I wrote to the church*—Probably that to which they came: *but Diotrephes*—Perhaps the pastor of it: *who loveth to have the pre-eminence*—To govern according to his own will: *receiveth us not*—Neither them nor me. So did the mystery of iniquity already work!

10 *He prateth against us*—Both them and me; and thereby endeavouring to excuse himself.

11 *Follow not* the evil in Diotrephes, *but that which is good* in Demetrius. *He hath not seen God*—Is a stranger to him.

12 *And from the truth itself*—That is, what they testify is the very truth. *Yea*,

13 ¶ I had many things to write, but I will not write to thee with ink and pen.
14 But I trust to see thee shortly, and we shall speak face to face. Peace *be* to thee. Our friends salute thee. Salute the friends by name.

we also bear testimony—I and they that are with me.
14 *Salute the friends by name*—In the same way as if I had named them one by one—The word *friend* does not often occur in the New Testament, giving place to the more endearing one of *brother*.

THE GENERAL EPISTLE OF ST. JUDE.

The Epistle has three parts:—I. The Inscription, ver. 1, 2. II. The treatise, in which he exhorts them to contend for the faith; 3. Describes its foes, and their punishment; 4—16. Warns believers; 17—19. Confirms them; 20, 21. Their duty to others; 22, 23. III. Conclusion, 24, 25.

This epistle greatly resembles the second of St. Peter, which St. Jude seems to have had in view while he wrote. That was written but a very little before his death; hence St. Jude lived some time after it, and saw that grievous declension in the church which St. Peter had foretold. But he passes over some things mentioned by St. Peter, repeats some in different expressions and with a different view, and adds others; evidencing thereby the wisdom of God which rested upon him. Thus St. Peter confirms St. Paul's writings, and is himself confirmed by St. Jude.

JUDE, a servant of Jesus Christ, and brother of James, to them that are beloved of God the Father, and preserved through Jesus Christ, and called;
2 Mercy unto you, and peace and love be multiplied.
3 ¶ Beloved, when I gave all diligence to write to you of the common salvation, it was needful for me to write to you, and exhort you to contend earnestly for the faith which was once delivered to the saints.
4 For there are certain men crept in unawares, who were of old described before, with regard to this condemnation, ungodly men, turning the grace of our God into lasciviousness,

V. 1. *Jude, a servant of Jesus Christ*—The highest glory which either angel or man can aspire to. The word *servant* under the old covenant, was adapted to the spirit of fear and bondage peculiar to that dispensation. But when the time appointed was come for God's sending his Son to redeem them that were under the law, the word *servant* applied by the apostles to themselves and to all the saints, and signified one that having the spirit of *adoption* is *made free* by the Son of God. His being a *servant* is the fruit and perfection of his being a son. And whenever the throne of God and of the Lamb shall be in the *New Jerusalem*, then will *his servants serve him*, Rev. xxii. *The brother of James*—St. James was the more eminent, usually styled, *the brother of our Lord: To them that are beloved*—The conclusion, ver. 21. exactly answers the introduction: *and preserved through Jesus Christ*—The spring and the accomplishment of salvation are pointed out; lest any should be discouraged by the terrible things which are afterwards mentioned: *and called* to receive the blessing of God in time and eternity.
3 *When I gave all diligence to write to you of the common salvation*—Designed for all, and enjoyed by all believers. Here the design of the epistle is expressed: the

and denying our only Master and Lord, Jesus Christ.

5 I am therefore willing to remind you, you who once knew this, that the Lord having saved the people out of the land of Egypt, afterwards destroyed them that believed not.

6 And the (*a*) angels, who kept not their first dignity, but left their own habitation, he hath reserved in everlasting chains under darkness to the judgment of the great day. (*a*) 2 Pet. ii. 4.

7 Even as Sodom and Gomorrah, and the cities about them, which in the same manner with these gave themselves over to fornication, and went after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 In like manner these dreamers also defile the flesh, (*b*) despise authority, and rail at dignities.

(*b*) 2 Pet. ii. 10.

9 Yet Michael the archangel, when contending with the devil, he disputed concerning the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

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end of which exactly answers the beginning: *it was needful to exhort you to contend earnestly*—Yet humbly and lovingly; or your contention will only hurt your cause, if not destroy your soul: *for the faith*, (all the fundamental truth,) *once delivered* by God, to remain unvaried for ever.

4 *There are certain men crept in, of old described before*—As early as Enoch; of whom it was foretold, that by their wilful sins they would incur *this condemnation; turning the grace of God*, (revealed in the gospel,) *into lasciviousness*—Into a cause of more abandoned wickedness.

5 *He afterwards destroyed* the greater part of that *people* whom he had *saved*—Let none therefore presume upon *past* mercies, as if he was *now* out of danger.

6 *And the angels who kept not their first dignity* (once assigned them under the Son of God,) *but* voluntarily *left their own habitation*—Then *their own* by the free gift of God: *he reserved*, [delivered to be kept,] *in everlasting chains under darkness*—O how unlike *their own habitation!* Those angels came out of the hands of God, holy, [else God made that which was *evil*,] and being holy they were beloved of God; [else he hated his own spotless image.] But now he loves them not: they are doomed to endless destruction: [for if he loved them still, he would love what is sinful:] and his former love and his present righteous and eternal displeasure towards the same work of his hands are, *because* he *changeth not:* because he ever loveth righteousness, and hateth iniquity.

7 *The cities who gave themselves over to fornication*—The word here means, *unnatural lusts: are set forth as an example, suffering the vengeance of eternal fire*—The vengeance which they suffered is a type of eternal fire.

8 *In like manner these dreamers*, sleeping and dreaming all their lives, *despise authority*—Those invested with it by Christ, and made by him the overseers of his flock: *rail at dignities*—The apostle does not speak of *worldly dignities*. These they had *in admiration for the sake of gain;* ver. 16; but those holy men, who for their holy lives, sound doctrine and arduous labours in the ministry, were truly honourable before God and all good men; but were grossly vilified by those who turned the grace of God into lasciviousness. Probably the impure followers of Simon Magus, the same with the Gnostics and Nicolaitans, Rev. ii. 15.

9 *Yet Michael*—It does not appear whether St. Jude learned this by revelation, or from ancient tradition. Yet these things were not only true, but conceded as such by them to whom he wrote: *the archangel*—This word occurs but once more in the sacred writings, 1 Thess. iv. 16. So that whether there be one archangel only, or more, we cannot determine; *when he disputed with the devil, concerning the body of Moses*—Possibly the devil would have discovered the place where it was buried, which God had wisely concealed: *durst not bring against him railing accusation*—Though so far beneath him, *but* simply *said, the Lord rebuke thee*—I leave thee to the Judge of all.

[Dr. Macknight says: "In Dan. x. 13, 21; xii. 1. Michael is spoken of as one of the chief angels, who took care of the Israelites as a nation; he may therefore have been the "angel of the Lord," before whom Joshua the high-priest is said, Zech. iii. 1, to have stood, "Satan being at his right hand to resist him;" viz. in

10 But these rail at all things which they know not: and all the things which they know naturally, as the brute beasts, in these they are defiled.

11 Woe to them: for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Korah.

12 ¶ These are spots in your feasts of love, while they banquet with you, feeding themselves without fear: clouds without water, driven about of winds; trees without leaves, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea foaming out their own shame; wandering stars, for whom is reserved the blackness of darkness for ever.

14 And of these also, Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord cometh with ten thousand of his holy ones,

15 To execute judgment upon all, and to convict all the ungodly of all their ungodly deeds, which they have impiously committed, and of all the grievous things which ungodly sinners have spoken against him.

16 ¶ These are murmurers, complainers, walking after their own desires, and their mouth speaketh great swelling things, having men's persons in admiration for the sake of gain.

17 But ye, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ.

18 For they told you, in the last time there will be mockers, walking after their own worldly desires.

19 ¶ These are they who separate

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his design of restoring the Jewish church and state, called by Jude the "body of Moses," just as the Christian church is called by Paul "the body of Christ." Zechariah adds, "And the Lord," or angel of the Lord, ver. 1, "said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee!" Among the Hebrews, BODY is often used for a thing itself; as in Rom. vii. 24. "The body of sin," signifies sin itself; so the "*body of Moses*" may signfy Moses himself, or that in which he was particularly concerned; the law, institutes, ordinances, government.

10 *But these*, without all shame, *rail at the things of God which they know not*—Neither can know, having no spiritual senses: *and the natural things which they know* by their natural senses, they abuse into occasions of sin.

11 *For they have gone in the way of Cain*—the murderer, *and ran greedily*, (literally, *have been poured out* like a torrent without banks,) *after the error of Balaam*, the covetous false prophet: *and perished in the gainsaying of Korah*—Vengeance has overtaken them as it did Korah, rising up against those whom God had sent.

12 *These are* blemishes *in your feasts of love*, (anciently observed in all the churches,) *feeding themselves without fear*—Without any fear of God, or jealousy over themselves; *twice dead*—In sin, first by nature, second by apostacy? *plucked up by the roots*—Incapable of ever reviving.

13 *Wandering stars*---Literally meteors, ignis fatuis, or will-o-the wisps, dancing about in the darkness, leading simple persons astray—yet are soon quenched in darkness. Thus the apostle illustrates their wickedness by comparisons drawn from the air, earth, sea, and heavens.

14 *And of these also*, (as well as the antediluvian sinners,) *Enoch*, (so early was the prophecy referred to, ver. 4.) *the seventh from Adam*—There were only five of the fathers between Adam and Enoch. [1 Chron. i. 1.] The first coming of Christ was revealed to Adam: his second glorious coming to Enoch; and *the seventh from Adam* foretold the things which will conclude the seventh age of the world. St. Jude might know this from some ancient book or tradition, or by revelation. *Behold!* [as if already done,] *the Lord cometh!*

15 *To execute judgment*, (Enoch looked beyond the flood,) *upon all* sinners, *and to convict all the ungodly*, in particular, *of all the grievous things which ungodly sinners* (a *sinner* is bad; but the *ungodly* who sin without fear are worse,) *have spoken against him*, ver. 8, 10.—Though they might not think those speeches were *against him*.

16 *These are murmurers* against men; *complainers* of their *fate*, against God; *walking after their own* wicked *desires*, *having men's persons in admiration for the sake of gain*—Admiring and commending them only for what they can get.

themselves, sensual, not having the Spirit.

20 But ye, beloved, building yourselves up in your most holy faith, praying through the Holy Spirit,

20 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And some that are wavering, convince; some save, snatching *them* out of the fire;

23 On others have compassion with fear, hating even the garment spotted by the flesh.

24 ¶ Now to him *who is* able to keep you from falling, and to present you faultless in the presence of his glory with exceeding joy,

25 To the only God our Saviour, *be* glory and majesty, might and authority, both now and to all ages. Amen.

19 *These are they who separate themselves, sensual, not having the Spirit*—Having natural senses and understanding only, not the Spirit of God; or they could not *separate*. For it is a very heinous sin, *to separate from the church*. But it must be observed, 1. That by *the church* is meant a body of living Christians, who are *an habitation of God through the Spirit:* 2. That to separate is to renounce all religious intercourse with them; not joining them in solemn prayer, or other offices of religion: and 3. That we have no more authority from Scripture to call even this *schism*, than to call it *murder*.

20 *But ye, beloved*, not separating, but *building yourselves up in your most holy faith*—Than that which none can be more holy in itself, or more conducive to the most exalted holiness. *Praying through the Holy Spirit*, who alone can build you up, for he alone laid the foundation. St. Jude mentions the Father, Son and Spirit, together with faith, love, and hope.

21 By these means, through his grace, *keep yourselves in the love of God*, and in the confident expectation of that *eternal life* which is purchased for you, and conferred upon you, through the mere *mercy of our Lord Jesus Christ*.

22 Watch over others, as well as yourselves, and give them help as their various needs require. For instance, 1. *Some that are wavering* in judgment, staggered by others, or by their own evil reasoning, try more deeply to *convince* of the whole truth as it is in Jesus. 2. *Some snatch*, with a swift and strong hand, *out of the fire* of sin and temptation. 3. *On others* show *compassion* in a milder and gentler way; yet *with a* jealous *fear*, lest yourselves be infected with the disease you try to cure. While ye love the sinners, have the utmost abhorrence of their sins, and be not defiled thereby.

24 *Now to him who* alone *is able to keep you from falling* into any of these errors or sins, *and to present you faultless in the presence of his glory*—That is, in his own presence, when he shall be revealed in all his glory.

THE REVELATION

OF JESUS CHRIST

It is scarcely possible for those who fear God not to feel their hearts affected by seriously reading the beginning and the latter part of the Revelation. These we cannot study too much. The intermediate parts I did not study for many years, as utterly despairing of understanding them after the fruitless attempts of so many wise and good men. I should have lived and died in this sentiment, had I not seen the works of the great Bengelius. These revived my hopes of understanding many of the prophecies of this book, in some good degree; for perhaps some will not be opened but in eternity.

The following Notes are mostly those of that excellent man; a few are taken from his *Gnomon Novi Testamenti*, but more from his *Erklarte Offenbarung*, or comment

on the Revelation. Every part of this I do not undertake to defend. But none should condemn him without reading his proofs at large. It did not suit my design to insert these; they are above the capacity of ordinary readers.

All I can do is, partly to translate, partly abridge the most necessary of his observations; allowing myself the liberty to alter some of them, and to add a few notes where he is not full. His text, it may be observed, I have taken almost throughout, which I apprehend he has abundantly defended in the *Gnomon* and in his Apparatus and Crisis in Apocalypsin.

Yet I do not pretend to understand or explain all that is contained in this mysterious book. I only offer what help I can to the serious inquirer, and shall rejoice if any be moved thereby carefully to read and seriously to consider the words of this prophecy. Blessed is he that does this with a single eye. His labour shall not be in vain.

CHAP. I.

THE Revelation of Jesus Christ, which God gave unto him, to show his servants the things which must shortly come to pass; and he sent and signified *them* by his angel to his servant John;

CHAP. I. v. 1. *The Revelation*—Properly so called: for things before covered, are here *revealed*, or unveiled. No prophecy in the New Testament has this title; it was reserved for this alone in the New. It is a manifesto, wherein the heir of all things declares, that all power is given him in heaven and earth, and that he will in the end gloriously exercise that power, maugre all the opposition of his enemies. *Of Jesus Christ*—Not, of *John the divine*; a title added long after the apostolic age. St. John wrote this book; but the author of it is Jesus Christ. *Which God gave unto him* as the great prophet of the church. God gave *the Revelation to Jesus Christ; Jesus Christ* made it known to his servants. *To show*—This word recurs ch. xxii. 6. And many parts of this book refer to each other. The whole structure of it breathes the art of God, comprising things to come, many, various; near, intermediate, remote; the greatest, the least; terrible, comfortable; old, new; long, short; and these interwoven together, opposite, composite; relative to each other at a small, at a great distance; and therefore sometimes disappearing, broken off, suspended, and afterwards unexpectedly and seasonably re-appearing. In all its parts it has an admirable variety, with the most exact harmony, beautifully illustrated by those digressions which seem to interrupt it. In this manner it displays the manifold wisdom of God shining in the economy of the church through so many ages. *His servant*—It is a great thing to be a servant of Jesus Christ. This book is dedicated specially to the servants of Christ in the seven churches of Asia; but applies to all his other servants in all nations and ages. It is one single Revelation, and yet sufficient for them all, from the time it was written to the end of the world. Serve thou the Lord Jesus in truth. So shalt thou learn his secret in this book, and feel in thy heart whether this book be divine or not. *The things which must shortly come to pass*—Some things contained in this prophecy began to be fulfilled after it was given; and soon might be said to *come to pass shortly*, in the same sense as St. Peter says, *The end of all things is at hand;* and our Lord himself, *Behold, I come quickly.* There is in this book a rich treasure of all the doctrines pertaining to faith and holiness; as delivered in other parts of holy writ. The peculiar design of this book is, *To show these things which must come to pass*—And this we are to have before our eyes, whenever we read or hear it.

The things which must come to pass—*The showing things to come*, is the great design throughout the whole. And St. John writes *what he has seen*, and *what is*, only as it has an influence on, or gives light to, *what shall be. And he* (Jesus Christ) *sent and signified them, showed them* by *signs* or emblems (so the Greek word means) *by his angel*—Peculiarly called in the sequel. *The angel of God*, and specially mentioned, ch. xvii. 1; xxi. 9; xxii. 6, 16. *To his servant John*—A title given to no other *single* person throughout the book.

2 *Who hath testified* in this book, *the word of God* (given directly by God) *and the testimony of Jesus*, which he, the faith-

2 Who hath testified the word of God, and the testimony of Jesus Christ, whatsoever things he saw.

3 Happy is he that readeth, and they that hear the words of *this* prophecy, and keep the things which are written therein; for the time is near.

4 ¶ John to the seven churches which are in Asia: Grace *be* unto you, and peace from him who is, and

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ful and true witness, hath left us; *whatsoever things he saw*—In such a way as fully to confirm the divine origin of this book.

3 *Happy is he that readeth, and they that hear the words of this prophecy*—Some are afraid to touch this book. And while they desire to know all things else, reject only the knowledge of those which God hath shown. They inquire after any thing rather than this: as if it were written, *Happy is he that doth not read* this prophecy. Nay, but *happy is he that readeth, and they that hear and keep the words thereof.*

Nor are helps wanting, by which to understand what is read therein. The book is written in the most accurate manner: it distinguishes the several things whereof it treats by seven epistles, seven seals, seven trumpets, and seven vials; each of which seven is divided into four and three. Many things the book explains, as the seven stars; the seven candlesticks; the Lamb, his seven horns and seven eyes; the incense; the dragon; the heads and horns of the beast; the fine linen; the testimony of Jesus. And much light arises from comparing it with the predictions in the other parts of the Scriptures.

In this book our Lord has comprised what was wanting in those prophecies, touching the time which followed his ascension, and the end of the Jewish polity. Accordingly it reaches from the old Jerusalem to the new, reducing all things into one sum in the exactest order, and with a near resemblance to the ancient prophets. The introduction and conclusion agree with Daniel; the description of the manchild, and the promises to *Sion* with Isaiah; the judgment of Babylon with Jeremiah; the determination of times with Daniel; the architecture of the city with Ezekiel; the emblems of the horses, candlesticks, &c., with Zechariah. Many things by the prophets are here summarily repeated. Frequently, also, where there is a resemblance between these and former prophecies, there is a difference also; *the Revelation* taking a stock from one of the old prophets, and inserting a new graft into it. Thus Zechariah speaks of two olive trees: and so does St. John; but with a different meaning. Daniel has a beast with ten horns: so has St. John; but not with quite the same signification.

Our Lord foretold many things before his passion; but not all things; for then it was not seasonable. Many things also his Spirit foretold by the apostles, so far as the necessities of the times required; now he comprises all in one short book: therein presupposing all the other prophecies, and explaining, continuing, and perfecting them in one thread. It is right therefore to compare them: but not to measure the fulness of these by the scantiness of those preceding.

Christ foretold what would come to pass in a short time; briefly describing the last things. Here he foretold the intermediate things: so that both joined constitute one complete chain of prophecy. This book is therefore not only the sum and the key of all the prophecies which preceded, but also a supplement to all; the seals having been closed before. It contains many particulars, not revealed in any other part of scripture. *He that readeth and they that hear*—St John, probably sent this book by a single person into Asia, who *read* it in the churches, while many *heard*. But this also refers to all that shall read or hear it in all ages. *The words of this prophecy*—It is a *revelation* with regard to Christ who gives it; a *prophecy* with regard to John who delivers it to the churches. *And keep the things which are written therein*—So as the nature of them requires; namely, with repentance, faith, patience, prayer, obedience, watchfulness, and constancy. It behoves every Christian, at all opportunities to read what is written in the oracles of God: and to read specially, frequently, reverently, and attentively. *For the time* of its beginning to be accomplished, *is near*—Even when St. John wrote. How much nearer to us now!

4 *John*—The dedication of this book is in ver. 4—6; but the whole *Revelation* is a kind of letter. *To the seven churches which are in Asia*—That part of lesser Asia which was then a Roman province.

who was, and who cometh, and from the seven spirits that are before his throne,

5 And from Jesus Christ, the faithful witness, the first begotten from the dead, and the prince of the kings of the earth:

6 To him that loveth us, and hath washed us from our sins with his own blood, and hath made us kings and priests unto his God and Father, to him be the glory and the might for ever.

7 ¶ Behold he cometh with clouds, and every eye shall see him, and they who have pierced him: and all the tribes of the earth shall wail because of him. Yea. Amen.

Several other churches had been planted here: but these were the most eminent. Among these St. John had laboured most during his abode in Asia. *Grace be unto you and peace*—The favour of God, with all temporal and spiritual blessings. *From him who is, and who was, and who cometh*—Or, *who is to come;* a wonderful translation of the name Jehovah: he *was* of old; he *is* now; he *cometh;* and will be for ever. *And from the seven spirits before the throne*—Christ is he who *hath the seven spirits of God. The seven lamps which burn before the throne, are the seven spirits of God. The Lamb hath seven horns and seven eyes, which are the seven spirits of God. Seven* was a sacred number in the Jewish church. But it did not always imply a precise number. It sometimes is figurative, and denotes perfection. By these *seven spirits*, not seven created angels, but the Holy Spirit is meant. The angels are never termed *spirits* in this book: and when all the angels *stand up*, while the four living creatures and the four and twenty elders *worship him that sitteth on the throne*, and the Lamb, *the seven spirits* neither stand up nor worship. To these *seven spirits of God*, the seven churches to whom the Spirit speaks so many things are subordinate; as are also their angels, yea, and *the seven angels which stand before God.* He is called the *seven spirits* to denote his manifold operations.

5 *From Jesus Christ, the faithful witness, the first begotten of the dead, and the prince of the kings of the earth*—Three glorious appellations are here given him. He was the *faithful witness* of the whole will of God before his death, and in death, and remains such in glory. He rose *from the dead* as the *first-fruits of them that slept;* and now hath all power both in heaven and earth. He is here styled *prince;* but soon bears the title of *king*, yea, *King of kings, and Lord of lords.* This phrase, *the kings of the earth*, signifies their power and multitude, and the nature of their kingdom. It became the divine majesty to call them *kings*, with a limitation; especially in this manifesto from his heavenly kingdom. For no creature, much less a sinful man, can bear the title of *king* in an absolute sense before the eyes of God.

6 *To him that loveth us, and*, out of his free, abundant love, *hath washed us from* the guilt and power of *our sins with his own blood; and made us kings*, partakers of his present, and heirs of his eternal kingdom, *and priests unto his God and Father*, to whom we consecrate ourselves a holy living sacrifice; *to him be the glory* for his love and redemption; *and the might*, by which he governs all things.

7 *Behold*—In this and next verse is the proposition and summary of the whole book. *He cometh*—Jesus Christ. Whenever, in this book, it is said, *he cometh*, it means his glorious coming. The preparation for this began at the destruction of Jerusalem, and at the time of writing this book, and goes on without any interruption, till that grand event is accomplished. Therefore it is never said *he will come*, but *he cometh.* His appearing in glory is his coming, and in a manner worthy of the Son of God. *And every eye*, of the Jews in particular, *shall see him;* but with what different emotions, according as they had received or rejected him! *And they who have pierced him*—They above all who pierced his hands, or feet, or side. Thomas saw the print of these wounds after his resurrection; and the same undoubtedly will be seen by all, when he cometh in the clouds of heaven. *And all tribes of the earth*—The word *tribes* in this book means the Israelites; but where another word, as *nations* or *people*, is joined with it, it implies also, as here, the rest of mankind. *Shall wail because of him*—For terror and pain, if they did not wail before by true repentance. *Yea. Amen.* This refers to *every eye shall see him.* He that cometh saith *yea;* he that testifies it, *Amen.* The word translated *yea* is

8 I am the Alpha and the Omega, saith the Lord God, who is, and who was, and who cometh, the Almighty.

9 ¶ I, John, your brother and companion in affliction, and in the kingdom and patience of Jesus, was in the island of Patmos, for the word of God, and for the testimony of Jesus.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice as of a trumpet,

11 Saying, What thou seest write

Greek; *Amen* is Hebrew: for what is spoken respects both Jew and Gentile.

8 *I am the Alpha and the Omega. Alpha* is the first, *Omega* is the last letter in the Greek alphabet. Let his enemies boast and rage ever so much in the intermediate time, yet the Lord God is both the *Alpha* or beginning, and the *Omega* or end, of all things. God is the beginning as he is the Creator of all things, and as he proposes, declares, and promises so great things. He is the end, as he brings all the things here revealed, to a complete and glorious conclusion. Again, the *beginning and end of a thing* is in scripture styled the whole thing. Therefore God is the Alpha and the Omega, the beginning and the end; that is, one who is all things, and always the same.

9 *I, John*—The instruction and preparation of the apostle for the work are described from ver. 9—20. *Your brother* in the common faith, *and companion in the affliction*—for the persecution which carried them to Patmos drove them into Asia. This book peculiarly belongs to those who are under the cross. It was given to a banished man; and afflicted saints relish it most. Accordingly it was little esteemed by the Asiatic church, after the time of Constantine; but highly valued by all the African churches, and since by all the persecuted believers. *In the affliction, and kingdom, and patience of Jesus*—The kingdom stands in the midst. It is chiefly under various afflictions that faith obtains its part in the kingdom. And whosoever is a partaker of this kingdom is not afraid to suffer for Jesus, 2 Tim. ii. 12. *I was in the island of Patmos*—In the reigns of Domitian and Nerva. There he saw and wrote all that follows. It was a place peculiarly proper for these visions. He had over against him, at a small distance, Asia and the seven churches; eastward, Jerusalem and the land of Canaan; and beyond this Antioch, the whole continent of Asia. To the west he had Rome, Italy, and all Europe; to the south, Alexandria and the Nile, Egypt and all Africa; and to the north, what was afterwards called Constantinople. He had all the three parts of the world then known with all Christendom, before his eyes: a large theatre for the various scenes to pass before him; as if this island had been made to serve as an observatory for the apostle. *For* preaching *the word of God* he was banished thither, *and for the testimony of Jesus*—For testifying that he is the Christ.

10 *I was in the Spirit*—That is, in a trance, or prophetic vision; so overwhelmed with the power and light of the Holy Spirit, as to be insensible of outward things, and wholly taken up with spiritual. What follows is one single connected vision, which St. John saw in one day: and therefore he that would understand it should carry his thoughts through the whole without interruption. The other prophetic books comprise distinct prophecies, given upon various occasions. But here is one single treatise, whereof all the parts exactly depend on each other. Ch. iv. 1. is connected with ch. 19. And what is delivered in the 4th chapter goes to the 22nd. *On the Lord's day*—On this our Lord rose from the dead. On this the ancients believed he will come to judgment. *And I heard behind me*—St. John had his face to the east: our Lord in his appearance looked eastward toward Asia, whither the apostle was to write. *A great voice, as of a trumpet*—Which was suitable to proclaim the coming of the great King, and his victory over all his enemies.

11 *Saying, what thou seest*, and hearest. He both saw and heard. All the books of the New Testament were written by the will of God; but none were so expressly commanded to be written *in a book*—So all the *Revelation* is but one book, nor did the letter to the angel of each church belong to him or his church only, but the whole book was sent to them all. *To the churches*—Hereafter named; and through them, to all churches, in all ages and nations. *To Ephesus*—From Ephesus to Smyrna is 46 English miles; from Smyrna to Pergamos, 64; from Pergamos to Thyatira, 48; from Thyatira to Sardis, 33; from Sardis to Philadelphia,

in a book, and send to the seven churches, to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

12 And I turned to see the voice that spake with me; and, being turned, I saw seven golden candlesticks;

13 And in the midst of the candlesticks *one* like the Son of man, clothed with a garment down to the foot, and girt about at the breast with a golden girdle.

14 His head and hair *were* white as white wool, as snow, and his eyes as a flame of fire;

15 And his feet as fine brass, as if they burned in a furnace; and his voice as the voice of many waters.

16 And he had in his right hand seven stars, and out of his mouth went a sharp two edged sword; and his countenance was as the sun shineth in his strength.

17 And when I saw him I fell at his feet as dead: and he laid his right hand upon me, saying, Fear not; I am the First and the Last,

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27; from Philadelphia to Laodicea, 42 miles.

12, 13 *And I turned to see the voice*, that is, to see him whose voice it was; *and, being turned, I saw*—First he heard a voice, and, upon looking behind, he saw the *golden candlesticks;* and in the midst of the candlesticks, which were placed in a circle, he saw *one like the Son of man*—In a human form. As a man also our Lord doubtless appears in heaven. He next observed that our Lord was *clothed with a garment down to the foot, and girt with a golden girdle*—Such the Jewish high priests wore. Both are here marks of royal dignity: also *girt about at the breast*—He that is on a journey girds his loins. Girding the breast was an emblem of solemn rest. The apostle having seen all this, tried to gaze on the face of our Lord, but was repulsed by the appearance of his *flaming eyes*, which caused him to observe his feet. Raising his eyes again, he saw the stars in his right hand, and the sword coming out of his mouth; his bright and glorious countenance, which probably was much increased since his first glance at it, he *fell at his feet as dead*. During the time which St. John was discovering these particulars, our Lord seems to have been speaking. And, doubtless, even his *voice*, at the first, bespoke the God; though not so insupportable as his glorious *appearance*.

14 *His head and* his *hair* (that is, the *hair* of his head, not his whole head,) *were white as wool*—Like the Ancient of Days, ch. vii. 9. Wool is commonly supposed to be an emblem of eternity. *As snow*, denoting his spotless purity. *His eyes as a flame of fire*, piercing through all things; a token of his omniscience.

15 *And his feet like fine brass* (denoting his stability and strength) *as if they burned in a furnace*—As if having been melted and refined, they were still red hot. *And his voice*, to the comfort of his friends and the terror of his foes; *as the voice of many waters*, roaring aloud, and bearing down all before them.

16 *And he had in his right hand seven stars*—In token of his love and powerful protection. *Out of his mouth went a sharp two-edged sword*--Signifying his justice and righteous anger, and continually pointed against his enemies; *sharp*, to stab; *two-edged*, to hew. *And his countenance was as the sun shineth in his strength*—Without any mist or cloud.

17 *And I fell at his feet as dead*, human nature not being able to sustain so glorious an appearance. St. John, before our Lord suffered, familiarly leaned on his breast and lay in his bosom. Yet now, near seventy years after, the aged apostle is by one glance struck to the ground. What a glory must that have been! Ye sinners, be afraid! seek purity of heart. Ye saints, be humble; prepare; rejoice in hope to see his glory! Let all petulancy, and vain curiosity, be far away, while you are thinking or reading of these things. *And he laid his right hand upon me*—The same wherein he held the seven stars. O what did the apostle then feel! *Saying, Fear not*—His look terrifies; his speech strengthens. He does not call John by his name, as the angels did Zacharias, but speaks as his loving master. *I am*—When in his state of humiliation he spoke of his glory, he spoke in the third person; as Matt. xxxi. 64: but he now speaks of his own glory without any veil, in plain and direct terms. *The First and the Last*—The one eternal God, who is from everlasting to everlasting, Isa. xii. 4.

18 And he that liveth and was dead; and behold I am alive for evermore, and have the keys of death and of hades.

19 Write the things which thou hast seen, and which are, and which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and *of* the seven golden candlesticks. The seven stars are angels of the seven churches; and the seven candlesticks are the seven churches.

CHAP. II.

TO the angel of the church at Ephesus write, These things saith he that holdeth the seven stars in his right hand, that walketh in the midst of the seven golden candlesticks.

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18 *And he that liveth*—Another peculiar title of God. *And I have the keys of death and of hades*—That is, the invisible world. In the intermediate state, the body abides in death; the soul, in hades. Christ hath the keys of, or the power over both; or killing or quickening the body, and disposing of the soul as it pleaseth him.

19 *Write the things which thou hast seen* this day: which are written, ch. i. 11—18: *and which are*—The instructions relating to the present state of the seven churches; see chap. i. 20.—ch. iii. 22: *and which shall be hereafter*—To the end of the world; written ch. iv. 1, &c.

20 *The mystery* or mysterious meaning *of the seven stars*—St. John knew how these stars were a proper emblem of those angels; how nearly they resembled each other, or differed in magnitude, brightness, and other circumstances. *The seven stars are the angels of the seven churches*—Mentioned ver. 11. In each church there was one pastor, to whom all the rest were subordinate. This pastor, or overseer, had the peculiar care over the flock; on him the prosperity of that congregation greatly depended; and he was to answer for all those souls at the judgment-seat of Christ. *And the seven candlesticks are seven churches*—How significant an emblem! A candlestick, though of gold, has no light of itself; neither has any church or child of man. But Christ gives them the light of truth, holiness, comfort, to shine around them. As soon as spoken, St. John wrote down all that is contained in this first chapter. Then what was contained in the second and third chapters, was dictated to him in like manner.

CHAP. II. In general we may observe, when the Israelites were to receive the law at Sinai, they were first to be purified. And when the kingdom of God was at hand, John the Baptist prepared men for it by repentance. So we are prepared by these letters for the worthy reception of this glorious Revelation. By following the directions herein given, by expelling obstinate wicked men, and putting away sin, those churches were prepared to receive this precious depositum. And whoever now would profitably read or hear it, must regard the same advice.

These letters are like a seven-fold preface to the book. Christ now appears in the form of a man (not yet under the emblem of a lamb) and speaks in unfigurative words. It is not till ch. iv. 1. that St. John enters upon that grand vision which takes up the residue of the book. There is in each of these letters,

1. A command to write to the angel of the church.
2. A glorious title of Christ.
3. An address to the angel of that church, containing, a testimony of his mixed, or good, or bad state; an exhortation to repentance or steadfastness; a declaration of what will be; generally of the Lord's coming.
4. A promise to him that overcometh, with the exhortation, *He that hath an ear to hear, let him hear.*

The address in each letter is expressed in plain words, the promise in figurative. In the address our Lord speaks to the angel of each church, and to its members directly: but in the promise he speaks of all that should overcome, in whatever church or age, and gives them one of the precious promises, (by way of anticipation) from the last chapters of the book.

1. *Write*—Christ dictated to him every word. *These things saith he who holdeth the seven stars in his right hand*—Such is his mighty power! Such are his love and care over them, that they may indeed shine as stars, by purity of doctrine and life! *Who walketh* (according to his promise, *I am with you alway, even to the end of the world:*) *in the midst of the golden candlesticks*, beholding all their works and thoughts, and ready to *remove the candlestick out of its place*—if any,

2 I know thy works, and thy labour, and patience, that thou canst not bear evil men; and thou hast tried those who say they are apostles, and are not, and hast found them liars:

3 And hast patience, and hast borne for my name's sake, and hast not fainted.

4 But I have against thee, that thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent and do the first works: if not, I will come to thee, and will remove thy candlestick out of its place, unless thou repent.

6 But thou hast this, that thou

being warned, will not repent. There is an allusion to the office of the priests in dressing the lamps, to keep them always burning before the Lord.

2 *I know*—Jesus knows all the good and all the evil which his servants and his foes suffer and do. Weighty words! how dreadful will they one day sound to the wicked! how sweet to the righteous! The churches and their angels must have been astonished to find their several states so exactly described, even in the absence of the apostle, and could not but acknowledge the all-seeing eye of Christ and his Spirit. To every one of us also he saith, *I know thy works!*—Happy is he that conceives less good of himself, than Christ knows concerning him! *And thy labour*—After the general, three particulars are named, and then more largely described in an inverted order.

1. Thy labour.
2. Thy patience,
3. Thou canst not bear evil men.
4. Thou hast tried those who say they are apostles and are not, and hast found them liars.
5. Thou hast patience.
6. Thou hast borne for my name's sake and hast not fainted.

And thy patience—Yet *thou canst not bear* that obstinate *wicked men* should remain in the flock of Christ. *And thou hast tried those who say they are apostles, and are not*—For the Lord hath not sent them.

4 *But I have against thee, that thou hast left thy first love*—That love for which that church was so eminent, when St. Paul wrote this epistle to them. They had not retained that strong and ardent love to God and holy things, which they avowed when first they became the disciples of the Lord.

5 No one can recover his first love, but by taking these three steps, 1. *Remember;* 2. *Repent;* 3. *Do thy first works. Remember from whence thou art fallen*—From what degree of faith, love, holiness, perhaps insensibly. *And repent*—Which implies a deep and lively conviction of thy fall. Of the seven angels, two at Ephesus and at Pergamos, were in a mixed state; two, at Sardis and Laodicea, were much corrupted. They are exhorted to *repent;* as are the followers of Jezebel at Thyatira. Two at Smyrna and Philadelphia, were in a flourishing state, and are exhorted to steadfastness.

There can be no state, either of pastor, or church-member, which has not here suitable instructions. All, in all places and ages, may draw hence necessary direction, reproof, commendation, warning, or confirmation. Whether any be as dead as the angel at Sardis, or alive as the angel at Philadelphia: this book is sent to him, and the *Lord Jesus* hath something to say to him therein. For the seven churches with their angels represent the whole Christian church, in all the world, in every age. This is a point of deep importance, and always necessary to be remembered: these seven churches are a sample of the whole church of Christ, as it was then, as it is now, and as it will be in all ages. *Do the first works*—Outwardly and inwardly, or thou canst never regain thy first love: *but if not*—By this word is the warning sharpened to those five churches, which are called to repent. And according as they obey the call or not, there is a promise or a threatening [ch. ii. 5, 16, 22; ch. iii. 3, 20.] But even in the threatening, the promise is implied in case of true repentance. *I come to thee, and will remove thy candlestick out of its place*—I will remove, unless thou repent, the flock under thy care to another place, where they shall be better taken care of. But it is probable that the church of Ephesus did repent, judging from its subsequent prosperity.

6 *Thou hatest the works of the Nicolaitans*—Probably so called from Nicolas one of the seven Deacons; Acts vi. 5. They taught the community of wives; that adultery and fornication, were things indifferent; that eating meats offered to idols, was lawful; and mixed many Pagan rites with Christian practices.

hatest the works of the Nicolaitans, which I also hate.

7 He that hath an ear let him hear what the Spirit saith to the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of my God.

8 ¶ And to the angel of the church at Smyrna, write, These things saith the First and the Last, who was dead and is alive;

9 I know thy affliction and poverty (but thou art rich,) and the reviling of those who say they are Jews and are not, but a synagogue of Satan.

10 Fear none of those things which thou art about to suffer: behold the devil is about to cast some of you into prison that ye may be tried, and ye shall have affliction ten days. Be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear let him hear what the Spirit saith to the churches: He that overcometh shall not be hurt by the second death.

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7 *He that hath an ear, let him hear*—Every man, whoever can hear at all, ought carefully to hear this. *What the Spirit saith* in these great and precious promises, *to the churches*—And in them to every one that overcometh: that goeth on from faith to faith, and by faith to full victory over the world, and the flesh, and the devil.

These seven letters contain twelve promises, the essence of all the promises of God. Some of them are not expressly mentioned again; as *the hidden manna*, the inscription of *the name of the new Jerusalem, the sitting upon the throne.* Some resemble what is afterwards mentioned as *the hidden manna;* ch. xix. 12; *the ruling the nations;* ch. xix. 15; *the morning star;* ch. xxii. 16; and some are expressly mentioned, as, *the tree of life;* ch. xxii. 2; freedom from *the second death;* ch. xx. 6; the name in *the book of life;* ch. xx. 12, 21, 27; serving *in the temple;* ch. vii. 15; the inscription of *the name of God and of the lamb;* ch. xiv. 1; xxii. 4. In these promises sometimes the enjoyment of the highest good, and deliverance from the greatest evils, is mentioned. And each implies the other; so that where either part is expressed, the whole is to be understood. *To eat of the tree of life*—The first thing promised in these letters, is the last and highest in the accomplishment; ch. xxii. 2, 14, 19. *The tree of life and the water of life go* together; ch. xx. 1, 2; but implying living with God eternally. *In the paradise of my God—Paradise* means a garden of pleasure. In the earthly paradise there was one tree of life: there are no other trees in the paradise of God.

8 *These things saith the First and the Last, who was dead and is alive*—How directly does this inscription tend to fortify the angel of the church against the fear of death! ver. 10, 11. Even with the comfort by which St. John was comforted, ch. i. 17, 18, shall he be comforted.

9 *I know thy affliction and poverty*—A poor prerogative in the eyes of the world. The angel at Philadelphia, also had in their sight but a *little strength.* Yet these two were the most honourable of all, in the eyes of the Lord. *But thou art rich* in faith and love, of more value than all earthly kingdoms. *Who say they are Jews* (God's own people) *and are not*—They are not Jews inwardly, not circumcised in heart; *but a synagogue of Satan*, who, like them, was a liar and a murderer from the beginning.

10 The first and the last words of this verse are specially directed to the minister; they show that his suffering and the affliction of the church were at the same time, and of the same duration. *Fear none of those things which thou art about to suffer*—Probably through the false Jews. *Behold*—Denoting the nearness of the affliction. Perhaps the *ten days* began on the day that *the Revelation* was read at Smyrna, or very soon after. *The devil*, who sets all persecutors to work, *is about to cast some of you* Christians at Smyrna (where in the first ages the blood of many martyrs was shed) *into prison, that ye may be tried*, to your unspeakable advantage. 1 Pet. iv. 12, 14. *And ye shall have affliction*, either personally, or by sympathising with your brethren, *ten days*—(Literally taken) in the end of Domitian's persecution, which was stopped by the edict of the emperor Nerva. *Be thou faithful*—Our Lord does not say, *till I come* (as in the other letters,) but *unto death;* signifying that the angel of this church should soon after seal his testimony with his blood; fifty years before the martyrdom of Polycarp, for whom some have mistaken him. *And I will give thee the crown of life*—Heaven's whole bliss!

12 ¶ And to the angel of the church at Pergamos write, These things saith he who hath the sharp two-edged sword;

13 I know where thou dwellest, where the throne of Satan *is:* and thou holdest fast my name, and hast not denied my faith, in the days wherein Antipas *was* my faithful witness, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, that thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the sons of Israel, to eat things sacrificed to idols, and to commit fornication.

15 In like manner thou also hast them that hold the doctrine of the Nicolaitans, which I hate.

16 Repent, therefore; if not, I will come to thee, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith to the churches: To him that overcometh will I give of the hidden manna, and I will give him a white stone, and on the stone a new name written, which none knoweth, but he that receiveth it.

18 ¶ And to the angel of the church at Thyatira write, These things saith the Son of God, who hath eyes as a flame of fire, and his feet like fine brass:

19 I know thy love, and faith, and

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11 *The second death—The lake of fire*, the portion of the *fearful*, who do not overcome; ch. xxi. 8.

12 *The sword*, with which I will cut off the impenitent; Ver. 13.

13 *Where the throne of Satan is*—Pergamos was above measure given to idolatry; Satan had his throne and residence there. *Thou holdest fast my name*—Openly, fearlessly confessing me before men. *In the days wherein Antipas*, martyred under Domitian—*was my faithful witness*—Happy is he to whom Jesus giveth such a testimony!

14 But *thou hast there*, whom thou oughtest to have immediately cast out from the flock, *them that hold the doctrine of Balaam*—Doctrine resembling his: *who taught Balak*, and the rest of the Moabites, *to cast a stumbling-block before the sons of Israel*—They are called *the sons of Israel*, in opposition to *the daughters of Moab*, by whom Balaam enticed them to fornication and idolatry. *To eat things sacrificed to idols*—Which in so idolatrous a city as Pergamos, was so hurtful to Christianity; *and to commit fornication*—which was constantly joined with the idol-worship of the heathens.

15 *In like manner, thou also*, as well as the angel at Ephesus, *hast them that hold the doctrine of the Nicolaitans*—Suffering them to remain in the flock.

16 *If not, I will come to thee*, who will not wholly escape, when I punish them, *and will fight with them* (not with the Nicolaitans, only, but the followers of Balaam) *with the sword of my mouth*—With my just and fierce anger; Balaam was first withstood by the angel of the Lord *with his sword* drawn; Numb. xxii. 23; and afterwards *slain with the sword;* Numb. xxxi. 8.

17 *To him that overcometh*, and eateth not of those sacrifices, *will I give of the hidden manna*—Described John vi. The new name answers to this: it is now *hid with Christ in God.* The Jewish manna was kept in the ancient ark of the covenant. The heavenly ark of the covenant appears under the trumpet of the seventh angel, ch. xi. 19, where also the *hidden manna* is mentioned again. It properly means the full, glorious, and everlasting fruition of God. *And I will give him a white stone*—Alluding to the custom of the ancients who sometimes gave their votes in judgment by small stones; by black they condemned, by white ones they acquitted. Sometimes they also wrote on small smooth stones. *And a new name*—So Jacob, after his victory, gained the new name of Israel. Wouldst thou know what thy *new name* will be? The way to this is plain—*overcome.* Till then all thy inquiries are vain. Thou wilt then read it on the *white stone.*

18 *And to the angel of the church at Thyatira*—Where the faithful were but a little flock. *These things saith the Son of God*--See how great he is who appeared like *the son of man!* ch. i. 13. *Who hath eyes as a flame of fire, searching the reins and heart* (ver. 23) *and his feet like fine brass*, denoting his immense strength. Job comprises both these, his wisdom to dis-

thy service and patience, and thy last works more than the first.

20 But I have against thee, that thou sufferest that woman Jezebel (*a*) who calleth herself a prophetess, and teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols. (*a*) 2 Kings ix. 10.

21 And I gave her time to repent of her fornication; but she will not repent.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great affliction, unless they repent of her works.

23 And I will kill her children with death; and all the churches shall know that I am he who searched the reins and hearts; and I will give you every one according to your works.

24 But I say to you, the rest that are at Thyatira, as many as do not hold this doctrine, who have not known the depths of Satan, as they speak, I will lay upon you no other burden.

25 But what ye have, hold fast till I come.

26 And he that overcometh and keepeth my works unto the end, to him will I give power over the nations:

27 (And he shall rule them with a rod of iron: they shall be dashed in

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cern whatever is amiss, and his power to avenge it; (ch. xlii. 2.) *No thought is hidden from him, and he can do all things.*

19 *I know thy love and faith.*—Thou lovest me because I have saved thee; for thou believedst on me, confessed me as thy divine Saviour, and relidest on me for salvation. I have saved thee, and now thou lovest me, and my cause, arduously labouring to promote it, for which thou art persecuted; but thou standest firm, distinguished by patience amid ill-treatment. Instead of shrinking, thou aboundest more and more in the labour of love, and patience of hope. *I know* thy *love* and *faith*, and *patience*, and I will keep thee in everlasting remembrance.

20 *But thou sufferest that woman Jezebel* to *teach my servants*—At Pergamos were many followers of Balaam; at Thyatira, one grand deceiver. Many of the ancients believed that this was the wife of the pastor himself. Jezebel of old led Israel to open idolatry. This Jezebel so called from the resemblance between their works, led them to partake in the idolatry of the Heathens. This she did by first enticing them to fornication, as Balaam did: whereas at Pergamos they were at first enticed to idolatry, and afterwards to fornication.

21 *And I gave her time to repent*—So great is the patience of Christ: *but she will not repent*—So, though repentance is the gift of God, man may refuse it: God will not compel.

22 *But I will cast her into a bed, into great affliction, and them that commit* either carnal or spiritual *adultery with her, unless they repent—She* had her time before: *of her works*; Those to which she had enticed them, and committed with them. The angel of the church at Thyatira was only blamed for *suffering* her. This fault ceased when God took vengeance on her. Therefore it is not expressly exhorted to repent, though it is implied.

23 *And I will kill her children*, those borne by her in adultery, and them whom she hath seduced; *with death*—This expression denotes death by the plague, or by some stroke of God's hand. Probably the vengeance taken on her children was the token of the certainty of all the rest. *And all the churches* to which thou now writest *shall know that I search the reins* (the desires) *and hearts*—Thoughts.

24 *But I say to you* who *do not hold this doctrine* of Jezebel, nor *have known the depths of Satan* (Happy ignorance!) *as they speak*—That were ever boasting of the *deep things* which they taught. Our Lord owns they were *deep*, even deep as hell: for they were the very *depths of Satan. I will lay upon you no other burden* than that you have already suffered from Jezebel and her adherents.

25 *What ye*, both the angel and the church, *have.*

26 *My works*—Those which I have commanded. *To him will I give power over the nations*—I will give him to share with me in the triumph which the Father has promised me over all the nations who yet resist me. Ps. ii. 8, 9.

27 *And he shall rule them*—That is, shall share with me when I do this; *with a rod of iron*—With irresistible power, employed on those only who will not

pieces like a potter's vessel,) as I also have received from my Father.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith to the churches.

CHAP. III.

AND to the angel of the church at Sardis write, These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, but art dead.

2 Be watchful, and strengthen the things which remain, which are ready to die; for I have not found thy works complete before my God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If thou watch not, I will come as a thief, and thou shalt not know at what hour I will come upon thee.

4 Yet thou hast a few names in Sardis, who have not defiled their garments: and they shall walk with me in white: they are worthy.

5 He that overcometh, he shall be clothed in white raiment; and I will not blot his name out of the book of life, and I will confess his name before my Father and before his angels.

6 He that hath an ear let him hear what the Spirit saith to the churches.

7 ¶ And to the angel of the church at Philadelphia write, These things saith the Holy One, The True One, he that hath the key of David, he that openeth and none shutteth, and shutteth and none openeth;

8 I know thy works, (behold I have set before thee an open door; none

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otherwise submit; who will hereby *be dashed in pieces*—Totally conquered.

28 *I will give him the morning star*—Thou, O, Jesus, art the morning star. O give thyself to me! Then will I desire no sun, only thee, who art the sun also. He whom this star enlightens, has always morning and no evening. The duties and promises here answer each other: the conqueror has power over the nations. And he that having conquered his foes, keeps the works of Christ to the end, shall have the morning star—an unspeakable brightness and peaceable dominion in him.

CHAP. III. v. 1. *The seven spirits of God*—The Holy Spirit, from whom all spiritual life and vigour proceed; *and the seven stars*, which are subordinate to him. *Thou hast a name that thou livest*—A fair reputation, a goodly outside show. But that Spirit seeth every empty appearance, and they vanish before him.

2 *The things which remain* in thy soul—knowledge of the truth, good desires, and convictions—*which are ready to die*—Through unwatchfulness, sloth, neglect of the means of grace, &c.

3 *Remember how* humbly, zealously, seriously *thou* didst *receive* the grace of God once; *and hear* his word, *and hold fast* the grace thou yet hast, *and repent*, that thy dying graces may live.

4 *Yet thou hast a few names*—That is, persons. But though few, they had not separated themselves from the rest; otherwise the angel of Sardis would not have had them. It was no virtue of his, that they were unspotted; but it was his fault that they were few. *Have not defiled their garments*, either by spotting themselves or by partaking of other men's sins: *they shall walk with me in white*—In joy, in perfect holiness, in glory: *they are worthy*—A few good among many bad are doubly acceptable to God.

5 *He shall be clothed in white raiment* The colour of victory, joy, and triumph. *And I will not blot out his name out of the book of life*, like that of the angel of the church of Sardis; but he shall live for ever. *And I will confess his name*, as one of my faithful servants and soldiers.

7 *The Holy One, the True One*—Holiness and truth essentially dwell in him, and from him they are derived. *He that hath the key of David*—A master of a family or a prince has keys, by which he can open or shut all the doors of his house or palace. So had David a key (a token of right and sovereignty) which was afterwards adjudged to Eliakim, Isaiah xxii 22. Much more has Christ, the Son of David, the key of the spiritual city of David, the New Jerusalem; the supreme right and authority in his own house. He *openeth* this to all that overcome, *and none shutteth*; he *shutteth* it

can shut it) that thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I bring them of the synagogue of Satan, who say they are Jews, and are not, but lie; behold, I will make them bow down before thy feet and know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon the whole world, to try them that dwell upon the earth.

11 I come quickly. Hold fast what thou hast, that none take thy crown.

12 He that overcometh, I will make him a pillar in the temple of my God, and he shall go out no more; and I will write upon him the name of my God, and the name of the city of my God, the New Jerusalem, which cometh down out of heaven from my God, and my new name.

13 He that hath an ear, let him hear what the Spirit saith to the churches.

14 ¶ And to the angel of the church at Laodicea write, These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: O that thou wert cold or hot!

16 So because thou art lukewarm,

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against all *the fearful, and none openeth.* Also when *he openeth* a door on earth for his works or his servants, none can shut; and when he *shutteth* against whatever would hurt or defile, none can open.

8 *I have set before thee an open door*—To enter into the joy of thy Lord, and here, also to facilitate thy labour for me. *Thou hast a little strength*—But little outward human strength; a poor, mean, despicable company. Yet thou *hast kept my word*, both in judgment and practice.

9 *Behold I*—Who have power to make them comply. *I will make them come and bow down before thy feet* (pay thee homage) *and know* that all depend on my love, and that thou hast a place therein. How often does the judgment of the people turn quite round, when the Lord looketh upon them! Job xlii. 7.

10 *Because thou hast kept the word of my patience.* (The word of Christ is indeed a *word of patience*) *I will also keep thee* (Happy freedom from that spreading calamity!) *from the hour of temptation*, so that thou shalt not *enter into* temptation, but it shall pass from thee. *The hour* denotes the short time of its continuance; that is, at any one place. At every one it was very sharp, though short, wherein the tempter was not idle; ch. ii. 10. *Which* hour *shall come upon the whole earth*—The whole Roman empire. Many understand by "the hour of temptation," the persecution under *Trajan*, which was greater, and more extensive than that under Nero and Domitian, who were his predecessors.

11 *That none take thy crown*, which is ready for thee, if thou endure to the end. [The caution alludes to the races of Greece, &c., where sometimes he who had nearly finished his course, suddenly fell, or lessened his speed, and another outstripped him, and thus carried off the crown, which apparently was destined for the first.]

12 *I will make him a pillar in the temple of my God*—I will fix him as beautiful, as useful, and as immoveable as a pillar, in the church of God; *and he shall go out no more*, but shall be holy and happy for ever. *And I will write upon him the name of my God*, so that the nature and image of God shall appear visibly upon him. *And the name of the city of my God*, giving him a title to dwell in the city of the New Jerusalem; *and my new name*—A share in that joy which I entered into, after overcoming all my enemies.

14 *To the angel of the church at Laodicea*—For these St. Paul had a great concern. Col. ii. 1. *These things saith the Amen*—That is, the True One, the God of truth; *the beginning*, the author, prince, and ruler *of the creation of God*—Of all creatures. *The beginning*, or author, by whom God made them all.

15 *I know thy works*, thy disposition and conduct, though thou knowest it not thyself, *that thou art neither cold*, a stranger to spiritual things, and quite indifferent to them; *nor hot*—As boiling water: so ought we to be penetrated and heated by the fire of love. *O that thou wert*—This wish of our Lord implies that he does not work on us irresistibly, as the fire does on the water which it heats. *Cold or hot*—Even if thou wert *cold*, without any thought or profession of religion, there

and neither cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest, I am rich, and have enriched myself, and have need of nothing; and knowest not that thou art wretched, and pitiable, and poor, and blind, and naked.

18 I counsel thee to buy of me gold purified in the fire, that thou mayest be rich: and white raiment, that thou mayest be clothed, and the shame of thy nakedness may not appear: and eye-salve, to anoint thine eyes, that thou mayest see.

19 Whomsoever I love I rebuke and chasten: be zealous and repent.

20 Behold I stand at the door and knock: If any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me.

21 He that overcometh, I will give him to sit with me on my throne, as I have also overcome, and sat down with my Father on his throne.

22 He that hath an ear let him hear what the Spirit saith to the churches.

CHAP. IV.

AFTER these things I saw, and behold a door opened in heaven; and the first voice which I had heard,

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would be more hope of thy recovery.

16 *So because thou art lukewarm* (the effect of lukewarm water is well known) *I will spue thee out of my mouth*—I will utterly cast thee from me; that is, unless thou repent.

17 *Because thou sayest*—Therefore I *counsel thee, &c. I am rich* in gifts and grace, as well as worldly goods. *And knowest not that thou art*, in God's account, *wretched and pitiable.*

18 *I counsel thee*, who art poor, and blind, and naked, *to buy of me*, without money or price, *gold purified in the fire*—True living faith, which is purified in the furnace of affliction; *and white raiment*—True holiness; *and eye-salve*—Spiritual illumination, the *unction of the Holy One*, which teacheth all things.

19 *Whomsoever I love*, even thee, thou poor Laodicean. (O how much has his unwearied love to do!) *I rebuke* for what is past, *and chasten*, that they may amend for the time to come.

20 *I stand at the door and knock*—Even at this instant; while he is speaking this word. *If any man open* (willingly receive me), *I will sup with him*—Refreshing him with my graces and gifts, and delight myself in what I have given, *and he with me*, in life everlasting.

21 *I will give him to sit with me on my throne*, in unspeakable bliss and glory. Elsewhere heaven is termed the throne of God. But this throne is in heaven.

22 *He that hath an ear, &c.*—This stands in the three former letters before the promise; in the four latter, after it; dividing the seven into two parts, the first containing three, the last, four letters. The titles given our Lord in the three former letters, peculiarly respect his power after his resurrection and ascension, particularly over his church; those in the four latter, his divine glory, and unity with the Father and the Holy Spirit. Again, this word being placed before the promises, in the three former letters, excludes the false apostles at Ephesus, the false Jews at Smyrna, and the partakers with the Heathens at Pergamos, from having any share therein. In the four latter, being placed after them, it leaves the promises immediately joined with Christ's address to the angel of the church; to show that the fulfilling of these was near; but the others reach beyond the end of the world. The *overcoming* or victory, to which these *peculiar* promises are annexed, is not the ordinary victory obtained by every believer, but a special victory over great and peculiar temptations, by those that are strong in faith.

CHAP. IV. We are now entering upon the main prophecy. The whole Revelation may be divided thus:—

The 1st, 2nd, and 3rd chapters contain the introduction:—The 4th and 5th the proposition:—The 6th, 7th, 8th, and 9th, describe things already fulfilled:—The 15—19. Things which are now fulfilling:—The 10—14, Things which will be fulfilled shortly:—The 20th, 21st, 22nd, Things at a greater distance.

1 *After these things*—Or,—After I had written these letters from the mouth of the Lord. By the particle *and* the several parts of this prophecy are usually connected: by the words *after these things*, they are distinguished from each other. Ch. vii. 9; xix. 1. By the words, *after*

as of a trumpet talking with me, said, come up hither, and I will show thee things which must be hereafter.

2 And immediately I was in the spirit; and, behold a throne was set in heaven, and one sitting on the throne.

3 And he that sat was in appearance like a jasper and a sardine stone; and a rainbow *was* round about the throne, in appearance like the emerald.

4 And round about the throne *are* four and twenty thrones: and on the thrones are four and twenty elders

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these things, they are distinguished and yet connected; Ch. vii. 1; xv. 5; xviii. 1. St. John always saw and heard, and then immediately wrote one part after another. One part is always divided from another by one of these expressions. *I saw*; Here begins the relation of the main vision, which is connected throughout, as it appears from *The throne and he that sitteth thereon, the Lamb* (who hitherto has appeared in the form of a man;) *the four living creatures*, and *the four and twenty elders*, represented from this place to the end; and it is necessary to keep in mind the order of the text, as presented in the preceding table. *A door opened in heaven*—Several of these openings are successively mentioned. Here ■ *door is opened;* afterward *the temple of God in heaven* (ch. xi. 19; xv. 5;) and lastly, *heaven* itself, xix. 11. By these St. John gains a new and more extended prospect, *and the first voice which I had heard*, namely, that of Christ (afterward he heard the voices of many others,) *said, come up hither*—Not in body, but in spirit; which was immediately done.

2 *And immediately I was in the Spirit*—In an higher degree than before. Ch. 1. 10, *And behold a throne was set in heaven*—John is to write *things which shall be.* And therefore he is here shown, after a heavenly manner, how whatever *shall be*, whether good or bad, flows out of invisible fountains: and how after it is done on the visible theatre of the world and the church, it flows back again into the invisible world, as its proper and final scope. Here commentators divide: some proceed theologically, others historically; but the right way is, to join both together.

The court of heaven is laid open; and the throne of God is the centre, from which every thing in the visible world goes forth, and to which every thing returns. Here the kingdom of Satan is disclosed: and hence we may extract the most important things out of the most comprehensive and most secret history of the kingdoms of hell and heaven. But we must be content to know only what is expressly revealed in this book. It describes not barely what good or evil is successively transacted on earth, but how each springs from the kingdom of light or darkness, and continually tends to the source whence it sprung. So that no man can explain all that is contained therein, from the history of the church militant only.

Yet the histories of past ages have their use, as this book is properly prophetical. The more therefore we observe the accomplishment of it, so much the more may we praise God, in his truth, wisdom and justice, and almighty power, and learn to suit ourselves to the time, according to the remarkable directions contained in the prophecy. *And one sat on the throne* as a king, governor, and judge. Here is described God the Almighty, the Father of heaven, in his majesty, glory, and dominion.

3 *And he that sat was in appearance*—Shone with a visible lustre, like that of sparkling precious stones, as those anciently on the high priest's breast-plate, and those in the foundations of the New Jerusalem; Ch. xxi. 19, 20. If there is anything emblematical in the colours of these stones, possibly *the Jasper*, which is transparent and of a glittering white, with an intermixture of beautiful colours, may be a symbol of God's purity, with various other perfections, shining in all his dispensations. The *Sardine stone*, of a blood-red colour, may be an emblem of his justice, and the vengeance he was about to execute on his enemies. *An Emerald*, being green, may betoken favour to the good; *a rainbow*, the everlasting covenant. See Gen. ix. 9. And this being *round about the* whole breadth of the *throne*, fixed the distance of those who stood or sat round it.

4 *And round about the throne* (in a circle) *are four and twenty thrones, and on the thrones four and twenty elders*—The most holy of all the former ages, [Isaiah xxiv. 23; Heb. xii. 1,] representing the whole body of the saints, *sitting*, in general; but falling down when they worship; *clothed in white raiment*—This and their

sitting, clothed in white raiment and upon their heads crowns of gold.

5 And out of the throne go forth lightnings, and voices, and thunders; and seven lamps of fire burn before the throne, which are the seven spirits of God.

6 And before the throne *is* a sea of glass, like crystal; and in the midst of the throne, and round about the throne, four living creatures, full of eyes before and behind,

7 And the first living creature *is* like a lion, and the second living creature *is* like a calf, and the third living creature hath a face as a man, and the fourth *is* like a flying eagle.

8 And the four living creatures hath

golden crowns denoted they had finished their course, and taken their place among the citizens of heaven. They are never termed *souls*, and it is probable that they had glorified bodies already. Compare Matt. xiii. 43; Luke xii. 32.

5 *And out of the throne go forth lightnings*, which affect the sight; *voices*, which affect the hearing; *thunderings*, which cause the body to tremble. Weak men account all this terrible: but to the inhabitants of heaven it is a mere source of joy and pleasure, mixed with reverence to the divine majesty. To the saints on earth these convey light and protection, but to their enemies terror and destruction.

6 *And before the throne is a sea as of glass, like crystal*—Wide and deep, pure and clear, transparent and still. Both the *seven lamps of fire* and this sea are *before the throne:* and both may mean *the seven Spirits of God*, the Holy Ghost, whose powers and operations are frequently represented both under the emblem of *fire* and of *water*. We read again, ch. xv. 2. of *a sea as of glass;* where there is no mention of *the seven lamps of fire;* but on the contrary, the sea itself is *mingled with fire*. We read also, ch. xxii. 1. of *a stream of water of life clear as crystal*. Now the *sea which is before the throne*, and the *stream which goes out of the throne*, may both mean the same, namely, the Spirit of God. *And in the midst of the throne*—With respect to its height: *round about the throne*—That is, towards the four quarters, east, west, north, and south: *were four living creatures*—(Not *beasts*, any more than birds.) These seem to be taken from the Cherubim in the visions of Isaiah and Ezekiel, and in the holy of holies. They are doubtless some of the principal powers of heaven; but of what order it is not easy to determine. It is very probable that the twenty-four elders may represent the Jewish church. Their *harps* seem to intimate their having belonged to the ancient *tabernacle* service, where they were wont to be used. If so, the *living creatures* may represent the Christian church. Their number also is symbolical of universality, and agrees with the dispensation of the gospel, which extended to all the nations under heaven. And the *new song* which they all sang, saying, *Thou hast redeemed us out of every kindred, and tongue, and people, and nation*, [ch. v. 9.] could not possibly suit the Jewish, without the Christian church. The first *living creature was like a lion*, to signify undaunted courage; the second *like* ■ *calf or ox*, (Ezek. i. 10.) to signify unwearied patience; the third *with the face of a man*, to signify prudence and compassion; the fourth *like an eagle*, to signify vigour and activity: *full of eyes*, to denote perfect wisdom; *before*, to see the face of him that sitteth on the throne; *and behind*, to see what is done among the creatures.

7 *And the first*—Just such were the four Cherubims in Ezekiel, who supported the moving throne of God, whereas each of those which overshadowed the mercy-seat in the holy of holies, had all these four faces: whence a late great man supposes them to have been emblematic of the Trinity, and the incarnation of the second person. *A flying eagle*—That is, with wings expanded.

8 *Each of them hath six wings*—As had each of the Seraphims in Isaiah's vision. *Two covered his face*, in token of humility and reverence; *two his feet*, perhaps in token of readiness and diligence for executing divine commissions; *round about and within, they are full of eyes—Round about*, to see every thing which is farther off from the throne than they are themselves; *and within*—On the inner part of the circle which they make with one another. First, they look from the centre to the circumference; then from the circumference to the centre. *And they rest not*—O unhappy rest! *Day and night*—As we speak on earth: but there is no night in heaven. *And say, Holy, holy, holy*—Is the Three-one God.

each of them six wings; round about and within they are full of eyes: and they rest not day and night, saying, Holy, holy, holy, is the Lord God, the Almighty, who was, and who is, and who cometh.

9 And when the living creatures give glory, and honour, and thanks to him that sitteth upon the throne, that liveth for ever and ever,

10 The four and twenty elders fall down before him that sitteth upon the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Worthy art thou, O Lord our God, to receive the glory, and the honour, and the power: for thou hast created all things, and through thy will they are and were created.

CHAP. V.

AND I saw in the right hand of him that sat upon the throne a book written within and without, sealed with seven seals.

There are two words in the original, very different from each other, both which we translate holy. The one means properly *merciful;* but the other which occurs here, implies much more. This holiness is the sum of all praise, which is given to the almighty Creator, for all that he does and reveals concerning himself, till the new song brings with it new matter of glory.

This word properly signifies *separated*, both in Hebrew and other languages. And when God is termed holy, it denotes that excellence which is altogether peculiar to himself; and the glory flowing from all his attributes conjoined, shining forth from all his works, and darkening all things besides itself, whereby he is, and eternally remains, in an incomprehensible manner *separate* and at a distance, not only from all that is impure, but likewise from all that is created.

God is *separate* from all things. He is, and works from himself, out of himself, in himself, through himself, for himself. Therefore he is the first and the last, the only one and the eternal, living and happy, endless and unchangeable, almighty, omniscient, wise and true, just and faithful, gracious and merciful. Hence it is, that holy and holiness mean the same as God and Godhead; and as we say of a king, *his majesty*, so the scripture says of God, *his holiness;* Heb. xii. 10. The Holy Spirit is, the Spirit of God. When God is spoken of, he is often named, *The Holy One.* And as God swears by his name, so he does also by his holiness; that is, by himself.

This holiness is often styled glory; often his holiness and glory are celebrated together; Lev. x. 3; Isa. vi. 3. For holiness is covered glory, and glory is uncovered holiness. The Scripture speaks abundantly of the holiness and glory of the Father, the Son, and the Holy Ghost. And hereby is the mystery of the Holy Trinity eminently confirmed.

That is also termed *holy* which is consecrated to him, and for that end *separated* from other things. And so is that wherein we may be like God, or united to him.

In the hymn resembling this, recorded by Isaiah, ch. vi. 3, is added, *The whole earth is full of his glory.* But this is deferred, in *the Revelation*, till the glory of the Lord (his enemies being destroyed) fills the earth.

9, 10 *And when the living creatures give glory—the elders fall down*—That is, as often as the living creatures give glory, immediately the elders fall down. The expression implies that they did so at the same instant, and that they both did this frequently. The living creatures do not say directly, *Holy, holy, holy, art thou;* but only bend a little out of deep reverence, and say, *Holy, holy, holy is the Lord.* But the elders, when they are *fallen down*, may say, *Worthy art thou O Lord our God.*

11 *Worthy art thou to receive*—This he receives not only when he is thus praised, but also when he destroys his enemies and glorifies himself anew; *the glory, and the honour, and the power*—Answering the thrice holy of the living creatures, ver. 9. *For thou hast created all things*—Creation is the ground of all the works of God. Therefore for this, as well as for his other works, will he be praised to all eternity. *And through thy will they were*—They began to be. It is to the free, gracious, and powerfully working will of him who cannot possibly need any thing that all things owe their first existence. *And are created*—That is, continue in being ever since they were created.

CHAP. V. v. 1. *And I saw*—This is a

2 And I saw a strong angel proclaiming with a loud voice, Who *is* worthy to open the book, and to loose the seals thereof?

3 And none in heaven or on earth, neither under the earth, was able to open the book neither to look thereon.

4 And I wept much that none was found worthy to open the book, neither to look thereon,

5 And one of the elders saith to me, Weep not; behold the lion of the tribe of Judah, the root of David, hath prevailed to open the book and the seals thereof.

6 And I beheld in the midst of the

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continuation of the same narrative; *in the right hand*—The emblem of his all-ruling power. He held it openly, in order to give it to him that was worthy. It is scarcely needful to observe, that there is not in heaven any real book of parchment or paper, or that Christ does not really stand there in the shape of a lion or of a lamb. Neither is there on earth any monstrous beast with seven heads and ten horns. But as there is upon earth something which in its kind answers such a representation, so there are in heaven divine counsels and transactions answerable to these figurative expressions. All this was represented to St. John at Patmos, in one day, by way of vision. But the accomplishment of it extends from that time throughout all ages. Writings serve to inform us of distant and of future things. And hence things which are yet to come, are figuratively said to be *written in God's book*: so were at that time the contents of this weighty prophecy. But the book was sealed. Now comes the opening and accomplishing also of the great things that are, as it were, the letters of it. *A book written within and without*—That is, no part of it blank, full of matter; *sealed with seven seals*—According to the seven principal parts contained in it, one on the outside of each. The usual books of the ancients were not like ours, but were volumes or long pieces of parchment rolled upon a long stick, as we frequently roll silks. Such was this represented which was *sealed with seven seals*. Not as if the apostle saw all the seven seals at once; for there were seven volumes wrapped up one within another, each of which was sealed: so that upon opening and unrolling the first, the second appeared to be sealed up till that was opened, and so on to the seventh. The book and its *seals* represent all power in heaven and earth given to Christ. A copy of this book is contained in the following chapters. By *the trumpets*, (contained under the seventh *seal*,) the kingdom of the world is shaken, that it may at length become the kingdom of Christ. By *the vials*, (under the seventh trumpet,) the power of the beast and whatsoever is connected with it is broken. The sum of all we should have continually before our eyes: so the whole *Revelation* flows in its natural order.

2 *And I saw a strong angel*—This proclamation to every creature was too great for a man to make, and yet not becoming the Lamb himself. It was therefore made by an angel, and one of uncommon eminence.

3 *And none*—No creature: no, not Mary herself, *in heaven, or in earth, neither under the earth*—That is, none in the universe. For these are the three great regions into which the whole creation is divided: *was able to open the book*—To declare the counsels of God; *nor to look thereon*—So as to understand any part of it.

4 *And I wept much*—A weeping which sprung from greatness of mind. The tenderness of heart which he always had, appeared more clearly now he was out of his own power. *The Revelation* was not written without tears: neither without tears shall it be understood. How far are they from the temper of St. John who inquire after any thing rather than the contents of this book! Yea, who applaud their own *clemency* if they *excuse* those that do inquire into them.

5 *And one of the elders*—Probably one of those who rose with Christ, and afterwards ascended into heaven; perhaps one of the patriarchs: some think it was Jacob, from whose prophecy the name of *Lion* is given him. Gen. xlix. 9. *The lion of the tribe of Judah*—The victorious prince who is, like a lion, able to tear all his enemies in pieces; *the root of David*—As God, *the root* of David's family [Isaiah xi. 1, 10.] *hath prevailed to open the book*—Hath overcome all obstructions, and obtained the honour to disclose the divine counsels.

6 *And I beheld*—First, *Christ in* or on *the midst of the throne;* secondly, the

throne and of the four living creatures, and in the midst of the elders, a Lamb standing as if he had been slain, having seven horns and seven eyes, which are the seven Spirits of God, sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he took the book, the four living creatures and the four and twenty elders fell down before the Lamb, having every one a harp, and golden vials full of incense, which are the prayers of the saints.

9 And they sang a new song, saying, Worthy art thou to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every tribe and tongue, and people and nation;

10 And hast made them unto our God kings and priests: and they shall reign over the earth.

11 And I saw and heard a voice of

four living creatures making the inner circle round him; and thirdly, the four and twenty elders making a large circle round him and them: *standing*—He lieth no more; he no more falls on his face; the days of his weakness and mourning are ended. He is now in a posture of readiness to execute all his offices of prophet, priest, and king: *as if he had been slain*—Doubtless with the prints of the wounds which he once received. And because *he was slain* he is worthy to open the book (ver. 9), to the joy of his own people, and the terror of his enemies. *Having seven horns*--As a king, the emblem of perfect strength; *and seven eyes*—The emblem of perfect knowledge and wisdom. By these he accomplishes what is contained in the book, namely, by his almighty and all-wise Spirit. To these seven horns and seven eyes answer the seven seals and the sevenfold song of praise, ver. 12. In Zechariah likewise, ch. iii. 9, iv. 10, mention is made of *the seven eyes of the Lord which go forth over all the earth: which* (both the horns and the eyes), *are the seven Spirits of God, sent forth into all the earth*—For the effectual working of the Spirit of God goes through the whole creation: and that in that natural as well as spiritual world. For could mere matter act or move? could it gravitate or attract? Just as much as it can think or speak.

7 *And he came*, (here was *Ask of me*, Psalm ii. 8. fulfilled in the most glorious manner,) *and took*—It is one state of exaltation that reaches from our Lord's ascension to his coming in glory. Yet this state admits of various degrees. At his ascension, *angels, and principalities, and powers were subject to him.* Ten days after, he received from the Father and sent the Holy Ghost. And now he *took the book out of the right hand of him that sat upon the throne*—Who gave it him as a signal of his delivering to him all power of heaven and earth. He received in token of his being both able and willing to fulfil all that was written therein.

8 *And when he took the book the four living creatures fell down*—Now is homage done to the Lamb by every creature. These, together with the elders, make the beginning, and afterwards (ver. 14) the conclusion. They are together surrounded with a multitude of angels, (ver. 11.) and together sing the new song, as they had before praised God together; ch. iv. 8, &c. *Having every one* the elders, not the living creatures, *a harp*—Which was one of the chief instruments used for thanksgiving in the temple service: a fit emblem of the melody of their hearts; *and golden vials* (cups or censers,) *full of incense, which are the prayers of the saints*—Not of the elders themselves, but of the other saints still upon the earth, whose prayers were thus emblematically represented in heaven.

9 *And they sang a new song*—One which neither they nor any other had sung before. *Thou hast redeemed us*—So the living creatures also were of the number of the redeemed: this does not so much refer to the act of redemption, which was long before, as to the fruit of it; and so more directly to those who had finished their course, *who were redeemed from the earth*, (ch. xiv. 1,) *out of every tribe, and tongue, and people, and nation*—That is, out of all mankind.

10 *And hast made them*—The redeemed. So they speak of themselves also in the third person, out of deep self-abasement. *They shall reign over the earth*—The new earth; herewith agree the golden crowns of the elders. The reign of the saints in general follows under the trumpet of the seventh angel; especially

many angels round about the throne; and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive the power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in the heaven, and on the earth, and under the earth, and on the sea, and all that are in them, I heard them all saying, To him that sitteth on the throne, and to the Lamb, *is* the blessing, and the honour, and the glory, and the strength, for ever and ever.

14 And the four living creatures said, Amen: and the elders fell down and worshipped.

CHAP. VI.

AND I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying

after the full resurrection, as also in eternity, ch. xi. 18, xv. 7, xx. 4, xxii. 5, Dan. vii. 27, Psalm xlix. 15.

11 *And I saw* the many angels, *and heard* the voice and the number of them *round about the elders*—So forming the third circle. It is remarkable that men are represented through this whole vision as nearer to God than any of the angels. *And the number of them was*—At least two hundred millions, and two millions over. And yet these were but a part of the holy angels: afterwards (ch. vii. 11,) St. John heard them all.

12 *Worthy is the Lamb*—The elders said, (ver. 9.) *Worthy art thou.* They were more nearly allied to him than the angels. *To receive the power, &c.*—This sevenfold applause answers the seven seals; of which the four former describe all visible, the latter all invisible things made subject to the Lamb. And every one of these seven words bears a resemblance to the seal which it answers.

13 *And every creature*, (in the whole universe, good or bad,) *in the heaven, on the earth, under the water, on the sea*—With these four regions of the world agrees the fourfold word of praise. What is in *heaven*, says *blessing;* what is on *earth*, *honour;* what is *under the earth*, *glory;* what is *on the sea*, *strength; is unto him.* This praise from all creatures begins before the opening of the first seal; but it continues from that time to eternity, according to the capacity of each. His enemies must acknowledge his *glory:* but those in heaven say, *Blessed* be God and the Lamb.

This royal manifesto is as it were a proclamation, showing how Christ fulfils all things, and *every knee bows to him* not only *on earth*, but also *in heaven and under the earth.* This book exhausts all things, (1 Cor. xv. 27, 28.) and is suitable to a heart enlarged as the sand of the sea. It inspires the attentive and intelligent reader with such a magnanimity, that he accounts nothing in this world great, no, not the whole frame of visible nature, compared with the immense greatness of what he is here called to behold, yea, and in part to inherit.

St. John has in view through the whole following vision, what he has been now describing, namely, the four living creatures, the elders, the angels, and all creatures, looking together at the opening of the seven seals.

CHAP. VI. The seven seals are not distinguished from each other by specifying the time of them. They swiftly follow the letters to the seven churches, and all begin almost at the same time. By the four former is shown, that all the public occurrences of all ages and nations, as *empire, war, provision, calamities*, are made subject to Christ. And instances are intimated of the first in the east, the second in the west, the third in the south, the fourth in the north and the whole world.

The contents, as of the vials, and trumpets, so of the seals, are shown by the songs of praise and thanksgiving annexed to them. They contain, therefore, *the power, and riches, and wisdom, and strength and honour, and glory, and blessing*, which the Lamb received. The four former have a peculiar connexion with each other; and so have the three latter seals. The former relate to visible things toward the four quarters to which the four living creatures look.

Before we proceed, it may be observed, 1. No man should constrain either himself or another to explain *every thing* in this book. It is sufficient for every one to speak just so far as he understands. 2. We should remember, that although the

as the voice of thunder, Come *and* see.

2 And I saw, and behold a white horse; and he that sat on him had a bow, and a crown was given him, and he went forth conquering and to conquer.

3 ¶ And when he opened the second seal, I heard the second living creature say, Come.

4 And there went forth another horse *that was* red: and to him that sat thereon it was given to take peace from the

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ancient prophets wrote the occurrences of those kingdoms only with which Israel had to do, yet *the Revelation* contains what relates to the whole world, through which the Christian church is extended. Yet, 3. We should not prescribe to this prophecy, as if it must needs admit or exclude this or that history, according as we judge one or the other to be of great or small importance. God *seeth not as man seeth.* Therefore what we think great is often omitted, what we think little is inserted in scripture history or prophecy. 4. We must take care not to overlook what is already fulfilled; and not to describe as fulfilled what is still to come.

We are to look into history for the fulfilling of the four first seals, quickly after the date of the prophecy. In each of these appears a different horseman. In each we are to consider, first, the horseman himself; secondly, what he does.

The horseman himself, by an emblematical prosopopœia, represents *a swift power*, bringing with it either, 1. A flourishing state; or, 2. Bloodshed; or, 3. Scarcity of provisions; or, 4. Public calamities. With the quality of each of these riders the colour of his horse agrees. The fourth horseman is expressly termed *death:* the first, with his bow and crown, a conqueror: the second, with his great sword, is a warrior, or as the Romans termed him, *Mars:* the third, with the scales, has power over the produce of the land. Particular incidents under this or that Roman emperor, are not extensive enough to answer any of these horsemen.

The action of every horseman intimates farther, 1. Toward the east, wide spread empire and victory upon victory; 2. Toward the west, much bloodshed; 3. Toward the south, scarcity of provisions; 4. Toward the north, the plague and various calamities.

1 *I heard one* (that is, the first,) *of the living creatures*—Who looks forward toward the east.

2 *And I saw, and behold a white horse; and he that sat on him had a bow*—This colour, and the bow shooting arrows afar off, betoken victory, triumph, prosperity, enlargement of empire, and dominion over many people.

Another horseman indeed, and of quite another kind, appears on a white horse, chap. xix. 11. But he that is spoken of under the first seal, must be so understood as to bear a proportion to the horseman in the second, third, and fourth seal.

Nerva succeeded the emperor Domitian at the very time when the Revelation was written, in the year of our Lord 96. He reigned scarce a year alone: and three months before his death he named Trajan for his colleague and successor, and died in the year 98. Trajan's accession to the empire seems to be the dawning of the seven seals. *And a crown was given him*—This, considering his descent, Trajan could have no hope of attaining. But God gave it him by the hand of Nerva: and then the east soon felt his power. *And he went forth conquering and to conquer*—That is, from one victory to another. In the year 108 the already victorious Trajan *went forth* toward the east, *to conquer* not only Armenia, Assyria, and Mesopotamia, but also the countries beyond the Tigris, carrying the bounds of the Roman empire to a far greater extent than ever. We find no emperor like him for making conquests. He aimed at nothing else; he lived only to conquer: meantime in him was eminently fulfilled what had been prophesied of the fourth empire; (Dan. ii. 40; vii. 23.) That he should *devour, tread down, and break in pieces the whole earth.*

3 *And when he had opened the second seal, I heard the second living creature*, who looked toward the west, *saying, Come*—At each seal it was necessary to turn toward that quarter of the world which it more immediately concerned.

4 *There went forth another horse that was red*—A colour suitable to bloodshed. *And to him that sat thereon it was given to take peace from the earth*—Vespasian in the year 75 had dedicated a temple to *peace.* But after a time we hear little more of peace. All is full of war and bloodshed, chiefly in the western world, wherein the main business of men seemed to be to *kill one another.*

earth, that they should kill one another; and there was given him a great sword.

5 ¶ And when he opened the third seal, I heard the third living creature say, Come. And I saw, and behold a black horse; and he that sat on him had a pair of scales in his hand.

6 And I heard a voice in the midst of the four living creatures saying, A measure of wheat for a penny, and three measures of barley for a penny: and hurt not the oil and the wine.

7 ¶ And when he opened the fourth seal, I heard the voice of the fourth living creature saying, Come.

8 And I saw, and behold a pale horse; and he that sat on him, his name is Death, (and hades followeth even with him) and power was given

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To this horseman *there was given a great sword*—And he had much to do with it. For as soon as Trajan descended the throne, *peace was taken from the earth.* Decebalus, king of Dacia, which lies westward from Patmos, put the Romans to no small trouble. The war lasted five years, and consumed abundance of men on both sides; yet was only a prelude to much other bloodshed, which followed for a long season. All this signified by *the great sword*, which strikes those who are near, as *the bow* does those who are at a distance.

5 *And when he had opened the third seal, I heard the third living creature* toward the south, *saying, Come—And behold a black horse*—A fit emblem of mourning and distress! especially of *black famine*, as the ancient poets term it. *And he that sat on him had a pair of scales in his hand*—When there is great plenty, men scarce think it worth their while to weigh and measure every thing (Gen. xli. 49;) but when there is scarcity they are obliged to deliver them out by measure and weight; Ezek. iv. 16. Accordingly these scales signify scarcity. They serve also for a token, that all the fruits of the earth, and consequently the whole heavens with their courses and influences, that all the seasons of the year, with whatsoever they produce in nature or states, are subject to Christ. Accordingly his hand is wonderful not only in wars and victories, but likewise in the whole course of nature.

6 *And I heard a voice* (it seems from God himself,) *saying*, to the horseman, hitherto shall thou come and no farther. Let there *be a measure of wheat for a penny*—The word translated *measure*, was a Grecian measure, nearly equal to our quart. This was the daily allowance of a slave. The Roman penny (as much as a labourer then earned in a day,) was about sevenpence halfpenny English. According to this, wheat would be near twenty shillings per bushel. This must have been fulfilled while the Grecian measure and the Roman money were still in use: as also, where that measure was the common measure and this money the current coin. It was so in Egypt under Trajan. *And three measures of barley for a penny* Either barley was, in common, far cheaper among the ancients than wheat; or the prophecy mentions this as something particular. *And hurt not the oil and wine*—Let there not be a scarcity of everything. Let there be some provision left to supply the want of the rest.

This was also fulfilled in the reign of Trajan, especially in Egypt, which lay southward from Patmos. In this country, which used to be the granary of the empire, there was an uncommon dearth at the very beginning of his reign; so that he was obliged to supply Egypt itself with corn from other countries. The same scarcity there was in the thirteenth year of his reign, the harvest failing for want of the rising of the Nile: and that not only in Egypt, but in all those other parts of Africa where the Nile uses to overflow.

7 *I heard the voice of the fourth living creature*—Toward the north.

8 *And I saw, and behold a pale horse*—Suitable to pale *death*, his rider: *and hades*—The representative of the state of separate souls, *followeth even with him*—The four first seals concern living men. *Death* therefore is properly introduced here. *Hades* is only occasionally mentioned as a companion of death. So the fourth seal reaches to the borders of things invisible, which are comprised in the three last seals. *And power was given to him over the fourth part of the earth*—What came single and in a lower degree before, comes now together, and much more severely. The first seal brought *victory* with it; in the second was *a great sword:* but here a *scimitar.* In the third was moderate *dearth;* here *famine* and *plague*, and *wild beasts* beside. And it may well be, that from the time of Trajan downwards, *the*

him over the fourth part of the earth, to kill with the scimitar, and with famine, and with death, and by the wild beasts of the earth.

9 ¶ And when he opened the fifth seal, I saw under the altar the souls of them that had been slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, how long, O Lord, thou Holy One and True, dost thou not judge and avenge our blood on them that dwell on earth?

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fourth part of men upon the earth, that is, within the Roman empire, died by sword, famine, pestilence, and wild beasts. "At that time," says Aurelius Victor, "the Tyber overflowed much more fatally than under Nerva, with a great destruction of houses, and there was a dreadful earthquake through many provinces, and terrible plague and famine, and many places consumed by fire." *And by death*—That is, by pestilence. *Wild beasts* have, at several times, destroyed abundance of men. And undoubtedly there was given them, at this time, an uncommon fierceness and strength. It is observable that war brings on scarcity, and scarcity pestilence (through the want of wholesome sustenance) and pestilence, by depopulating the country, leaves the few survivors an easy prey to the wild beasts. And thus these judgments make way for one another, in the order wherein they are represented.

What has been already observed, may be a fourfold proof, that the four horsemen, as with their first entrance in the reign of Trajan, (which does by no means exhaust all the contents of the four first seals) so with all their entrances in the succeeding ages, and with the whole course of the world and of visible nature, are in all ages subject to Christ, subsisting by his power, and serving his will, against the wicked, and in defence of the righteous. Herewith likewise a way is paved for the trumpets, which regularly succeed each other. And the whole prophecy, as to what is future, is confirmed by the clear accomplishment of this part of it.

9 *And when he opened the fifth seal*—As the four former seals, so the three latter have a close connection with each other. These all refer to the invisible world; the fifth to the happy dead, particularly the martyrs; the sixth to the unhappy; the seventh to the angels, especially those to whom the trumpets are given. *And I saw*—Not only the church warring under Christ, and the world warring under Satan, but also the invisible hosts both of heaven and hell are described in this book. And it not only describes the actions of both these armies upon earth, but their respective removals from earth, into a more happy or miserable state, succeeding each other at several times, distinguished by various degrees, celebrated by various thanksgivings; and also the gradual increase of expectation and triumph in heaven, and of terror and misery in hell; *under the altar*—That is, at the foot of it. Two altars are mentioned in *the Revelation, the golden altar of incense*, ch. ix. 13, and *the altar of burnt offerings*, mentioned here, and ch. viii. 5, xiv. 18; xvi. 7. At this the souls of the martyrs now prostrate themselves. By and by their blood shall be avenged upon Babylon; but not yet; whence it appears, that the plagues in the fourth seal do not concern Rome in particular.

10 *And they cried*—This cry did not begin now, but under the first Roman persecution. The Romans themselves had already avenged the martyrs slain by their wars on the Jewish nation. *How long*--They knew their blood would be avenged, but not immediately as is now shown them. *O Lord*—The Greek word properly signifies the master of a family. It is therefore beautifully used by these, who are peculiarly of the household of God. *Thou Holy One and True*—But the holiness and truth of God require him to execute judgment and vengeance; *dost thou not judge and avenge our blood?*—There is no impure affection in heaven. Therefore this desire of theirs is pure and suitable to the will of God. The martyrs are concerned for the praise of their master, of his holiness and truth. And the praise is given him ch. xix. 2, where the prayer of the martyrs is changed into thanksgiving.

Thou Holy One and *True:*	*True* and *right* are thy judgments:
How long dost thou not *judge* and *avenge our blood.*	He hath judged the great whore, and hath *avenged the blood of his servants.*

11 *And there was given to every one a white robe*—An emblem of innocence, joy,

11 And there was given to them, to every one, a white robe; and it was said to them that they should rest yet for a time, till their fellow-servants also, and their brethren should be fulfilled, who should be killed even as they *were*.

12 ¶ And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell to the earth, as a fig tree casteth its untimely figs, when it is shaken by a mighty wind:

14 And the heaven departed as a book that is rolled together; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the chief captains, and the rich, and the mighty, and every slave and free man hid themselves in the caves, and in the rocks of the mountains:

16 And said to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.

17 For the great day of his wrath is come; and who is able to stand?

CHAP. VII.

AND after these things I saw four angels standing on the four corners of the earth, holding the four winds, that the wind should not blow

and victory, in token of honour, and favourable acceptance: *and it was said to them* (They were told how long. They were not left in that uncertainty,) *that they should rest*—Should cease from crying. They rested from pain before. *A time*—This word has a peculiar meaning in this book, to denote which we may retain the original word *chronos*. Here are two classes of martyrs specified: the former killed under heathen Rome, the latter under Papal Rome. The former are commanded to rest till the latter are added to them. There were many of the former in the days of John: the first fruits of the latter died in the thirteenth century. Now *a time or chronos* is 1111 years. This *chronos* began A.C. 98, and continued to the year 1209! or from Trajan's persecution to the first crusade against the Waldenses. *Till*—It is not said, immediately after this time is expired, vengeance shall be executed; but only, that immediately after this *time their brethren and fellow-servants* will come to them. This event will precede the other, and there will be some space between.

12 *And I saw*—The sixth seal seems particularly to point out God's judgment on the wicked departed. St. John saw how the end of the world was even set before those unhappy spirits. This representation might be made to them without anything of it being perceived upon earth. The like representation is made in heaven. Ch. xi. 18. *And there was a great earthquake* or *shaking*, not of the earth only, but the heavens. This is a farther description of the representation made to those unhappy souls.

13 *And the stars fell to* (or towards) *the earth*—Yea, and so they surely will, let astronomers fix their magnitude as they please,—*as a fig-tree casteth its untimely figs, when it is shaken by a mighty wind*—How sublimely is the violence of that shaking expressed by this comparison!

14 *And the heaven departed as a book that is rolled together*—When the scripture compares some very great with only a little thing, the majesty and omnipotence of God, before whom great things are little, is highly exalted. *Every mountain and island*—What a mountain is to the land, that an island is to the sea.

15 *And the kings of the earth* (they who had been so in their day,) *and the great men, and chief captains*, the generals, and nobles, *hid themselves*, so far as in them lay, *in the rocks of the mountains*—There are also rocks on the plains. But they were rocks on high which they besought to fall upon them.

16 *To the mountains and the rocks* (which were tottering already. Ver. 12,) *hide us from the face of him*, which *is against the ungodly*. Psalm xxxiv. 17.

CHAP. VII. v. 1. *After these things*—What follows is a preparation for the seventh seal, which is the weightiest of all. It is connected with the sixth by the particle *and;* whereas what is added ver. 9, stands free and unconnected. *I*

upon the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the *rising of the sun*, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt ye not the earth, neither the sea, neither the trees, till we have sealed the servants of our God on their foreheads.

4 And I heard the number of them that were sealed: an hundred forty-four thousand were sealed out of all the tribes of the children of Israel,

5 Of the tribe of Judah *were* sealed twelve thousand: of the tribe of Reuben *were* sealed twelve thousand: of the tribe of Gad *were* sealed twelve thousand:

6 Of the tribe of Asher *were* sealed twelve thousand: of the tribe of Naphthali *were* sealed twelve thousand: of the tribe of Manasseh *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed twelve thousand: of the tribe of Levi *were* sealed twelve thousand: of the tribe of Issachar *were* sealed twelve thousand:

8 Of the tribe of Zebulon *were* sealed twelve thousand: of the tribe of Joseph *were* sealed twelve thou-

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saw four angels—Probably evil ones. They have their employ with the four first trumpets, as have other evil angels with the three last; namely, the angel of the abyss, the four bound in the Euphrates, and Satan himself. These four angels would willingly have brought on all the calamities that follow without delay. But they were restrained till the servants of God were sealed, and till the seven angels were ready to sound: even as the angel of the abyss was not let loose, nor the angels in the Euphrates unbound, neither Satan cast to the earth, till the fifth, sixth, and seventh angels severally sounded. *Standing on the four corners of the earth*—East, west, south, north. In this order proceed the four first trumpets. *Holding the four winds*—Which else might have softened the fiery heat under the first, second, and third trumpet; *that the wind should not blow upon the earth nor on the sea, nor on any tree*—It seems that these expressions betoken the several quarters of the world: that *the earth* signifies that to the east of Patmos (Asia), which was nearest to St. John, and where the trumpet of the first angel had its accomplishment. Europe swims in *the sea* over against this, and is accordingly termed by the prophets, *the islands*. The third part, Africa, seems to be meant (ch. viii. 7, 8, 10,) by *the streams of water*, or *the trees* which grow plentifully by them.

2 *And I saw another* (a good) *angel ascending from the east* (The plagues begin in the east: so does the sealing, *having the seal of the* only *living* and true *God; and he cried with a loud voice to the four angels* who were hasting to execute their charge, *to whom it was given to hurt the earth and the sea* first, and afterwards *the trees*.

3 *Hurt not the earth till we* (Other angels were joined in commission with him,) *have sealed the servants of our God on their foreheads*—Secured the servants of God of the twelve tribes from the impending calamities; whereby they shall be as clearly distinguished from the rest, as if they were visibly marked on their foreheads.

4 *Of the children of Israel*—To these will afterwards be joined a multitude out of all nations. But it may be observed, this is not the number of all the Israelites who are saved from Abraham or Moses to the end of all things; but only those who were secured from the plagues which were then ready to fall on the earth. It seems as if this book had, in many places, a special view to the people of Israel.

5 *Judah is* mentioned first, in respect of the kingdom, and of the Messiah sprung therefrom.

7 After the Levitical ceremonies were abolished, Levi was again on a level with his brethren.

8 *Of the tribe of Joseph*—Or Ephraim perhaps not mentioned by name, as having been with Dan, the most idolatrous of all the tribes. It is farther observable of Dan, that it was very early reduced to a single family; which family itself seems to have been cut off in war before the time of Ezra. For in the Chronicles, where the posterity of the patriarchs is recited, Dan is wholly omitted.

9 *A great multitude*—Of those who

sand: of the tribe of Benjamin *were* sealed twelve thousand.

9 ¶ After these things I saw, and behold a great multitude which no man could number, of all nations, and tribes, and people, and tongues, standing before the throne and before the Lamb, clothed with white robes, and palms in their hands.

10 And they cried with a loud voice, saying, Salvation to our God who sitteth on the throne, and to the Lamb.

11 And all the angels stood round the throne, and the elders, and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying, Amen:

12 The blessing, and the glory, and the wisdom, and the thanksgiving, and the honour, and the power, and the strength, *be* to our God for ever and ever.

13 And one of the elders answered, saying to me, Who are these that are clothed in white robes? and whence are they come?

14 And I said to him, My Lord, thou knowest. And he said to me, These are they who come out of great affliction, and they have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sit-

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had happily finished their course. Such multitudes are afterwards described, and still higher degrees of glory which they attain, after a sharp fight and magnificent victory, ch. xiv. 1. xv. 2. xix. 1. xx. 4. There is an inconceivable variety in the degrees of reward in the other world. Let not any slothful one say, If I get to heaven at all I will be content: such a one may let heaven go altogether. In worldly things men are ambitious to get as high as they can. Christians have a far more noble ambition. The difference between the very highest and the lowest state in the world is nothing to the smallest difference between the degrees of glory. But who has time to think of this? Who is at all concerned about it? *Standing before the throne*—In the full vision of God; *and palms in their hands*—Tokens of joy and victory.

10 *Salvation to our God*—Who hath *saved* us from all evil, and introduced us into all the happiness of heaven. The salvation for which they praise God is described ver. 15; that for which they praise the Lamb, ver. 14; and both in the 16th and 17th verses.

11 *And all the angels stood* (in waiting,) *round about the throne, and the elders, and the four living creatures*—That is, the living creatures next to the throne, the elders round these, and the angels round them both; *and they fell on their faces*—So do the elders, once only. Ch. xi. 16. The heavenly ceremonial has its fixed order and measure.

11 *Amen*—With this word all the angels confirm the words of the great multitude. But they likewise carry the praise much higher—*the blessing, and the glory, and the wisdom, and the thanksgiving, and the honour, and the power, and the strength, be unto our God for ever and ever*—Before the Lamb began to open the seven seals a sevenfold hymn of praise was brought him by *many angels*, Ch. v. 12. Now he is opening the last seal, and the seven angels are going to receive seven trumpets, in order to make the kingdoms of the world subject to God, *all the angels* giving sevenfold praise to God.

13 *And one of the elders*—What stands, ver. 13—17, might have immediately followed the tenth verse: but that the praise of the angels, which was at the same time with that of the great multitude, came in between; *answered*—He answered St. John's desire to know, not any words that he spoke.

14 *My Lord* (or *my master*.)—A common term of respect. So Zechariah likewise bespeaks the angel, ch. i. 9. iv. 4. vi. 4.; *thou knowest*—That is, I know not; but thou dost; *these are they*—Not martyrs; for these are not such a multitude as no man can number. But as all the angels appear here, so do all the souls of the righteous who had lived from the beginning of the world; *who come*—He does not say, *Who did come*. But *who come* now also: to whom likewise pertain all who will come hereafter; *out of great affliction*—Of various kinds, wisely and graciously allotted by God to all his children—*and have washed their robes* from all guilt, *and made them white* in all holiness, *by the blood of the Lamb*—Which

teth upon the throne shall have his tent over them:

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb who is in the midst of the throne will feed them, and will lead them to living fountains of water: and God will wipe away all tears from their eyes.

CHAP. VIII.

AND when he had opened the seventh seal, there was silence in heaven about half an hour.

2 And I saw the seven angels who

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not only cleanses but adorns us also.

15 *Therefore*—Because they *came out of great affliction, and have washed their robes in his blood; are they before the throne*—It seems even nearer than the angels; *and serve him day and night*—Speaking after the manner of men; that is continually *in his temple*—Which is in heaven *and he shall have his tent over them*—Shall spread his glory over them as a covering.

16 *Neither shall the sun light on them*—For God is there their sun; *nor any* painful *heat*, nor inclemency of seasons.

17 *For the Lamb will feed them*—With eternal peace and joy, so that they shall hunger no more; *and will lead them to living fountains of water*—The comforts of the Holy Ghost, so that they shall thirst no more. Neither shall they suffer or grieve any more: for God *will wipe away all tears from their eyes.*

CHAP. VIII. v. 1 *And when he had opened the seventh seal there was silence in heaven*—Such a silence is mentioned but in this one place. It was uncommon and highly observable. For praise is sounding in heaven day and night. In particular, immediately before this silence, all the angels, and before them the innumerable multitude, had been crying with a loud voice: and now all is still at once: there is a universal pause. Hereby the seventh seal is very remarkably distinguished from the six preceding. This silence before God shows that those who were round about him were expecting, with the deepest reverence, the great things which the divine Majesty would farther open and order. Immediately after the seven trumpets are heard and a sound more august than ever. Silence is only a preparation: the grand point is, the sounding the trumpets to the praise of God. *About half an hour*—To St. John in the vision it might seem a common half hour.

2 *And I saw*—The seven trumpets belong to the seventh seal, as do the seven vials to the seventh trumpet. This should be carefully remembered, that we may not confound together the times which follow each other. And yet it may be observed in general, concerning the times of the incidents mentioned in this book. It is not a certain rule, that every part of the text is fully accomplished before the completion of the following part begins. All things mentioned in the *epistles* are not fully accomplished before the seals are opened: neither are all the things mentioned under the *seals* fulfilled, before the *trumpets* begin. Nor yet is the seventh *trumpet* wholly past before the *vials* are poured out. Only the beginning of each part goes before the beginning of the following. Thus the epistles begin before the seals, the seals before the trumpets, the trumpets before the vials. One epistle begins before another, one seal before another, one trumpet especially before another, one vial before another. Yet sometimes what begins later than another thing, ends sooner; and what begins earlier than another thing, ends later. So the seventh trumpet begins earlier than the vials, and yet extends beyond all. *The seven angels which stood before God*—A character of the highest eminence; *and seven trumpets were given them*—When men desire to make known openly a thing of public concern, they give a token that may be seen or heard far and wide: and among such none are more ancient than trumpets. Lev. xxv. 9; Num x. 2; Amos iii. 6. The Israelites in particular used them both in the worship of God and in war, therewith openly praising the power of God before, after, and in the battle; Josh. vi. 4; 2 Chron. xiii. 41, &c. And the angels here made known by these trumpets the wonderful works of God, whereby all opposing powers are successively shaken, till the kingdoms of the world becomes the kingdom of God and his anointed.

These trumpets reach nearly from the time of St. John to the end of the world: and they are distinguished by manifest tokens. The place of the four first is

stood before God; and seven trumpets were given them.

3 And another angel came and stood at the altar, having a golden censer; and much incense was given him, that he might place *it* with the prayers of all the saints upon the golden altar which is before the throne.

4 And the smoke of the incense ascended before God out of the angel's hand with the prayers of the saints.

5 And the angel took the censer, and filled it with the fire of the altar, and threw it upon the earth: and there were thunderings, and lightnings, and voices, and an earthquake.

6 ¶ And the seven angels who had the seven trumpets, prepared themselves to sound.

7 And the first sounded, and there was hail and fire mingled with blood, and they were cast upon the earth: and the third part of the earth was burnt up, and the third part of the

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specified, namely,—east, west, south, and north successively: in the three last, immediately after the time of each, the place likewise is pointed out.

The seventh angel did not begin to sound till after the going forth of the second woe: but the trumpets were given to him and the other six together (as were afterward the vials to the seven angels;) and it is accordingly said of all the seven together, *that they prepared themselves to sound.* These, therefore, were not men, as some have thought, but angels properly so called.

3 *And*—In the 2nd verse, the *trumpets were given* to the seven angels, and in the sixth they *prepared to sound.* But between these the incense of this angel and the prayers of the saints are mentioned: the interposing of which shows, that the prayers of the saints and the trumpets of the angels go together. And these prayers, with the effects of them, may well be supposed to extend through all the seven; *another angel*—Another created angel. Such are all that are here spoken of. In this part of *the Revelation* Christ is never termed *an angel*, but the Lamb; *came and stood at the altar* of burnt offerings, *and there was given him a golden censer*—*A censer* was a cup or a plate or saucer. This was the token and the business of the office. *And much incense was given*—*Incense* generally signifies prayer. Here it signifies the longing desires of the angels that the holy counsel of God might be fulfilled. And there was *much incense:* for as the prayers of all the saints in heaven and earth are here joined together, so are the desires of all the angels which are brought by this angel; *that he might place it*—It is not said, *offer it:* for he was discharging the office of an angel, not a priest: *with the prayers of all the saints*—At the same time; but not *for the saints.* The angels are fellow-servants with the saints, not mediators for them.

4 *And the smoke of the incense came up before God, with the prayers of the saints*—A token that both were accepted.

5 *And there were thunderings and lightnings, and voices, and an earthquake*—These, especially when attended with *fire*, are emblems of God's dreadful judgments, which are immediately to follow.

6 *And the seven angels prepared themselves to sound*—That each, when it should come to his turn, might sound without delay. But while they do sound they still stand before God.

7 *And the first sounded*—And every angel continued to sound till all which his trumpet brought was fulfilled, and till the next began. There are intervals between the three woes, but not between the four first trumpets. *And there were hail and fire mingled with blood, and they were cast upon the earth*—The earth seems to mean Asia; Palestine in particular. Quickly after the Revelation was given, the Jewish calamities under Adrian began: yea, before the reign of Trajan, in the year 114 the Jews made an insurrection with a most dreadful fury; in the parts about Cyrene in Egypt, and in Cyprus, destroyed four hundred and sixty thousand persons. But they were repressed by the victorious power of Trajan, and afterward slaughtered themselves in vast multitudes. The alarm spread itself also into into Mesopotamia, where Lucius Quintius slew a great number of them. They rose in Judea, again, in the second year of Adrian; but were presently quelled. Yet in 133 they broke out more violently than ever, under their false Messiah Barochab, and the war continued till the year 135, when almost all Judea was desolated. In the Egyptian plague also hail and fire were together. But here *hail* is to be taken figuratively, as also *blood* for a vehement, sudden, powerful, hurtful invasion; and fire be-

trees was burnt up, and all the green grass was burnt up.

8 ¶ And the second angel sounded, and as it were a great mountain, burning with fire, was cast into the sea: and the third part of the sea became blood.

9 And the third part of the creatures that were in the sea which had life, died; and the third part of the ships were destroyed.

10 ¶ And the third angel sounded, and there fell from heaven a great star, burning as a torch, and it fell on

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tokens the revenge of an enraged enemy, with the desolation therefrom. And *they were cast upon the earth*—That is, the fire, and hail, and blood. But they existed before they were cast upon *the earth*. The storm fell, the blood flowed, and the flames raged round Cyrene, and in Egypt, and Cyprus, before they reached Mesopotamia and Judea. *And the third part of the earth was burnt up*—Fifty well fortified cities, and nine hundred and eighty-five well inhabited towns of the Jews were wholly destroyed in this war. Vast tracts of land were likewise left desolate and without inhabitant; *and the third part of the trees was burnt up, and all the green grass was burnt up*—Some understand by *the trees*, men of eminence among the Jews; by *the grass*, the common people. The Romans spared many of the former; the latter were almost all destroyed.

Thus vengeance began at the Jewish enemies of Christ's kingdom; though even then the Romans did not quite escape. But afterwards it came upon them more and more violently: the second trumpet affects the Roman Heathens in particular; the third the dead, unholy Christians; the fourth, the empire itself.

8 *And the second angel sounded, and as it were a great mountain, burning with fire, was cast into the sea*—By *the sea*, particularly, as it is here opposed to *the earth*, we may understand the West, or Europe: and chiefly the middle parts of it, the vast Roman empire. *A mountain* here seems to signify a great force and multitude of people; Jer. ii. 25. So this may point at the irruption of the barbarous nations into the Roman empire. The warlike Goths broke in upon it about the year 250. And from that time the irruption of one nation after another never ceased till the very form of the Roman empire, and all but the name was lost. *The fire* may mean the fire of war, and the rage of those savage nations. *And the third part of the sea became blood*—This need not imply that just a third part of the Romans were slain. But it is certain an inconceivable deal of blood was shed in all these invasions.

9 *And the third part of the creatures that were in the sea*—That is, of all sorts of men, of every station and degree; *died*—by those merciless invaders. *And the third part of the ships were destroyed*—It is a frequent thing to resemble a state or republic to a ship, wherein many people are embarked together, and share the same dangers. And how many states were utterly destroyed by those inhuman conquerors! Much likewise of this was literally fulfilled. How often was the sea tinged with blood! How many of those who dwelt mostly upon it were killed; And what number of ships destroyed!

10 *And the third angel sounded, and there fell from heaven a great star, and it fell on the third part of the rivers*—It seems Africa is meant by *the rivers* (with which this burning part of the world abounds in an especial manner;) Egypt, in particular, which the Nile overflows every year far and wide. In the whole African history, between the irruption of the barbarous nations in the Roman empire and the ruin of the western empire, after the death of Valentinian the third, there is nothing more momentous than the Arian calamity which sprung up in the year 315. It is not possible to tell how many perons, particularly at Alexandria, in all Egypt, and in the neighbouring countries, were destroyed by the rage of the Arians. Yet Africa fared better than other parts of the empire, with regard to the barbarous nations, till the governor of it, whose wife was a zealous Arian, and aunt to Genseric, king of the Vandals, was under that pretence unjustly accused before the empress Placidia. He was then prevailed upon to invite the Vandals into Africa; who under Genseric, in the year 428, founded there a kingdom of their own, which continued till the year 533. Under these Vandal kings the true believers endured all manner of afflictions and persecutions. And thus Arianism was the inlet to all hereises and calamities, and at length to Mahometanism also.

But this *great star* was not an angel, (angels are not the agents in the two pre-

the third part of the rivers, and on the fountains of waters.

11 ¶ And the name of the star is called wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars: so that the third part of them was darkened, and the day shone not for the third part thereof, and the night likewise.

13 And I saw and heard an angel

ceding, or the following trumpet) but a teacher of the church, one of *the stars in the right hand of Christ*. Such was Arius. He fell from on high, as it were, *from heaven*, into the most pernicious doctrines, and made in his fall a gazing on all sides, being *great*, and now *burning as a torch*. He *fell on the third part of the rivers;* his doctrine spread far and wide, particularly in Egypt, *and on the fountains of water*—Wherewith Africa abounds.

11 *And the name of the star was called wormwood*—The unparalleled bitterness both of Arius himself and of his followers, shows the exact propriety of his title, *and the third part of the waters became wormwood*—A very considerable part of Africa was infected with the same bitter doctrine and spirit, *and many men* (though not a third part of them) *died*—By the cruelty of the Arians.

12 *And the fourth angel sounded, and the third part of the sun was smitten* (or *struck*)—After the emperor Theodosius died, and the empire was divided into the eastern and the western, the barbarous nations poured in as a flood. The Goths and Huns in the years 403 and 405 fell upon Italy itself with an impetuous force; and the former in the year 410 took Rome by storm and plundered it without mercy. In the year 452 Attila treated the upper part of Italy in the same manner. In 455 Valentinian the third was killed, and Genseric invited from Africa. He plundered Rome for fourteen days together. Recimer plundered it again in 472. During all these commotions, one province was lost after another, till in the year 476 Odoacer seized upon Rome, deposed the emperor, and put an end to the empire itself.

An *eclipse* of the sun or moon is termed by the Hebrews *a stroke*. Now, as such a darkness does not come all at once, but by degrees, so likewise did the darkness which fell on the Roman, particularly the western empire: for the stroke began long before Odoacer, namely, when the barbarians first conquered the capital city; *and the third part of the moon and the third part of the stars; so that the third part of them was darkened*—As under the first, second, and the third trumpets, by *the earth*, *sea*, and *rivers*, are to be understood the men that inhabit them, so here by *the sun*, *moon*, and *stars*, may be understood the men that live under them, who are so overwhelmed with calamities in those days of darkness, that they can no longer enjoy the light of heaven; unless it may be thought to imply their being killed, so that the sun, moon, and stars shine to them no longer. The very same expression we find in Ezekiel ch. xxxii. 8. *I will darken all the lights of heaven over them*—As then the fourth seal transcends the three preceding seals, so does the fourth trumpet the three preceding trumpets. For in this, not the third part of the earth, or sea, or rivers only, but of all who are under the sun are affected; *and the day shone not for a third part thereof*—That is, shone with only a third part of its usual brightness, *and the night likewise*, the moon and stars having lost a third part of their lustre, either with regard to those who being dead, saw them no longer, or those who saw them with no satisfaction.

The three last trumpets have the time of their continuance fixed; and between each of them there is a remarkable pause: whereas between the four former there is no pause, nor is the time of their continuance mentioned; but altogether these four seem to take up a little less than four hundred years.

13 *And I saw and heard an angel flying* between the trumpets of the fourth and fifth angel, *in the midst of heaven*—The three woes (as we shall see) stretch themselves over the earth, from Persia eastward beyond Italy westward; all which space had been filled with the gospel, by the apostles. In the midst of this lies Patmos, where St. John saw this angel, *saying*, *Woe*, *woe*, *woe*—Toward the end of the fifth century, there were many presages of approaching calamites, *to the in-*

flying in the midst of heaven saying with a loud voice, Woe, woe, woe to the inhabitants of the earth, by reason of the other voices of the trumpets of the three angels, who are yet to sound.

CHAP. IX.

AND the fifth angel sounded, and I saw a star falling from heaven to the earth, and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit, and there ascended a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit.

3 And out of the smoke there came forth locusts upon the earth: and power was given them, as the scorpions of the earth have power:

4 And it was commanded them not to hurt the grass of the earth, neither any green thing, neither any tree; but only the men who have not the seal of God on their foreheads.

5 And it was given them not to kill them, but that they should be

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habitants of the earth—All without exception. Heavy trials were coming on them all. Even while the angel was proclaiming this, the preludes of these three woes were already in motion. These fell more especially on the Jews. As to the prelude of the first woe in Persia, Isdegard II. in 454, was resolved to abolish the Sabbath, till he was by Rabbi Mar diverted from his purpose. Likewise in the year 174 Phiruz afflicted the Jews much, and compelled many of them to apostatize. A prelude of the second woe was the rise of the Saracens, who in 510 fell into Arabia, and Palestine. To prepare for the third woe, Innocent I. and his successors, not only endeavoured to enlarge episcopal jurisdiction beyond all bounds, but also their worldly power, by taking every opportunity of encroaching upon the empire, which as yet stood in the way of their unlimited monarchy.

CHAP. IX. v. 1. *And the fifth angel sounded, and I saw a star*—Far different from that mentioned ch. viii. 11. This star belongs to the invisible world. The third woe is occasioned by the dragon cast out of heaven; the second takes place at the loosing of the four angels who were bound in the Euphrates. The first is here brought by the angel of the abyss; which is opened by this star, or holy angel, *falling to the earth*—Coming swiftly and with great force, *and to him was given* (when he was come) *the key of the bottomless pit*—A deep and hideous prison but different from *the lake of fire.*

2 *And there arose a smoke out of the pit*—The locusts, who afterwards rise out of it, seem to be (as we shall afterwards see) the Persians: agreeable to which this smoke is their detestable idolatrous doctrine, and false zeal for it, which now broke out in an uncommon paroxysm: *as the smoke of a great furnace*—Where the clouds of it rise thicker and thicker, spread far and wide, and press one upon another, so that the darkness increases continually. *And the sun and the air were darkened*—A figurative expression denoting heavy affliction. This smoke occasioned more and more such darkness over the Jews in Persia.

3 *And out of the smoke* (not out of the bottomless pit, but from the smoke which issued thence) *there went forth locusts*—A known emblem of a numerous, hostile, hurtful people. Such were the Persians, from whom the Jews in the sixth century suffered beyond expression. In the year 540 their academies were stopped, nor were they permitted to have a president for near fifty years. In 589 this affliction ended; but it began long before 540. The prelude of it was about the year 455 and 474. The main storm came on in the reign of Cabades, and lasted from 483 to 532. Toward the beginning of the sixth century, Mar Rab Isaac, president of the academy, was put to death. Hereon followed an insurrection of the Jews, which lasted seven years before they were conquered by the Persians. Some of them were then put to death, but not many; the rest were closely imprisoned. And from this time the nation of the Jews were hated and persecuted by the Persians till they had well nigh rooted them out. *The scorpions of the earth*—The most hurtful kind. *The scorpions of the air* have wings.

4 *And it was commanded them*, by the secret power of God, *not to hurt the grass, neither any green thing, nor any tree*—Neither those of low, middling, or high degree; *but only* such of them as were

tormented five months; and the torment of them *is* as the torment of a scorpion, when he stingeth a man.

6 And in those days the men shall seek death, but shall not find it; and shall desire to die, but death shall flee from them.

7 And the appearances of the locusts *are* like horses made ready for battle; and on their heads *are*, as it were, crowns like gold; and their faces *are* as the faces of men:

8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions:

9 And they had breastplates, as it were breastplates of iron; and the noise of their wings *was* as the noise of chariots of many horses running to battle.

10 And they have tails like scorpions, and stings were in their tails: their power *is* to hurt men five months.

11 And they have over them a king, the angel of the bottomless pit: his name in the Hebrew is Abaddon, but in the Greek he hath the name Apollyon.

12 One woe is past: behold there come yet two woes after these things.

13 ¶ And the sixth angel sounded, and I heard a voice from the four corners of the golden altar which is before God,

14 Saying to the sixth angel, who had the trumpet, Loose the four an-

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not sealed—Principally the unbelieving Israelites. But many who were called Christians suffered with them.

5 *Not to kill them*—Very few of them were killed: in general they were imprisoned and variously tormented.

6 *The men*—That is, the men who are so tormented.

7 *And the appearances*—This description suits a people neither thoroughly civilized nor entirely savage: and such were the Persians of that age—*of the locusts are like horses*, with their riders. The Persians excelled in horsemanship. *And on their heads as it were crowns* (turbans), *and their faces were as the faces of men*—Friendly and agreeable.

8 *And they had hair as the hair of women*—All the Persians of old gloried in long hair: *and their teeth were as the teeth of lions*—Breaking and tearing all things in pieces.

9 *And the noise of their wings was as the noise of chariots of many horses*—With their war-chariots, drawn by many horses, they, as it were, flew to and fro.

10 *And they have tails like scorpions*—That is, each tail is like a scorpion: *to hurt the* unsealed *men five months.* Five prophetic months; that is, seventy-nine common years. So long did these calamities last.

11 *And they have over them a king*—One by whom they are peculiarly directed and governed. *His name is Abaddon*—Both this and *Apollyon* signify a destroyer. By this he is distinguished from the dragon, whose proper name is Satan.

12 *One woe is past: behold there come yet two woes after these things*—The Persian power, under which was the first woe, was now broken by the Saracens: from this time the first pause made a wide way for the two succeeding woes. In 589, when the first woe ended, Mahomet was twenty years old, and the contentions of the Christians with each other were very great. In 591, Chosroes II. reigned in Persia, who after the death of the Emperor made dreadful disturbances in the East. Hence Mahomet found an open door for his new religion and empire. And when the usurper Phocas had in the year 609, not only declared the bishop of Rome, Boniface III. Universal Bishop, but also the church of Rome the head of all churches: this was a sure step to advance the papacy to its utmost height. Thus, after the passing away of the first woe, the second, yea, and the third quickly followed; as indeed they were both on the way together with it, before the first effectually began.

13 *And the sixth angel sounded*—Under this angel goes forth the second woe. *And I heard a voice from the four corners of the golden altar*—This golden altar is the heavenly pattern of the Levitical altar of incense. This voice signified that the execution of the wrath of God, mentioned ver. 20, 21, should, at no intercession, be delayed any longer.

14 *Loose the four angels*—To go every way, to the four quarters. These were evil angels, or they would not have been bound. Why, or how long they were bound, we know not.

15 *And the four angels were loosed, who were prepared*, by loosing them, as well as

gels who are bound in the great river Euphrates.

15 And the four angels were loosed, who were prepared for the hour, and day, and month, and year, to kill the third part of men.

16 And the number of the army of horsemen *was* two hundred millions: I heard their number.

17 And thus I saw the horses in a vision, and them that sat on them, having breastplates of fire, and hyacinth, and brimstone; and the heads of the horses *are* as the heads of lions; and out of their mouths go fire, and smoke, and brimstone.

18 By these three plagues were the third part of men killed, by the fire, and the smoke, and the brimstone which went out of their mouths.

19 For the power of the horses is in their mouths and in their tails; for their tails are like serpents, having heads, and with them they do hurt.

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by their strength and rage, *to kill the third part of men*—That is, an immense number of them. *For the hour, and day, and month, and year*—All this agrees with the slaughter which the Saracens made for a long time after Mahomet's death. And with the number of angels let loose, agrees the number of their first and most eminent Caliphs. These were Ali, Abubeker, Omar, and Osman. Mahomet named Ali, his cousin and son-in-law, for his successor. But he was soon worked out by the rest, till they severally died, and so made room for him. They succeeded each other, and each destroyed innumerable multitudes of men. There are in a prophetic

Hour	common Year;	Eight	common Days;
Day		196	
Months fifteen		& 318	
Year 196		& 117	

in all 212 Years.

Now the second woe, as also the beginning of the third, has its place between the ceasing of the locusts and the rising of the beast out of the sea; even at the time that the Saracens, who were chiefly cavalry, were in the height of their carnage; from the first Caliph Abubeker, till they were repulsed from Rome, under Leo IV. These 212 years may therefore be reckoned from the year 634 to 847. The gradation in reckoning the time, beginning with *the hour*, and ending with *a year*, corresponds with their small beginning and vast increase. Before and after Mahomet's death, they had enough to do to settle their affairs at home. Afterwards Abubeker went farther, and in the Year 634 gained great advantage over the Persians and Romans in Syria. Under Omar was the conquest of Mesopotamia, Palestine, and Egypt made. Under Osman that of Africa (with the total suppression of the Roman Government in the year 647), of Cyprus, and of all Persia in 651. After Ali was dead, his son Ali Hasen, a peaceable prince, was driven out by Muavia; under whom, and his successors, the power of the Saracens so increased, that within four-score years after Mahomet's death they had extended their conquests farther than the warlike Romans did in four hundred years.

16 *And the number of the horsemen was two hundred millions*—Not that so many were ever brought into the field at once, but (if we understand the expression literally) in the course of *the hour, and day, and month, and year*. So neither were *the third part of men killed* at once; but during that course of years.

17 *And thus I saw the horses and them that sat on them in the vision*—St. John seems to add these words, *in the vision*, to intimate that we are not to take this description just according to the letter. *Having breastplates of fire* (fiery red), *and hyacinth* (dun blue) *and brimstone*—A faint yellow. Of the same colour with the *fire and smoke, and brimstone* which *go out of the mouths of their horses. And the heads of their horses are as heads of lions*—That is, fierce and terrible; *and out of their mouths go fire, and smoke, and brimstone* — This figurative expression may denote the consuming, blinding, all-piercing rage, fierceness, and force of their horsemen.

18 *By these three*, which were inseparably joined, *were the third part of men* in the countries they over ran, *killed*—Omar alone, in eleven years and a half, took thirty-six thousand cities or forts. How many men must be killed therein?

19 *For the power of these horses is in their mouths and their tails*—Their riders fight retreating, as well as advancing; so that their rear is as terrible as their front: *for their tails are like serpents,*

20 And the rest of the men, who were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and wood, which can neither see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

CHAP. X.

AND I saw another mighty angel coming down from heaven clothed with a cloud; and a rainbow *was* upon his head, and his face as the sun, and his feet as pillars of fire:

2 And he had in his hand a little book opened, and he set his right foot

having heads—Not like the tails of serpents only. They may be fitly compared to the Amphisbena, a kind of serpent, which has a short tail, not unlike a head, from which it throws out its poison, as if it had two heads.

20 *And the rest of the men, who were not killed*—Whom the Saracens did not destroy. It is observable, the countries they overran were mostly those where the gospel had been planted. *By these plagues*—Here the description of the second woe ends: *yet repented not*, though they were called Christians, *of the works of their hands* (presently specified), *that they should not worship devils*—The invocation of departed saints, whether true or false, or doubtful, or forged, crept early into the Christian church, and was carried farther and farther; and who knows how many who are invoked as saints, are among evil, not good angels; or how far devils have mingled with such blind worship, and with the wonders wrought on those occasions? *And idols*—About the year 590, men began to venerate images; and though upright men zealously opposed it, yet by little and little, images grew into manifest idols, For after much contention, both in the East and West, in the year 787, the worship of images was established by the second council of Nice. Yet was image worship sharply opposed some time after by the emperor Theophilus. But when he died, in 842, his widow, Theodora, established it again; as did the council of Constantinople the year 863, and again in 871.

21 *Neither repented they of their murders nor of their sorceries*—Whoever reads the histories of the seventh, eighth, and ninth centuries, will find numberless instances of all these in every part of the Christian world. But though God cut off so many of these scandals to the Christian name, yet the rest went on in the same course. Some of them, however, might repent under the plagues which follow.

CHAP. X. Mark, from the first verse of this chapter to ch. xi. 13, preparation is made for the important trumpet of the seventh angel. It consists of two parts, which run parallel to each other; the former reaches from the first to the seventh verse of this chapter: the latter, from the eighth of this to the thirteenth verse of the eleventh chapter: whence also the sixth verse of this chapter is parallel to the eleventh verse. The period to which both these refer, begins during the second woe, as appears ch. xi. 14: but being once begun, it extends in a continual course far into the trumpet of the seventh angel. Hence many things are represented here which are not fulfilled till long after. So the joyful *consummation of the mystery of God* is spoken of in the seventh verse of this chapter, which yet is not till after the *consummation of the wrath of God*. Ch. xv. 1. So the *ascent of the beast of the bottomless pit* is mentioned ch. xi. 7, which neverthless is still to come. Ch. xvii. 8. And so *the earthquake*, by which a *tenth part of the great city falls, and the rest are converted* (ch. xi. 13,) is really later than that by which the same city *is split into three parts*. Ch. xvi. 19. This is a most necessary observation, whereby we may escape many and great mistakes.

1 *And I saw another mighty angel*—Another from that *mighty angel* mentioned ch. v. 2; yet he was a created angel; for he did not swear by himself. Ver. 6. *Clothed with a cloud*—In token of his high dignity; *and a rainbow upon his head*—A lovely token of the divine favour. And yet it is not too glorious for a creature: the woman described ch. xii 1, is more glorious still. *And his face as the sun*—Nor is this too much for a creature; for all the righteous *shall shine forth as the sun*. Mat. xiii. 43. *And his feet as pillars of fire*—Bright as flame.

2 *And he had in his hand*—His left hand: he swore with his right. He stood

upon the sea, and his left upon the earth:

3 And he cried with a loud voice, as a lion roareth: and when he cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven saying, Seal up the things which the seven thunders have uttered, and write them not.

5 And the angel whom I saw standing upon the sea and upon the earth, lifted up his right hand toward heaven,

6 And sware by him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are

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with his right foot on the sea, toward the west; his left on the land, toward the east: so that he looked southward. And so St. John (as Patmos lies near Asia) could conveniently take the book out of his left hand. This sealed book was first in the right hand of him who sat on the throne. Thence the Lamb took it and opened the seals. And now this *little book*, containing the remainder of the other, is given *opened*, as it was, to St. John. From this place the Revelation speaks more clearly and less figuratively than before. *And he set his right foot upon the sea*, out of which the first beast was to come, *and his left upon the earth*, out of which was to come the second. *The sea* may betoken Europe; *the earth*, Asia;—the chief theatres of these great things.

3 *And he cried*—Uttering the words set down, ver. 6: *and while he cried*—Or *was crying;* at the same instant: *seven thunders uttered their voices* in distinct words, each *after the other*. Those who spoke these words were glorious heavenly powers, whose voice was as the loudest thunder.

4 *And I heard a voice from heaven*—Doubtless from him who had at first commanded him to write, and who presently commands him to take the book, namely, Jesus Christ. *Seal up these things which the seven thunders have uttered, and write them not*—These are the only things of all which he heard, that he is commanded to keep secret. So something peculiarly secret was revealed to the beloved John, besides all the secrets that are written in this book. At the same time we are prevented from inquiring what it was which these thunders uttered. Suffice that we know all the contents of the opened book, and of the oath of the angel.

5 *And the angel*—This manifestation of things to come under the trumpet of the seventh angel, had a twofold introduction. First, the angel speaks for God (ver. 7:) then Christ speaks for himself; Ch. xi. 3. The angel appeals to the prophets of former times; Christ to his own two witnesses. *Whom I saw standing upon the earth, and upon the sea, lifted up his right hand toward heaven*—As yet the dragon was in heaven. When he is cast thence he brings the third and most dreadful woe on the earth and sea: so that it seems as if there would be no end of calamities. Therefore the angel comprises in his posture, and in his oath, both heaven, sea, and earth; and makes on the part of the eternal God and Almighty Creator, a solemn protestation, that he will assert his kingly authority against all his enemies. *He lifted up his right hand toward heaven*—The angel in Daniel, ch. xii. 7. (not improbably the same angel) *lifted up both his hands.*

6 *And sware*——The six preceding trumpets pass without any solemnity. It is the trumpet of the seventh angel alone which is confirmed by so high an oath: *by him that liveth for ever and ever*, before whom a thousand years are but as a day, *who created the heaven, the earth, the sea, and the things that are therein*, and consequently has the sovereign power over all, (therefore all his enemies, though they rage a while in heaven, on the sea, and on the earth, yet must give place to him) *that there shall be no more a time; but in days of the voice of the seventh angel the mystery of God shall be fulfilled*—That is, *a time*, a *chronos*, shall not expire before that mystery is fulfilled. *A chronos* (1111 years) will nearly pass before then, but not quite. The period then which we may term a *non-chronos* (not a whole *time*) must be a little, and not much shorter than this. The *non-chronos* here mentioned seems to begin in the year 800, when Charles the Great instituted in the West a new line of emperors, or of *many kings;* to end in the year 1836; and to contain, among other things, *the short time* of the third woe, the *three times and a half* of the woman in the wilderness, and *the duration* of the beast.

7 *But in the days of the voice of the*

therein, and the sea and the things that are therein, There shall be no more a time.

7 But in the days of the voice of the seventh angel, while he shall sound, the mystery of God shall be fulfilled, as he hath declared to his servants, the prophets.

8 ¶ And the voice which I heard from heaven spake with me again, and said, Go take the little book which is open in the hand of the angel who standeth on the sea and on the earth.

9 And I went to the angel, saying to him, Give me the little book. And he saith to me, Take and eat it up, and it will make thy belly bitter, but it will be as sweet as honey in the mouth.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey, but when I had eaten it my belly was bitter.

11 And he saith to me, Thou must prophesy again concerning people, and nations, and tongues, and many kings.

CHAP. XI.

AND there was given me a reed, like a measuring rod; and he said, Arise and measure the temple of God, and the altar, and them that worship therein.

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seventh angel, who sounded not only at the beginning of those days, but from the beginning to the end, *the mystery of God shall be fulfilled*. It is said, ch. xvii. 17. *The word of God shall be fulfilled. The word of God* is fulfilled by the destruction of the beast; *the mystery*, by the removal of the dragon. But these great events are so near together, that they are here mentioned as one. The beginning of them is in heaven, as soon as the seventh trumpet sounds: the end is on the earth and the sea. So long as the third woe remains on the earth and the sea, the mystery of God is not fulfilled. And the angel's swearing is peculiarly for the comfort of holy men, who are afflicted under that woe. Indeed the wrath of God must be first fulfilled by the pouring out of the vials: and then comes the joyful fulfilling of the mystery of God. *As he hath declared to his servants the prophets* —The accomplishment exactly answering the prediction. The ancient prophecies relate partly to that grand period, from the birth of Christ to the destruction of Jerusalem; partly to the time of the seventh angel, wherein they will be fully accomplished. To the seventh trumpet belongs all that occurs from ch. xi. 15. to ch. xxii. 5. And the third woe, which takes place under the same, properly stands, ch. xii. 12; ch. xiii. 1—18.

8 *And*—What follows from this verse to ch. xi. 13. runs parallel with the oath of the angel, and with *the fulfilling of the mystery of God*, as it follows under the trumpet of the seventh angel. What is said ver. 11. concerning St. John's *prophesying again*, is unfolded immediately after: what is said ver. 7. concerning *the fulfilling the mystery of God*, is unfolded, ch. xi. 15—19, and in following chapters.

9 *Eat it up*—The like was commanded to Ezekiel. This was an emblem of thoroughly considering and digesting it. *And it will make thy belly bitter, but it will be as sweet as honey in thy mouth*— The sweetness betokens the many good things which follow (ch. xi. 1, 15, &c.;) the bitterness, the evils which succeed under the third woe.

11 *Thou must prophesy again*—Of the mystery of God; of which the ancient prophets had prophesied before. And he did prophesy by *measuring the temple*, chap. xi. 1. as a prophecy may be delivered either by words or actions; *concerning people, nations, and tongues, and many kings*—The *people, nations, and tongues* are contemporary; but the *kings*, being *many*, succeed one another. These kings are not mentioned for their own sake, but with a view to the *holy city*. Ch. xi. 2. Here is a reference to the great kingdoms in Spain, England, Italy, &c., which arose from the eighth century; or at least underwent a considerable change, as France and Germany in particular; to the Christian, afterward Turkish empire in the East: and especially to the various potentates, who have successively reigned at or over Jerusalem, and do now, at least titularly, reign over it.

CHAP. XI. In this chapter is shown how it will fare with *the holy city* till the mystery of God is fulfilled: in the twelfth, what will befal *the woman* who is delivered of the manchild: in the thirteenth, how it will be with the kingdom of Christ while the *two beasts* are in the height of

2 But the court which is without the temple cast out, and measure it not: for it is given to the Gentiles: and they shall tread the holy city forty-two months.

3 And I will give to my two witnesses to prophesy twelve hundred *and* sixty days, clothed in sackcloth.

4 These are the two olive trees and the two candlesticks standing before the Lord of the earth.

5 And if any one would hurt them, fire proceedeth out of their mouth and devoureth their enemies; and if any one would kill them, he must thus be killed.

6 These have power to shut heaven, that it rain not in the days of their prophesying: and have power over the waters, to turn them into blood, and to smite the earth with all plagues as often as they will.

7 And when they have finished their testimony, the wild beast that

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their power. *And there was given me*—By Christ, as appears from the third verse: *and he said, arise*—Probably he was sitting to write; *and measure the temple of God*—At Jerusalem, where he was placed in the vision. Of this we have a large description by Ezekiel, ch. xl—xlviii, concerning which we may observe,

1 Ezekiel's prophecy was not fulfilled at the return of the Babylonish captivity.

2 Yet it does not refer to the new Jerusalem, which is far more gloriously described.

3 It must infallibly be fulfilled even then *when they are ashamed of all that they have done.* Ch. xliii. 11.

4 Ezekiel speaks of the same temple which is treated of here.

5 As all things are there so largely described, St. John is shorter and refers thereto.

2 *But the court which is without the temple*—The old temple had a court in the open air for the Heathens who worshipped the God of Israel; *cast out* of thy account, *and measure it not*—As not being holy in so high a degree; *and they shall tread* (inhabit) *the holy city Jerusalem.* Matt. iv. 5. So they began to do before St. John wrote. And it has been *trodden* almost ever since by the Romans, Persians, Saracens, and Turks. But that severe kind of *treading* which is here peculiarly spoken of, will not be till under the trumpet of the seventh angel, and toward the end of the *troublous times.* This will continue but forty-two common months, or twelve hundred and sixty common days; being but a small part of the *non-chronos.*

3 *And I* (Christ) *will give to my two witnesses*—These seem to be two prophets, two select, eminent instruments. Some have supposed, (though without foundation,), that they are Moses and Elijah, whom they resemble in many respects; *to prophesy twelve hundred and sixty days*—common days; that is, an hundred and eighty weeks. So long will they *prophesy* (even while that last and sharp *treading* of the holy city continues,) both by word and deed, *witnessing* that Jesus is the Son of God, the heir of all things,, and exhorting all men to repent, and fear, and glorify God; *clothed in sackcloth*—The habit of the deepest mourners out of sorrow and concern for the people.

4 *These are the two olive-trees*—That is, as Zerubbabel and Joshua, the two *olive-trees* spoken of, Zechariah, ch. iii. 9; ch. iv. 10. were then the two chosen instruments in God's hand, even so shall these be in their season. Being themselves full of the unction of the Holy One, they shall continually transmit the same to others also; *and the two candlesticks* (burning and shining lights,) *standing before the Lord of the earth*—Always waiting on God, without the help of man, and asserting his right over the earth and all things therein.

5 *If any would kill them*—As the Israelites would have done Moses and Aaron. Numb. xvi. 41; *he must be killed thus*—By that devouring fire.

6 *These have power*—and they use that power, (see ver. 10.); *to shut heaven, that it rain not in the days of their prophesying*—During those twelve hundred and sixty days; *and have power over their waters*—In and near Jerusalem; *to turn them into blood*—As Moses did those in Egypt; *and to smite the earth with all plagues as often as they will*—This is not said of Moses or Elijah, or any mere man besides. And how is it possible to understand this otherwise than of two individual persons?

7 *And when they shall have finished their testimony*—Till then they are invin-

ascendeth out of the bottomless pit shall make war with them, and conquer them, and kill them;

8 And their dead bodies *shall be* in the street of the great city, which is called, spiritually, Sodom and Egypt, where also their Lord was crucified.

9 And *some* of the people, and tribes, and tongues, and nations, behold their dead bodies three days and a half, and they shall not suffer their dead bodies to be put in a grave.

10 And they that dwell upon the earth rejoice over them, and they shall make merry, and send gifts to one another; because these two prophets tormented them that dwell upon the earth.

11 And after three days and a half, the spirit of life from God came into them, and they stood upon their feet; and great fear fell upon them that saw them.

12 And I heard a great voice saying from heaven to them, Come up hither. And they went up to heaven in a cloud; and their enemies beheld them.

13 And in that hour there was a great earthquake, and the tenth part of the city fell; and there were slain

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cible; *the wild beast*, (hereafter to be described,) *that ascendeth* (first out of the sea, ch. xiii. 1, and then) *out of the bottomless pit*, (ch. xvii. 8.) *shall make war with them*—It is at his last ascent, not out of the sea, but the bottomless pit, that the beast makes war upon the two witnesses. And even hereby is fixed the time of *treading the holy city*, and of the two witnesses. That time ends after the ascent of the beast out of the abyss, and yet before the fulfilling of the mystery: *and shall conquer them*—The fire no longer proceeding out of their mouth when they have finished their work; *and kill them*—These will be among the last martyrs, though not among the last of all.

And their bodies shall be, (perhaps hanging on a cross), *in the street of the great city*—Of Jerusalem, far greater city than any other in those parts. This is described both spiritually and historically: spiritually, as it is called *Sodom* (Isa. 1.) and *Egypt*, on account of the same abominations abounding there at the time of the witnesses, as did once in *Egypt* and *Sodom*: historically—*where also their Lord was crucified*—This possibly refers to the very ground where his cross stood. Constantine the Great enclosed this within the walls of the city. Perhaps on that very spot will their bodies be exposed.

9 *Three days and a half*—So exactly are the times set down in this prophecy. If we suppose this time began in the evening and ended in the morning, and included (which is no way impossible,) Friday, Saturday, and Sunday, the weekly festival of the Turkish *people*, the Jewish *tribes* and the Christian *tongues*; then all these, together with the Heathen *nations*, would have full leisure to gaze upon and rejoice over them.

10 *And they that dwell upon the earth*—Perhaps this expression may peculiarly denote earthly-minded men; *shall make merry*—As did the Philistines over Sampson; *and send gifts one to another*—Both Turks, and Jews, and Heathens, and false Christians.

11 *And great fear fell upon them that saw them*—And now knew that God was on their side.

12 *And I heard a great voice*—Designed for all to hear. *And they went up to heaven, and their enemies beheld them*—who had not taken notice of their rising again; by which some had been convicted before.

13 *And there was a great earthquake, and the tenth part of the city fell*—We have here an unanswerable proof that this city is not Babylon, or Rome, but Jerusalem. For Babylon shall be wholly burnt before the fulfilling of the mystery of God. But this city is not burnt at all: on the contrary, at the fulfilling of that mystery, a tenth part of it is destroyed by an earthquake, and the other nine parts converted: *and there were slain in the earthquake seven thousand men*—Being a tenth part of the inhabitants, who therefore were seventy thousand in all; *and the rest*—The remaining sixty-three thousand were converted: a grand step toward the fulfilling the mystery of God. Such conversion we no where else read of. So there shall be a larger as well as holier church at Jerusalem than ever was yet; *were terrified*—Blessed terror! *and gave glory*—The character of

in the earthquake seven thousand men, and the rest were terrified, and gave glory to the God of heaven.

14 The second woe is past; behold the third woe cometh quickly.

15 ¶ And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of the world are become *the kingdom* of our Lord and of his Christ, and he shall reign for ever and ever.

16 And the four and twenty elders,

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true conversion, Jer. xiii. 16; *to the God of heaven*,—He is styled *the Lord of the earth*, ver. 4; when he declares his right over the earth by the two witnesses: but *the God of heaven*, when he not only gives rain from heaven after the most afflicting drought, but also declares his Majesty from heaven by taking his witnesses up into it. When the whole multitude gives glory to the God of heaven, then that *treading of the holy city* ceases. This is the point so long aimed at, the desired *fulfilling of the mystery of God*, when the divine promises are so richly fulfilled on those who have gone through so great afflictions. All this is here related together, that whereas the first and second woe went forth in the East, the rest of the eastern affairs being added at once, the description of the western might afterwards remain unbroken.

It may be useful here, to see how the things here spoken of and those hereafter described, follow each other in their order.

1. The angel swears: the *non-chronos* begins: John eats the book: the many kings arise.

2. The *non-chronos* and the many kings being on the decline, that *treading* begins and the *two witnesses* appear.

3. The beast, (after he has with the ten kings destroyed Babylon,) wars with them and kills them. After three days and a half they revive and ascend to heaven. There is a great earthquake in the holy city. Seven thousand perish, and the rest are converted: the *treading* of the city by the Gentiles ends.

4. The beast and the kings of the earth, and their armies, are assembled to fight against the great king.

5. Multitudes of his enemies are killed, and the beast and the false prophet cast alive into the lake of fire.

6. While John measures the temple of God and the altar with the worshippers, the true worship of God is set up. The nations who have trodden the holy city are converted. Hereby the mystery of God is fulfilled.

7. Satan is imprisoned. Being released for a time, he, with Gog and Magog, makes his last assault upon Jerusalem.

14 *The second woe is past*--The butchery made by the Saracens ceased about the year 847, when their power was so broken by Charles the Great, that they never recovered it. *Behold the third woe cometh quickly*—Its prelude came while the Roman See took all opportunities of laying claim to its beloved universality, and enlarging its power and grandeur. And in the year 755 the Bishop of Rome, became a secular prince, by king Pepin's giving him the exarchate of Lombardy. The beginning of the third woe itself stands, ch. xii. 12.

15 *And the seventh angel sounded*--This trumpet contains the most important and joyful events, and renders all the former trumpets matter of joy to all the inhabitants of heaven. The allusion therefore in this and all the trumpets is to those used in festal solemnities. All these seven trumpets were heard in heaven: perhaps the seventh shall once be heard on earth also. 1 Thess. iv. 16. *And there were great voices* from the several citizens of heaven. At the opening of the seventh seal, *there was silence in heaven*; at the sounding of the seventh trumpet, *great voices*. This alone is sufficient to show, that the seven seals and seven trumpets do not run parallel to each other. As soon as the seventh angel sounds, the kingdom falls to God and to his Christ. This immediately appears in heaven, and is there celebrated with joyful praise. But on earth several dreadful occurrences are to appear first. This trumpet comprises all that follows from these voices to ch. xiii. 5. *The kingdoms of the world* —That is, the royal government over the whole world and its kingdoms, (Zech. xiv. 9.) *are become the kingdom of the Lord*—This province has been in the enemy's hands: It now returns to its rightful master. In the Old Testament, from Moses to Samuel, God himself was the king of his own people. And the same will be in the New Testament. He will himself reign over the Israel of God: *and of his Christ*—The appellation is now

who sat before God on their thrones, fell on their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God, the Almighty, who is and who was, because thou hast taken thy great power, and hast reigned.

18 And the nations were wroth: and thy wrath is come, and the time of the dead, that they be judged, and to give a reward to thy servants the prophets, and to the saints, and them that fear thy name, small and great, and to destroy them that destroyed the earth.

19 And the temple of God was opened in heaven, and the ark of the covenant was seen in the temple: and

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first given him (since the introduction of the book) on the mention of the kingdom devolving upon him, under the seventh trumpet. Prophets and priests were anointed, but more especially kings; whence that term. *The anointed*, is applied to a king. Accordingly whenever the Messiah is mentioned in scripture, his kingdom is implied. *Is become*—In reality all things (and so the kingdoms of the world) are God's in all ages. Yet Satan, and the present world with its kings and lords, are risen against the Lord and against his anointed. God now puts an end to this monstrous rebellion, and maintains his right to all things, and this appears in an entirely new manner as soon as the seventh angel sounds.

16 *And the four and twenty elders*—These shall reign over the earth (ch. v. 10.) *who sit before God on their thrones*—Which we do not read of any angel.

17 *The Almighty*—He who hath all things in his power, as the only governor of them; *who is, and who was*—God is frequently styled, *He who is, and who was, and who is to come*. But now he is actually come, the words, *who is to come*, are, as it were, swallowed up. When it is said, *We thank thee that thou hast taken thy great power*, it is all one as, *We thank thee that thou art come*. This whole thanksgiving is partly an enlargement on the two great points, mentioned in the fifteenth verse: partly a summary of what is hereafter more distinctly related. Here it is mentioned, how the kingdom is the Lord's, afterwards how it is the kingdom of his Christ. *Thou hast taken thy great power*—This is the beginning of what is done under the trumpet of the seventh angel. God has never ceased to use his power; but he has suffered his enemies to oppose it, which he will now suffer no more.

18 *And the* Heathen *nations were wroth* at the breaking out of the power and kingdom of God. This wrath of the Heathens now rises to the highest pitch: but it meets the wrath of the Almighty, and melts away. In this verse is described both the going forth and the end of God's wrath, which together take up several ages. *And the time of the dead is come*—Both of the quick and dead, of whom those already dead are far the more numerous part; *that they be judged*—This being infallibly certain, they speak of as already present: *and to give a reward*, at the coming of Christ (ch. xxii. 12); but of free grace, not of debt; 1. *To his servants the prophets*; 2. *To his saints*—To them who were eminently holy; 3. *To them that fear his name*. These are the lowest class. Those who do not even fear God will have no reward from him. *Small and great*—All universally, young and old, high and low, rich and poor: *and to destroy them that destroy the earth*—The earth was destroyed by the great whore in particular (ch. xix. 2, xvii, 2, 5.): but likewise in general by the open rage and hate of wicked men against all that is good: by wars, and the various destruction and desolation naturally flowing therefrom; by such laws and constitutions as hinder much good, and occasion many offences and calamities; by public scandals, whereby a door is opened for all dissoluteness and unrighteousness; by abuse of secular and spiritual powers; by evil doctrines, maxims, and counsels; by open violence and persecution, and by sins crying to God to send plagues upon the earth.

This great work of God, destroying the destroyers, under the trumpet of the seventh angel, is not the third woe, but matter of joy, for which the elders solemnly give thanks. All the woes, and particularly the third, go forth over those *who dwell upon the earth*; but this destruction, over those *who destroy the earth*, and were also instruments of that woe.

19 *And the temple of God* (the inmost part of it) *was opened in heaven*—And hereby is opened a new scene of the most momentous things; that we may see how

there were lightnings, and voices, and thunders, and an earthquake, and great hail.

CHAP. XII.

AND a great sign was seen in heaven; a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars;

2 And, being with child, she cried, travailing in birth, and pained to be delivered.

3 And another sign was seen in heaven; and behold a great red dragon, having seven heads and ten horns, and seven diadems on his heads.

4 And his tail draweth the third part of the stars of heaven, and casteth

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the contents of the seventh trumpet are executed, and notwithstanding the greatest opposition, particularly by the third woe, brought to a glorious conclusion. *And the ark of the covenant was seen in his temple*—The ark of the covenant which was made by Moses was not in the second temple, being probably burnt with the first temple by the Chaldeans. But here is the heavenly ark of the everlasting covenant, the shadow of which was under the Old Testament. Heb. ix. 4. The inhabitants of heaven saw the ark before; St. John also saw it now, for a testimony that what God had promised should be fulfilled to the utmost. *And there were lightnings, and voices, and thunders, and an earthquake, and great hail*—The very same there are, and in the same order, when the seventh angel has poured his vial. Ch. xvi. 17—21. One place answers the other. What the trumpet here denounces in heaven, is there executed by the vial upon earth. First, it is shown what will be done; and, afterwards, it is done.

CHAP. XII. The great vision of this book goes straight forward, from the fourth to the twenty-second chapter. Only the tenth, with part of the eleventh chapter, was a kind of introduction to the trumpet of the seventh angel: after which it is said, *The second woe is past: behold the third woe cometh quickly.* Immediately the seventh angel sounds, under whom the third woe goes forth. And to this trumpet belongs all that is related to the end of the book.

1 *And a great sign was seen in heaven*—Not only by St. John, but many heavenly spectators represented in the vision. *A sign* means something that has an uncommon appearance, and from which we infer that some unusual thing will follow. *A woman*—The emblem of the church of Christ, as she is originally of Israel, though built and enlarged on all sides by the addition of Heathen converts, and as she will hereafter appear, when all her *natural branches* are again *grafted in.* She is at present on earth; and yet, with regard to her union with Christ, may be said to be in heaven; Eph. i. 6. Accordingly she is described as both assaulted and defended in heaven; Ver. iv. 7. *Clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars*—These figurative expressions must be so interpreted as to preserve a due proportion between them. So in Joseph's dream, the sun betokened his father, the moon his mother, the stars their children. There may be some such resemblance here. And as the prophecy points out the *power over all nations*, perhaps *the sun* may betoken the Christian world; *the moon*, the Mahometans, who also carry the moon in their ensigns; and the *crown of twelve stars*, the twelve tribes of Israel; which are smaller than the sun and moon. The whole of this chapter answers the state of the church, from the ninth century to this time.

2 *And, being with child, she cried, travailing in birth*—The very pain, without any outward opposition, would constrain a woman in travail to cry out. These cries, throes, and pains to be delivered, were the painful longings, the sighs, and prayers of the saints for the coming of the kingdom of God. The woman groaned and travelled in spirit, that Christ might appear as the shepherd and king of all nations.

3 *And behold a great red dragon*—His fiery red colour denoting his disposition; *having seven heads* (implying vast wisdom) *and ten horns*—Perhaps on the seventh head: emblems of mighty power and strength, which he still retained: *and seven diadems on his heads*—Not properly crowns, but costly bindings, such as kings anciently wore. For though fallen, he was a great potentate still; even *the prince of this world.*

4 *And his tail* (his falsehood and sub-

them to the earth. And the dragon stood before the woman who was ready to be delivered, that when she had brought forth he might devour the child.

5 And she brought forth a manchild, who was to rule all the nations with a rod of iron; and her child was caught up to God and to his throne.

6 And the woman fled into the wilderness, where she had a place prepared by God, that they may feed her twelve hundred *and* sixty days.

7 ¶ And there was war in heaven; Michael and his angels warred with the dragon; and the dragon warred and his angels;

8 But he prevalled not, neither was his place found any more in heaven.

9 And the great dragon was cast out, the ancient serpent, who is called the devil, and Satan, who deceived the

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tlety) *draweth*, as a train, *the third part* (a very large number) *of the stars of heaven*—The Christians and their teachers, who before sat in heavenly places with Christ Jesus; *and casteth them to the earth*—Utterly deprives them of all those heavenly blessings. This is properly a part of the description of the dragon, who was not yet himself on earth, but in heaven. Consequently this *casting them down* was between the beginning of the seventh trumpet, and the beginning of the third woe! or between the year 847 and the year 947; at which time pestilent doctrines, particularly that of the Manichees, in the East, drew abundance of people from the truth. *And the dragon stood before the woman, that when she had brought forth, he might devour the child*—That he might hinder the kingdom of Christ from spreading abroad, as it does under this trumpet.

5 *And she brought forth a man-child*—Even Christ, considered not in his person, but in his kingdom. In the ninth age nations with their princes were added to the Christian church. *Who was to rule all nations*—When his time is come. *And her child*, which was already in heaven, as were the woman and the dragon, *was caught up to God*—Taken utterly out of his reach.

6 *And the woman fled into the wilderness*—This wilderness is undoubtedly on earth, where the woman also herself is now supposed to be. It betokens that part of the earth where, after having brought forth, she found a new abode. And this must be in Europe, as Asia and Africa were wholly in the hands of the Turks and Saracens; and in a part of it where the woman had not been before. In this wilderness God had already *prepared a place*, that is, made it safe and convenient for her. The wilderness includes those countries of Europe which lie on this side the Danube; for the countries which lie beyond it had received Christianity before. *That they may feed her*---That the people of that place may provide all things needful for her, *twelve hundred and sixty days*—So many prophetic days; which are not, as some have supposed, twelve hundred and sixty, but seven hundred and seventy common years. (This Bengelius has shown at large in his German Introduction.) These we may compute from the year 847 to 1524. So long the woman enjoyed a safe and convenient place in Europe, which was chiefly Bohemia, where she was fed till God provided for her more plentifully at the reformation.

7 *And there was war in heaven*—Here Satan makes his grand opposition to the kingdom of God. But an end is now put to his *accusing the saints before God*. The cause goes against him (ver. 10, 11,) and Michael executes the sentence. That Michael is a created angel, appears from his not daring in disputing with Satan (Jude 9,) to bring a railing accusation, but only saying *The Lord rebuke thee*. And this modesty is implied in his very name; for Michael signifies, *Who is like God?* Which implies also his deep reverence toward God, and distance from all self-exaltation. Satan would be like God: the very name of Michael asks, *Who is like God?* Not Satan: not the highest arch-angel. It is he likewise that is afterwards employed to seize, bind, and imprison that proud spirit.

8 *But he prevailed not*—The dragon himself is principally mentioned; but his angels likewise are to be understood. *Neither was his place found any more in heaven*—So till now he had a place in heaven. How deep a mystery is this! One may compare this with Luke x. 18; Eph. ii. 2; iv. 8; vi. 12.

9 *And the great dragon was cast out*—It is not yet said, *unto the earth*. He was *cast out of heaven*: and at this the inhabitants of heaven rejoice. He is termed

whole world; he was cast out unto the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come the salvation, and the might, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast out, who accuseth them before our God day and night.

11 And they have overcome him by the blood of the lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them: Woe to the earth and to the sea: for the devil is come down to you, having great wrath, because he knoweth he hath but a little time.

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the great dragon, as appearing in that shape, to intimate his poisonous and cruel disposition; *the ancient serpent*, in allusion to his deceiving Eve in that form. Dragons are a kind of large serpent. *Who is called the devil, and Satan*—These are words of exactly the same meaning; only the former is Greek, the latter Hebrew; denoting the grand adversary of all the saints, whether Jews or Gentiles: he has *deceived the whole world*—Not only in their first parents, but through all ages and in all countries, into unbelief and all wickedness, into the hating and persecuting of faith and all goodness. *He was cast out unto the earth*—He was cast out of heaven; and being cast out thence, himself came to the earth. Nor had he been unemployed on the earth before, although his ordinary abode was in heaven.

10 *Now is come*—Hence it is evident that all this chapter belongs to the trumpet of the seventh angel. In the eleventh chapter from the fifteenth to the eighteenth verse are proposed the contents of this extensive trumpet; the execution of which is copiously described in this and the following chapters; *the salvation* of the saints; *the might* whereby the enemy is cast out; *the kingdom*—Here the Majesty of God is shown; *and the power of Christ*—Which he will exert against the beast. And when he also is taken away, then will the kingdom be ascribed to Christ himself; Chap. xix. 16; xx. 4. *The accuser of our brethren*—So long as they remained on earth. This great voice therefore was the voice of men only; *who accused them before our God day and night*—Amazing malice of Satan, and patience of God!

11 *And they have overcome him*—Carried the cause against him; *by the blood of the Lamb*—Which cleanses the soul from all sin, and so leaves no room for accusing; *and by the word of their testimony*—The word of God, which they believed and testified even unto death. So for instance died Olam, king of Sweden, in the year 900, whom his own subjects would have compelled to idolatry; and upon his refusal, slew, as a sacrifice to the idol which he would not worship. So did multitudes of Bohemian Christians, in the year 916, when Queen Drahomire raised a severe persecution, wherein many *loved not their lives unto the death.*

12 *Woe to the earth and to the sea*—This is the fourth and last denunciation of the third woe, the most grievous of all. The first was only, the second chiefly, *on the earth*, Asia; the third both on the earth *and the sea*, Europe. The earth is mentioned first because it began in Asia before the beast brought it on Europe. *He knoweth he hath but a little time*—which extends from his casting out of heaven, to his being cast into the abyss.

We are now come to a most important period of time. The *non-chronos* hastens to the end. We live in the *little time* wherein Satan hath great wrath: and this *little time* is now upon the decline. We are in the *time, times, and half a time*, wherein the woman is *fed in the wilderness;* yea, the least part of it, *the half time* is begun. We are (as will be shown,) towards the close of the *forty-two months* of the beast; and when his number is fulfilled grievous things will be.

Let him who does not regard the being seized by the wrath of the devil, the falling unawares into the general temptation, the being borne away by the most dreadful violence into the worship of the beast and his image, and consequently drinking the unmixed wine of the wrath of God, and being tormented day and night for ever and ever in the lake of fire and brimstone; let him also who is confident that he can make his way through all these by his own wisdom and strength without need of any such peculiar preservative as the word of this prophecy affords, let him, I say, go hence. But let him who does not take these warnings for senseless out-

13 ¶ And when the dragon saw that he was cast to the earth, he persecuted the woman who had brought forth the male child.

14 And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness to her place, where she is fed for a time, and times, and half a time, from the face of the serpent.

cries and blind alarms, beg of God, with all possible earnestness to give him his heavenly light herein.

God has not given this prophecy in so solemn a manner only to show his providence over his church, but also that his servants may know at all times in what particular period they are. And the more dangerous any period of time is, the greater is the help which it affords. But where may we fix the beginning and end of the *little time*, which is probably four-fifths of a *chronos*, or somewhat above 888 years? This, which is the time of the third woe, may reach from 947 to the year 1836. For, 1. The short interval of the second woe (which woe ended in the year 840,) and the 777 years of the woman, which began about the year 847, quickly after which followed the war in heaven, fix the beginning not long after 864. And thus the third woe falls in the tenth century, extending from 900 to 1000, called the *dark*, the *iron*, *the unhappy age*. 2. If we compare the length of the third woe with the period of time which succeeds it in the twentieth chapter, it is but a *little time* to that vast space which reaches from the beginning of the *non-chronos* to the end of the world.

13 *And when the dragon saw*—That he could no longer accuse the saints in heaven, he turned his wrath to do all possible mischief on earth; *he persecuted the woman*—The ancient persecutions of the church were mentioned chap. i. 9; ii. 10; vii. 14. But this persecution came after her flight, (ver. 6.) just at the beginning of the third woe. Accordingly in the tenth and eleventh centuries the church was furiously persecuted by several Heathen powers. In Persia, king Adelbert, was killed in the year 997, king Brunus in 1008. And when king Stephen encouraged Christianity in Hungary he met with violent opposition. After his death the Heathens in Hungary set themselves to root it out, and prevailed for several years. About the same time, the army of the emperor Henry the third, was totally overthrown by the Vandals, These, and all the accounts of those times, show with what fury the dragon then persecuted the woman.

14 *And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness to her place*—Eagles are the usual symbols of great potentates. So Ezekiel (xvii. 3.) by *a great eagle* means the king of Babylon. Here the great eagle is the Roman empire: *the two wings*, the eastern and western branches of it. A place in the wilderness was mentioned in the sixth verse also. But it is not the same which is mentioned here. In the text they follow one after the other:

1 The dragon's waiting to devour the child.

2 The birth of the child, which is caught up to God.

3 The fleeing of the woman into the wilderness.

4 The war in heaven, and the casting out of the dragon.

5 The beginning of the third woe.

6 The persecution raised by the dragon against the woman.

7 The woman's flying away upon the eagle's wings.

In like manner there follow one after the other,

1 The beginning of the twelve hundred and sixty days.

2 The beginning of the *little time*.

3 The beginning of the time, times, and half a time. The third period entirely coincides both with the first and second. After the beginning of the 1260 days, or rather of the third woe, Christianity was exceedingly propagated in the midst of various persecutions. About the year 948 it was again settled in Denmark: in 865 in Poland and Silesia: in 980 through all Russia. In 997 it was brought into Hungary; into Sweden and Norway both before and after. Transylvania received it about 1000, and soon after, other parts of Dacia.

Now all the countries in which Christianity was settled between the beginning of the 1260 days and the imprisonment of the dragon, may be understood by *the wilderness*, and by *her place* in particular. This place contained many countries; so that Christianity now reached in an uninterrupted tract from the eastern to the western empire. And both the emperors

15 And the serpent cast out of his mouth, after the woman, water as a river, that he might cause her to be carried away by the stream.

16 But the earth helped the woman, and opened her mouth, and swallowed up the river which the dragon had cast out of his mouth.

17 And the dragon was wroth with the woman, and went forth to make war with the rest of her seed, who keep the commandments of God, and retain the testimony of Jesus.

CHAP. XIII.

AND I stood on the sand of the sea, and saw a wild beast coming up out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his head a name of blasphemy.

now lent their wings to the woman and provided a safe abode for her; *where she is fed*—By God rather than man, having little human help; *for a time, and times, and half a time*—The length of the several periods here mentioned seems to be nearly this:

1 The non-chronos contains less than 1111 Years
2 The little time 888
3 The time, times, and half a time. 777
4 The time of the beast 666

And comparing the prophecy and history together, they seem to begin and end nearly thus:

1 The non-chronos extends from about 809 to 1836
2 The 1260 days of the woman from 847 to 1524
3 The little time from 947 to 1836
4 The time, times, and half from 1058 to 1836

5 The time of the beast is between the beginning and end of the three times and a half. In the years 1058 the empires had a good understanding with each other, and both protected the woman; the bishops of Rome likewise, particularly Victor II., were duly subordinate to the emperor. We may observe, the 1260 days of the woman, from 847 to 1524, and the three times and a half refer to the same wilderness. But in the former part of the 1260 days, before the three times and a half begins, (namely, from the year 847 to 1058,) she was fed by others, being little able to help herself: whereas from 1058 to 1524, she is both fed by others, and has food herself. To this the sciences transplanted into the West from the eastern countries much contributed; the scriptures in the original tongues, brought into the west of Europe by the Jews and Greeks much more; and most of all the reformation grounded on those scriptures.

15 *Water* is an emblem of a great people; this *water*, of the Turks in particular. About the year 1060 they overran the Christian part of Asia. Afterward they poured into Europe, and spread farther and farther, till they had overflowed many nations.

16 *But the earth helped the woman*—The powers of the earth: and indeed she needed help through this whole period. *The time* was from 1058 to 1280: during which the Turkish flood ran higher and higher, though frequently repressed by the emperors, or their generals, *helping the woman. The* (two) *times* were from 1280 to 1725. During these likewise the Turkish power flowed far and wide. But still from time to time the princes of the earth *helped the woman, that* she was not carried away by it. *The half time* is from 1725 to 1836. In the beginning of this period the Turks began to meddle with the affairs of Persia, wherein they have so entangled themselves, as to be the less able to prevail against the two remaining Christian empires. Yet this flood still reaches the woman *in her place;* and will, till, near the end of the half time itself, be swallowed up, perhaps by Russia, which is risen in the room of the eastern empire.

17 *And the dragon was wroth*—Anew, because he could not cause her to be carried away by the stream; *and he went forth*, into other lands, *to make war with the rest of her seed*—Real Christians, living under Heathen or Turkish governors.

CHAP. XIII. v. 1. *And I stood on the sand of the sea*—This also was in the vision. *And I saw*, soon after the woman fled away, *a wild beast coming up*—He comes up twice; first from the sea, then from the abyss. He comes from the sea before the seven vials; *the great whore* comes after them.

O reader, this is a subject wherein we also are deeply concerned! and which must be treated not as a point of curiosity, but as a solemn warning from God. The danger is near. Be armed both against

force and fraud even with the whole armour of God. *Out of the sea*—That is, Europe. So the three woes (the first being in Persia, the second about the Euphrates), move in a line from east to west. This beast is the Romish Papacy, as it came to a point six hundred years since, stands now, and will for some time longer. To this, and no other power on earth, agrees the whole text and every part of it in every point: as we may see from the propositions following.

Proposition 1. It is one and the same beast, having seven heads and ten horns, which is described in this and the xviith chapter. Of consequence his heads are the same and his horns also.

2 This beast is a spiritually secular power, opposite to the kingdom of Christ. A power not merely spiritual or ecclesiastical, nor merely secular or political; but a mixture of both. He is a secular prince: for a crown, yea, and a kingdom are ascribed to him. And yet he is not merely secular. For he is also a *false prophet.*

3 The beast had a strict connection with the city of Rome. This clearly appears from the xviith chapter.

4 The beast is now existing. He is not past: for Rome is now existing: and it is not till after the destruction of Rome, that the beast is thrown into the lake. He is not altogether to come. For the second woe is long since past, after which the third came quickly. And presently after it began the beast rose out of the sea. Therefore, whatever he is, he is now existing.

5 The beast is the Romish papacy. This manifestly follows from the third and fourth propositions: the beast has a strict connection with the city of Rome; and the beast is now existing. Therefore either there is some other power more strictly connected with that city, or the Pope is the beast.

6 The papacy or papal kingdoms began long ago.

The most remarkable particulars relating to this are here subjoined; taken so high as abundantly to show the rise of the beast; and brought down as low as our own time, in order to throw a light on the following part of the prophecy.

A. D. 1033. Benedict the ninth, a child of eleven years old, is Bishop of Rome, and occasions grievous disorders for above twenty years.
A. D. 1048. Damascus II. introduces the use of the triple crown.
A. D. 1058. The church of Milan is, after long opposition, subjected to the Roman.
A. D. 1073. Hildebrand, or Gregory VII. comes to the throne.
A. D. 1076. He deposes and excommunicates the Emperor.
A. D. 1077. He uses him shamefully and absolves him.
A. D. 1080. He excommunicates him again, and sends a crown to Rodulph his competitor.
A. D. 1083. Rome is taken; Gregory flees; Clement is made Pope, and crowns the emperor.
A. D. 1085. Gregory VII. dies at Salerno.
A. D. 1095. Urban II. holds the first Popish council (at Claremont) and gives rise to the crusades.
A. D. 1111. Paschal II. quarrels furiously with the emperor.
A. D. 1123. The first western general council in the Lateran. The marriage of priests is forbidden.
A. D 1132. Innocent II. declares the emperor to be the Pope's liege man or vassal.
A. D. 1143. The Romans set up a governor of their own, independent of Innocent II. He excommunicates them and, dies. Celestine II. is, by an important innovation, chosen to the Popedom without the suffer-age of the people, the right of choosing the Pope is taken from the people and afterward from the clergy, and lodged in the Cardinals alone.
A. D. 1152. Eugene II. assumes the power of canonizing saints.
A. D. 1155. Adrian IV. puts Arnold of Brixa to death for speaking against the secular power of the papacy.
A. D. 1159. Victor IV. is elected and crowned. But Alexander III. conquers him and his successor.
A. D. 1163. Alexander III. excommunicates the emperor, and brings him so low, that
A. D. 1177. He submits to the Pope's setting his foot on his neck.
A. D. 1204. Innocent III. sets up his inquisition against the Vaudois.
A. D. 1208. He proclaims a crusade against them.
A. D. 1300. Boniface VIII. introduces the year of jubilee.
A. D. 1305. The Pope's residence is removed to Avignon.
A. D. 1377. It is removed back to Rome.
A. D. 1378. The fifty year's schism begins.
A. D. 1449. Felix V., the last antipope, submits to Nicholas V.
A. D. 1517. The reformation begins.
A. D. 1527. Rome is taken and plundered.
A. D. 1557. Charles V. resigns the empire; Ferdinand I. thinks the being crowned by the Pope superfluous.
A. D. 1564. Pius IV. confirms the council of Trent.
A. D. 1682. Doctrines highly derogatory to the papal authority are openly taught in France.
A. D. 1713. The constitution of Unigenitus.
A. D. 1721. Pope Gregory VII. canonized anew.

He who compares this short table with what will be observed ver. 3. and ch. xvii. 10, will see that the ascent of the beast out of the sea must needs be fixed toward the beginning of it; and not higher than Gregory VII. nor lower than Alexander III.

The secular princes now favoured the kingdom of Christ; but the bishops of Rome vehemently opposed it. These at first were plain ministers or pastors of the Christian congregation at Rome; but by degrees they rose to an eminence of honour and power over all their brethren; till, about the time of Gregory VII. (and so ever since) they assumed all the ensigns of royal majesty; yea, of a majesty and power far superior to that of all other potentates on earth.

We are not here considering their false doctrines, but their unbounded power. When we think of those, we are to look at *the false prophet*, who is also termed *a wild beast* at his ascent out of the earth. But the first beast then properly arose when, after several preludes thereto, the Pope raised himself above the emperor.

7. Hildebrand or Gregory VII. is the proper founder of the papal kingdom. All the patrons of the papacy allow that he made many considerable additions to it: and this very thing constituted the beast, by completing the spiritual kingdom. The new maxims and the new actions of Gregory all proclaim this. Some of his maxims are,—

1 That the bishop of Rome alone is Universal Bishop.

2 That he alone can depose bishops or receive them again.

3 That he alone has power to make new laws in the church.

4 That he alone ought to use the ensigns of royalty.

5 That all princes ought to kiss his foot.

6 That the name of Pope is the only name under heaven; and that his name alone should be recited in the churches.

7 That he has power to depose emperors.

8 That no general synod can be convened but by him.

9 That no book is canonical without his authority.

10 That none upon earth can repeal his sentence; but he alone can repeal any sentence.

11 That he is subject to no human judgment.

12 That no power dare to pass sentence on one who appeals to the Pope.

13 And that all weighty causes every where ought to be referred to him.

14 That the Roman church never did, and never can err.

15 That the Roman Bishop, canonically ordained, is immediately made holy by the merits of St. Peter.

16 That he can absolve subjects from their allegiance.

These the most eminent Romish writers own to be his genuine sayings. And his actions agree with his words. Hitherto the Popes had been subject to the emperors, though often unwillingly. But now the Pope began himself, under a spiritual pretext, to act the emperor of the whole Christian world: the immediate dispute was, about the investiture of bishops, the right of which each claimed to himself. And now was the time for the Pope either to give up or establish his empire for ever: to decide which, Gregory excommunicated the emperor, Henry IV.; "having first," says Platina, "deprived him of all his dignities." The sentence ran in these terms:—"Blessed Peter, prince of the apostles, incline, I beseech thee, thine ears, and hear me thy servant—In the name of the omnipotent God, Father, Son, and Holy Ghost, I cast down the emperor Henry from all imperial and regal authority, and absolve all Christians that were his subjects from the oath whereby they used to swear allegiance to true kings. And moreover, because he has despised mine, yea, thy admonitions, I bind him with the bond of an anathema."

The same sentence he repeated at Rome in these terms: "Blessed Peter, prince of the apostles, and thou Paul, teacher of the Gentiles, incline, I beseech you, your ears to me, and graciously hear me—Henry, whom they call emperor, hath proudly lifted up his horns and his head against the church of God—who came to me, humbly imploring to be absolved from his excommunication—I restored him to communion, but not to his kingdom—neither did I allow his subjects to return to their allegiance. Several bishops and princes of Germany, taking this opportunity in the room of Henry, justly deposed, chose Rodulph emperor; who immediately sent ambassadors to me, informing me, that he would rather obey me than accept of a kingdom; and that he should always remain at the disposal of God and us. Henry then began to be angry, and at first entreated us, to hinder Rodulph from seizing his kingdom. I said I would see to whom the right belonged—and give sentence which should be preferred. Henry forbade this.—Therefore, I bind Henry and all his favourers with a bond of an anathema, and again take from him all regal power. I absolve all Christians from their oath of allegiance, forbid them to obey Henry in any thing, and command them to receive Rodulph as their king. Confirm this therefore by your authority, ye most holy princes of the apostles, that all may now at length know, as ye have power to bind and loose in heaven, so we have power to

give and take away on earth empires, kingdoms, principalities, and whatsoever men can have."

When Henry submitted, then Gregory began to reign without control. In the same year, 1077, on September first, he fixed a new era of time, called the indiction, used at Rome to this day.

Thus did the Pope claim to himself the whole authority over all Christian princes. Thus did he take away or confer kingdoms and empires, as a king of kings. Neither did his successors fail to tread in his steps. It is well known the following Popes have not been wanting to exercise the same power, both over kings and emperors. And this the latter Popes have been so far from disclaiming, that three of them have sainted this very Gregory, namely, Clement VIII. Paul V, and Benedict XIII. Here is then the beast, that is, the King; in fact such, though not in name; according to that remarkable observation of Cardinal Belarmine, "Antichrist will govern the Roman empire; yet without the name of Roman emperor." His spiritual title prevented his taking the name, while he exercised all the power. Now Gregory was the head of this novelty. So Aventine himself, Gregory VII. was the first founder of the pontifical empire.

Thus the time of the ascent of the beast is clear. The apostacy and mystery of iniquity gradually increased, till he arose who *opposeth and exalteth himself above all.* (2 Thess. ii. 3.) Before the seventh trumpet the adversary wrought more secretly. But soon after the beginning of this, the beast openly opposed his kingdom to the kingdom of Christ.

8 The empire of Hildebrand, properly began in the year 1077. Then it was, that upon the emperor's leaving Italy, Gregory exercised his power to the full. And on the first of September, in this year, he began his famous epocha.

This may be farther established and explained by the following observations.

Observation 1. The beast is the Romish papacy, which has now reigned for some ages.

2 The beast has seven heads and ten horns.

3 The seven heads are seven hills, and also seven kings. One of the heads could not have been, *as it were mortally wounded*, had it been only a hill.

4 The ascent of the beast out of the sea is different from his ascent out of the abyss: the Revelation often mentions both the sea and the abyss; but never uses the term promiscuously.

5 The heads of the beast do not begin *before* his rise out of the sea but *with* it.

6 These heads, as kings, succeed each other.

7 The time which they take up in this succession, is divided into three parts. *Five* of the kings signified thereby *are fallen: one is; the other is not yet come.*

8 *One is;* namely, while the angel was speaking this.

He places himself and St. John in the middlemost time, that he might the more commodiously point out the first time as past, the second as present, the third as future.

9 The continuance of the beast is divided in the same manner. The beast *was; is not; will ascend out of the abyss.* Ch. xvii. ver. 8 and 11. Between these two verses, that are interposed as parallel with them, *five are fallen; one is; the other is not yet come.*

10 *Babylon* is Rome. All things which the Revelation says of Babylon, agree to Rome, and Rome only. It commenced Babylon, when it commenced *The great.* When Babylon sunk in the east, it arose in the west. And it existed in the time of the apostles whose *judgment* is said to be *avenged on her.*

11 The beast reigns both before and after the reign of Babylon. First, the beast reigns, (ch. xiii. 1, &c.) then Babylon, (xvii. 1, &c.) and then the beast again. Ch. xvii. 8, &c.

12 The heads are of the substance of the beast; the horns are not. The wound of one of the heads is called *the wound of the beast* itself (ver. 3); but the horns or kings, receive the kingdom *with the beast* (ch. xvii. 12.) That word alone, *The horns and the beast*, (ch. xvii. 16,) sufficiently shows them to be something added to him.

13 The forty-two months of the beast fall within the first of the three periods. The beast rose out of the sea in the year 1077. A little after, power was given him forty-two months. This power is still in being.

14 The time when the beast is *not*, and the reign of Babylon are together. The beast when risen out of the sea raged violently till *his kingdom was darkened* by the fifth vial. But it was a kingdom still, and the beast having a kingdom, though darkened, was a beast still. But it was afterwards said, *the beast was;* (was the beast, that is, reigned) *and is not*—Is not

the beast, does not reign, having lost his kingdom. Why? Because *the woman sits upon the beast*, who *sits a queen*, reigning over the kings of the earth: till the beast, rising out of the abyss, and taking with him the ten kings, suddenly destroys her.

15 The difference there is between Rome and the Pope, which has always subsisted, will then be most apparent. Rome, distinct from the Pope, bears three meanings, the city itself, the Roman Church, and the people of Rome. In the last sense of the word, Rome with its duchy, which contained part of Tuscany and Campania, revolted from the Greek emperor in 726, and became a free state, governed by its senate. From this time the senate, and not the Pope, enjoyed the supreme civil power. But in 796, Leo III. being chosen Pope, sent to Charles the Great, desiring him to come and subdue the senate and people of Rome, and constrain them to swear allegiance to him. Hence arose a sharp contention between the Pope and the Roman people who seized and thrust him into a monastery. He escaped and fled to the emperor, who quickly sent him back in great state. In the year 800 the emperor came to Rome, and shortly after the Roman people, who had hitherto chosen their own bishops, and looked upon themselves and their senate as having the same rights with the ancient senate and people of Rome, chose Charles for their emperor, and subjected themselves to him in the same manner as the ancient Romans did to their emperors. The Pope crowned him and paid him homage on his knees, as was formerly done to the Roman emperors: and the emperor took an oath "to defend the holy Roman church in all its emoluments." He was also created consul, and styled himself thenceforward, Augustus, *emperor of the Romans*. Afterwards he gave the government of the city and duchy of Rome to the Pope, yet still subject to himself.

What the Roman church is, as distinct from the Pope, appears 1. When a council is held before the Pope's confirmation; 2. When, upon a competition judgment is given which is the true Pope; 3. When the see is vacant; 4. When the Pope himself is suspected by the inquisition.

How Rome, as it is a city, differs from the Pope, there is no need to show.

16 In the first and second period of this duration, the beast is a body of men: in the third, an individual. The beast with seven heads is the papacy of many ages: the seventh head is the man of sin, antichrist. He is a body of men from ch. xiii. 1. to xvii. 7. He is a body of men and an individual, ch. xvii. from the eighth to the eleventh verse. He is an individual, from ch. xvii. 12, to ch. xix. 20.

17 This individual is the seventh head of the beast, or the other king after the five and one, himself being *the eighth though one of the seven*. As he is a Pope, he is *one of the seven heads*. But he is the *eighth*, or not a head, but the beast himself; not as he is a Pope, but as he bears a new and singular character at his coming from the abyss. To illustrate this by a comparison: suppose a tree of seven branches, one of which is much larger than the rest. If those six are cut away, and the seventh remains, that is the tree.

18 He is *the wicked one*, *the man of sin the son of perdition*, usually termed *antichrist*.

19 The ten horns, or kings, *receive power as kings with the wild beast one hour*. Ch. xvii. 12. With the individual beast, *who was not*. But he receives his power again, and the kings with it, who quickly give their new power to him.

20 The whole power of the Roman monarchy, divided into ten kingdoms, will be conferred on the beast. Ch. xvii. 13, 16, 17.

21 The ten horns and the beast will destroy the whore. Ver. 16.

22 At length the beast, the ten horns, and the other kings of the earth, will fall in that great slaughter. Ch. xix. 19.

23 *Daniel's* fourth beast is the Roman monarchy, from the beginning of it, till *the thrones are set*. This therefore comprises both the apocalyptic beast, and the woman, and many other things. This monarchy is like a river which runs from its fountain into one channel, but in its course sometimes takes in other rivers, sometimes is itself parted into several streams, yet is still one continued river. The Roman power was at first undivided. But it was afterwards divided into various channels, till the grand division into the eastern and western empires, which likewise underwent various changes. Afterwards the *kings* of the Hiruli, Goths, Lombards, the Exarchs of Ravenna, the Romans themselves; the emperors, French and German, besides other kings, seized several parts of the Roman power. Now whatever power the Romans had before

2 And the wild beast which I saw *was* like a leopard, and his feet *were* as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority.

3 And *I saw* one of his heads as it were wounded to death; and his deadly wound was healed: and the whole earth wondered after the wild beast.

4 And worshipped the dragon, be-

Gregory VII. that Daniel's beast contains. Whatever power the papacy has had from Gregory VII., this the apocalyptic beast represents. But this very beast (and so Rome with its last authority) is comprehended under that of Daniel. *And upon his heads a name of blasphemy*—To ascribe to a man what belongs to God alone is blasphemy. Such a name the beast has, not on his horns, nor on one head, but on all. The beast himself bears that name, and indeed through his whole duration. This is the name of *Papa* or *Pope;* not in the innocent sense wherein it was formerly given to all the bishops, but in that high and peculiar sense wherein it is now given to the bishop of Rome, by himself, and his followers; a name which comprises the whole pre-eminence of the highest and most holy father upon earth. Accordingly among the above-cited sayings of Gregory, these two stand together, and *his name alone should be recited in the churches;* and that it is *the only name in the world*—So both the church and world were to name no other father on the face of the earth.

2 The three first beasts in Daniel are like *a leopard*, *a bear*, and *a lion*—In all parts, except his feet and mouth, this beast was like a *leopard* or female panther; which is fierce as a *lion* or *bear*, but is also swift and subtle. Such is the papacy which has, partly by subtlety, partly by force, gained power over so many nations. The extremely various usages, manners, and ways of the Pope, may likewise be compared to the spots of the leopard. *And his feet were as the feet of a bear*—Which are very strong, and armed with sharp claws. And as clumsy as they seem, he can therewith walk, stand upright, climb, or seize any thing. So does this beast seize and take for his prey whatever comes within the reach of his claws; *and his mouth was as the mouth of a lion*—To roar and to devour. *And the dragon* (whose vassal and vicegerent he is,) *gave him his power* (his own strength and innumerable forces,) *and his throne*—So that he might command whatever he would, having *great* absolute *authority*. The dragon had his throne in *Heathen Rome*, so long as idolatry and persecution reigned there. And after he was disturbed in his posession, yet would he never wholly resign, till he gave it to the beast in Christian Rome, so called.

3 *And I saw one* (or the first,) *of his heads as it were wounded*—So it appeared as soon as ever it rose. The beast is first described more generally, then more particularly, both in this and in the xviith chapter. The particular description here respects the former parts; there, the latter parts of his duration: only that some circumstances relating to the former are repeated in the seventeenth chapter.

This deadly wound was given him on his *first* head *by the sword* (ver. 14,) that is, by the bloody resistance of the secular potentates, particularly the German emperors. These had for a long season had the city of Rome, with their bishop, under their jurisdiction. Gregory determined to cast off this yoke from his own, and to lay it on the emperor's shoulders. He broke loose, and excommunicated the emperor, who maintained his right by force, and gave the Pope such a blow, that one would have thought the beast must have been killed thereby immediately after his coming up. But he recovered and grew stronger than before. The first head of the beast extends from Gregory VII., at least, to Innocent III. In that tract of time the beast was much wounded by the emperors. But notwithstanding *the wound was healed.*

Two deadly symptoms attended this wound: 1. Schisms and open ruptures in the church. For while the emperors asserted their right, there were from the year 1080 to the year 1176 only, five open divisions, and at least as many antipopes, some of whom were indeed the rightful Popes. This was highly dangerous to the papal kingdom. But a still more dangerous symptom was, 2. The rising of the nobility at Rome, who would not suffer their bishop to be a secular prince, particularly over themselves. Under Innocent II. they carried their point, re-established the ancient commonwealth, took away from the Pope the government

cause he gave the authority to the wild beast; and worshipped the wild beast, saying, Who *is* like the wild beast, and who can war with him?

5 And there was given him a mouth speaking great things and blasphemy; and authority was given him forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, even them that dwell in heaven.

7 And it was given him to make war with the saints, and to overcome them; and authority was given him over every tribe, and people, and tongue, and nation:

8 And all that dwell upon the earth will worship him, whose name is not written in the book of life of the Lamb, who was slain, from the foundation of the world.

9 If any one have an ear, let him hear.

of the city, and left him only his episcopal authority. "At this," says the historian, "Innocent II. and Celestine II. fretted themselves to death: Lucius II., as he attacked the capitol wherein the senate was, sword in hand, was struck with a stone, and died in a few days. Eugene III., Alexander III., and Lucius III, were driven out of the city: Urban III. and Gregory VIII. spent their days in banishment. At length they came to an agreement with Clement III. who was himself a Roman. *And the whole earth*—The whole western world—*wondered after the wild beast*—That is, followed him with wonder in his councils, his crusades, and his jubilees. This refers not only to the first head, but also to the four following.

4 *And they worshipped the dragon*—Even in worshipping the beast, although they knew it not; *and worshipped the wild beast*—Paying him such honour as was not paid to any merely secular potentate. That very title, "Our most holy lord," was never given to any other monarch on earth; *saying, Who is like the wild beast?—Who is like him?*—Is a peculiar attribute of God. But that this is constantly attributed to the beast, the books of all his adherents show.

5 *And there was given him*—By the dragon, through the permission of God; *a mouth speaking great things and blasphemy*—The same is said of the little horn on the fourth beast in Daniel. Nothing greater, nothing more blasphemous can be conceived than what the Popes have said of themselves, especially before the reformation. *And authority was given him forty-two months*—The beginning of these is not to be dated immediately from his ascent out of the sea, but at some distance from it.

6 *To blaspheme his name*—Which many of the Popes have done explicitly, and in the most dreadful manner; *and his tabernacle, even them that dwell in heaven*—(For God himself dwelleth in the inhabitants of heaven:) digging up the bones of many of them, and cursing them with the deepest execrations.

7 *And it was given him*—That is, God permitted him *to make war with his saints*—With the Waldenses and Albigenses. It is a vulgar mistake that the Waldenses were so called from Peter Waldo of Lyons. They were much more ancient than he! and their true name was Vallences, or Vaudois, from their inhabiting the valleys of Lucerne and Angrogne. This name, Vallenses, after Waldo, appeared about the year 1160, was changed by the papists into Waldenses on purpose to represent them as of modern origin. The Albigenses were originally people of Albigeois, part of upper Languedoc, where they considerably prevailed, and possessed several towns in the year 1200. Against these many of the Popes made open war. Till now the blood of Christians had been shed only by the Heathens or Arians: from this time by scarce any but the Papacy. In the year 1208 Innocent III. proclaimed a crusade against them. In June 1209 the army assembled at Thoulouse: from which time abundance of blood was shed, and the second army of martyrs began to be added to the first, who had cried *from beneath the altar*. And ever since the beast has been warring against the saints, and shedding their blood like water. *And authority was given him over every tribe and people*—Particularly in Europe. And when a way was found by sea into the East Indies, and the West, these also were brought under his authority.

8 *And all that dwell upon the earth will worship him*—All will be carried away by the torrent but the little flock of true believers. The name of these only is *written in the Lamb's book of life*. And if

10 If any leadeth into captivity, he goeth into captivity; if any man kill with the sword, he must be killed with the sword. Here is the patience and the faithfulness of the saints.

11 ¶ And I saw another wild beast coming up out of the earth, and he had two horns like a lamb, and he spake like a dragon;

12 And he exerciseth all the authority of the first wild beast before him; and he causeth the earth, and them that dwell therein, to worship the first wild beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he even maketh fire to come down out of heaven to the earth in the sight of men.

14 And he deceiveth them that dwell on the earth by the wonders which it is given him to do before the wild beast: saying to them that dwell on the earth, to make an image to the wild beast, which had the wound by the sword, and yet lived:

15 And it was given him to give breath to the image of the wild beast; so that the image of the wild beast should speak; and he will cause, that as many as will not worship the image of the wild beast shall be killed.

16 And he causeth all, small and great, both rich and poor, both free and slaves, to receive a mark on the right hand, or on the forehead;

17 That no man might buy or sell but he that had the mark, the name

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any even of these *make shipwreck of the faith*, he will blot them *out of his book*, although they were written therein *from* (that is, *before*,) *the foundation of the world*. Ch. xvii. 5, 8.

9 *If any man hath an ear, let him hear*—It was said before, *he that hath an ear, let him hear*. This expression, *if any*, seems to imply, that scarcely will any that *hath an ear* be found. *Let him hear*—With all attention the following warning, and the whole description of the beast.

10 *If any man leadeth into captivity*—God will in due time repay the followers of the beast in their own kind. Meanwhile *here is the patience and faithfulness of the saints* exercised—Their patience by enduring captivity or imprisonment; their faithfulness by resisting unto blood.

11 *And I saw another wild beast*—So he is once termed to show his fierceness and strength: but in all other places. *The false prophet*. He comes to confirm the kingdom of the first beast; *coming up*—After the other had long exercised his authority; *out of the earth*—Out of Asia. But he is not yet come: though he cannot be far off. For he is to appear at the end of the forty-two months of the first beast. *And he had two horns like a lamb*—A mild, innocent appearance, *but he spake like a dragon*—Venomous, fiery, dreadful; so do those who are zealous for the beast.

12 *And he exerciseth all the authority of the first wild beast*—Described in the 2nd, 4th, 5th, and seventh verses; *before him*—For they are both together; *whose deadly wound was healed*—More thoroughly healed by means of the second beast.

13 *He maketh fire* (real fire) *to come down*—By the power of the devil.

14 *Before the wild beast*—Whose usurped majesty is confirmed by these wonders; *saying to them*, as if it were from God, to *make an image to the wild beast*—Like that of Nebuchadnezzar, whether of gold, silver, or stone. The original image will be set up where the beast himself shall appoint. But abundance of copies will be taken which may be carried into all parts, like those of Diana of Ephesus.

15 *So that the image of the wild beast should speak*—Many instances of this kind have been already among the papists as well as the Heathens; *and as many as will not worship*—When it is required of them as it will be of all that buy or sell; *shall be killed*—By this the Pope manifests that he is antichrist, directly contrary to Christ. It is Christ who shed his own blood. It is antichrist who sheds the blood of others. And yet it seems, his last and most cruel persecution is to come. This persecution, the reverse of all that preceded, will, as we may gather from many scriptures, fall chiefly on the *outward court worshippers*, the formal Christians. It is probable that few real, inward Christians shall perish by it: on the contrary, those who *watch and pray always* shall *be accounted worthy to escape all these things, and to stand before the Son of Man*. Luke xxi. 36.

16 *On their forehead*—The most zeal-

of the wild beast, or the number of his name.

18 Here is the wisdom. Let him that hath understanding count the number of the wild beast: for it is the number of a man; and his number is six hundred and sixty-six.

CHAP. XIV.

AND I looked, and behold the Lamb standing on mount Sion, and with him an hundred forty-four thousand, having his name and the name of his Father written on their foreheads.

2 And I heard a sound out of heaven, as a sound of many waters, and as a sound of a great thunder: and the sound which I heard *was* as of harpers harping on their harps.

3 And they sung a new song before the throne, and before the four living creatures, and the elders: and none could learn the song but the hundred forty-four thousand, who were redeemed from the earth.

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ous of his followers will probably choose this. Others may receive it *on their hand.*

17 *That no man might buy or sell*—Such edicts have been published long since against the poor Vaudois; *but he that had the mark*, namely, *the name of the first beast, or the number of his name*—*The name of the beast*—is that which he bears through his whole duration, viz. that of Papa or Pope. *The number of his* name is the whole time during which he bears his name. Whosoever therefore *receives the mark of the beast*, does as much as if he said expressly, "I acknowledge the present Papacy, as proceeding from God:" or, "I acknowledge that what St. Gregory VII. has done according to his legend, (authorized by Benedict XIII.) and what has been maintained in virtue thereof by his successors to this day, is from God." By the former a man hath *the name of the beast*, as a mark; by the latter, *the number of his name.* In a word, to have *the name of the beast* is, to acknowledge his papal holiness; to have *the number of his name* is, to acknowledge the papal succession. The second beast will enforce the receiving this mark, under the severest penalties.

18 *Here is the patience*—To be exercised. *The patience of the saints* availed against the power of the first beast: *the wisdom* God giveth them will avail against the subtlety of the second. *Let him that hath understanding*—Which is a gift of God subservient to that wisdom; *count the number of the wild beast*—Surely none can be blamed for attempting to obey this command; *for it is the number of a man*—A number of such years as are common among men; *and his number is six hundred and sixty-six* years—So long shall he endure from his first appearing.

CHAP. XIV. v. 1. *And I saw on mount Sion*, (the heavenly Sion,) *an hundred forty-four thousand*—Either those out of all mankind who had been the most eminently holy, or the most holy, out of the twelve tribes of Israel; the same that were mentioned ch. vii. 4, and perhaps also ch. xv. 2. But they were then in the world, and were *sealed in their foreheads* to preserve them from the plagues that were to follow. They are now in safety and have *the name of the Lamb and of his Father written on their foreheads*, as being the redeemed of God and of the Lamb, his now unalienable property. This prophecy often introduces the inhabitants of heaven as a kind of chorus with great propriety and elegance. The church above, making suitable reflections on the grand events which are foretold in this book, greatly serves to raise the attention of real Christians, and to teach the high concern they have in them. Thus is the church on earth instructed, animated, and encouraged by the sentiments, temper, and devotion of the church in heaven.

2 *And I heard a sound out of heaven*, sounding clearer and clearer; first at a distance, *as the sound of many waters* or *thunders;* and afterwards, being nearer, it *was as harpers harping on their harps:* it sounded vocally and instrumentally at once.

3 *And they* (the hundred forty-four thousand) *sung a new song: and none could learn that song*, to sing and play it in the same manner, *but the hundred forty-four thousand, who were redeemed from the earth*—From among men; from all sin.

4 *These are they who have not been defiled with women*—It seems that the deepest defilement, and the most alluring temptation, are put for every other. *They are*

4 These are they who had not been defiled with women; for they are virgins: these are they who follow the Lamb whithersoever he goeth. These were redeemed from among men; first-fruits to God and the Lamb.

5 And in their mouth there was found no guile; they are without fault.

6 ¶ And I saw another angel flying in the midst of heaven, having an everlasting gospel to preach to them that dwell on the earth, and to every nation, and tribe, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made the heaven, and the earth, and the sea, and fountains of water.

8 ¶ And another angel followed, saying, Babylon the great is fallen, is fallen! she hath made all nations drink of the wine of her fornication.

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virgins—Unspotted souls; such as have preserved universal purity. *These are they who follow the Lamb*—Who are nearest to him. This is not their character, but their reward. *First fruits*—the glorified spirits. Who is ambitious to be of this number?

5 *And in their mouth there was found no guile*—(Part for the whole) nothing untrue, unkind, unholy. *They are without fault*—Having preserved inviolate a virgin purity, both of soul and body.

6 *And I saw another angel*—A second is mentioned ver. 8; a third, ver. 9. These three denote great messengers of God with their assistants—three men who bring messages from God to men. The first exhorts to the fear and worship of God; the second proclaims the fall of Babylon; the third gives warning concerning the beast. Happy are they who make right use of these divine messages! *Flying*—Going on swiftly; *in the midst of heaven*—Breadthways; *having an everlasting gospel*—Not the gospel, properly so called; but ■ *gospel* or *joyful message*, which was to have influence on all ages: *to preach to every nation, and tribe, and tongue, and people*—Both to Jew and Gentile, even as far as the authority of the beast had extended.

7 *Fear God and give glory to him; for the hour of his judgment is come*—The joyful message is properly this, that *the hour of God's judgment is come.* And hence is that admonition drawn, *fear God and give glory to him:* they who do this will not worship the beast, neither any image or idol whatsoever. *And worship him that made* (whereby he is absolutely distinguished from idols of every kind) *the heaven, and the earth, and the sea, and fountains of water*—And they who worship him shall be delivered, when the angels pour out their vials on the earth, sea, fountains of water; on the sun and in the air.

8 *And another angel followed, saying, Babylon is fallen*—With the overthrow of Babylon that of all the enemies of Christ, and consequently happier times are connected. *Babylon the great*—So the city of Rome is called upon many accounts. Babylon was magnificent, strong, proud, powerful. So is Rome also. Babylon was first, Rome afterwards, the residence of the emperors of the world. What Babylon was to Israel of old, Rome hath been, both to the literal and spiritual *Israel of God.* Hence the liberty of the ancient Jews was connected with the overthrow of the Babylonish empire. And when Rome is finally overthrown, then the people of God will be at liberty.

Whenever Babylon is mentioned in this book, *the great* is added; to teach us that Rome then commenced Babylon, when it commenced *the great city;* when it swallowed up the Grecian monarchy and its fragments, Syria in particular; and in consequence of this, obtained dominion over Jerusalem, about sixty years before the birth of Christ. Then it began, but it will not cease to be Babylon, till it is finally destroyed. Its spiritual greatness began in the fifth century, and increased from age to age. It seems it will come to its utmost height, just before its final overthrow.

Her fornication is, her idolatry, invocation of saints and angels, worship of images, human tradition, with all that outward pomp, yea, and that fierce and bloody zeal wherewith she pretends to serve God. But with spiritual fornication, as elsewhere so in Rome, fleshly fornication is joined abundantly. Witness the stews there, licensed by the Pope, which are no inconsiderable branch of his revenue. This is fitly compared to wine, because of its intoxicating nature.

Of *this wine she hath* indeed *made all nations drink*, more especially her later

9 ¶ And a third angel followed them, saying with a loud voice, If any one worship the wild beast and his image, and receive his mark on his forehead or on his hand,

10 He shall also drink of the wine of the wrath of God, which is poured unmixed into the cup of his indignation, and shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.

11 And the smoke of their torment ascendeth for ever and ever, and they have no rest day or night, who worshipped the wild beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints, who keep the commandments of God, and the faith of Jesus.

13 ¶ And I heard a voice out of heaven, saying, Write; From henceforth happy are the dead who die in the Lord: Yea (saith the Spirit,) that they may rest from their labours. Their works follow them.

14 ¶ And I looked, and behold, a white cloud, and on the cloud one sitting like the Son of man, having a golden

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missions. We may observe this *making them drink* is not ascribed to the beast, but to Babylon. For Rome itself, the Roman *inquisitions*, *congregations*, and Jesuits continually propagate their idolatrous doctrines and practices, with or without the consent of this or that Pope, who himself is not secure from their censure.

9 *And a third angel followed* (at no great distance of time) *saying, If any one worship the wild beast*—This worship consists partly in an inward submission, a persuasion that all who are subject to Christ must be subject to the beast, or they cannot receive the influence of divine grace; or, as their expression is, "there is no salvation out of their church:" partly in a suitable outward reverence to the beast himself, and consequently to his image.

10 *He shall drink* with Babylon (ch. xvi. 19.) *and shall be tormented* with the beast. Ch. xx. 10. In all the scripture there is not another so terrible threatening as this. And God by this greater fear arms his servants against the fear of the beast. *The wrath of God, which is poured unmixed*, without any mixture of mercy, without hope, *into the cup of his indignation*—And is no *real anger* implied in all this? O what will not even wise men assert, to serve an hypothesis!

11 *And the smoke* from the fire and brimstone wherein they are tormented, *ascendeth for ever and ever*—God grant thou and I may never try the strict, literal eternity of this torment!

12 *Here is the patience of the saints* seen (in suffering all things rather than receive this mark) *who keep the commandments of God*—The character of all true saints, and particularly the great command, to believe in Jesus.

13 *And I heard a voice*—This is most seasonably heard, when the beast is in his highest power and fury. *Out of heaven*—Probably from a departed saint: *Write*—He was at first commanded to write the whole book. Whenever this is repeated, it denotes something peculiarly observable. *Happy are the dead (from henceforth* particularly) 1 Because they escape the approaching calamities: ∎ Because they already enjoy so near an approach to glory. *Who die in the Lord*—In the faith of the Lord Jesus. *For they rest*—No pain, no purgatory follows; but pure, unmixed happiness: *from their labours*—And the more laborious their life was, the sweeter is their rest. How different this state from that of those (ver. 11.) who *have no rest day or night!* Reader, which wilt thou choose? *Their works*—Each one's peculiar works, *follow* (or accompany) *them;* That is, the fruits of their works. *Their works* do not go before, to procure them admittance into the mansions of joy; but they follow them when admitted.

14 In the following verses, under the emblem of a harvest and a vintage, are signified two general visitations: first, many good men are taken from the earth by the harvest; then many sinners, during the vintage. The latter is altogether a penal visitation: the former seems to be altogether gracious. Here is no reference in either to the day of judgment, but to a season which cannot be far off. *And I saw a white cloud* (an emblem of mercy,) *and on the cloud sat one like the Son of man*—An angel in a human shape, sent by Christ, the Lord both of the vintage and

crown on his head, and a sharp sickle in his hand.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time to reap is come: for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle upon the earth, and the earth was reaped.

17 ¶ And another angel came out of the temple which is in heaven; and he also had a sharp sickle.

18 And another angel came out from the altar, who had power over fire, and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sickle, and lop off the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle upon the earth, and lopped off the vine of the earth, and cast *it* into the great wine-press of the wrath of God.

20 And the wine-press was trodden without the city; and blood came out of the wine-press, even to the horses' bridles, one thousand six hundred furlongs.

CHAP. XV.

AND I saw another sign in heaven, great and wonderful; seven angels having the seven last plagues; for by them the wrath of God is fulfilled.

2 And I saw as it were a sea of glass mingled with fire, and them that gained the victory over the wild beast, and over his image, and over the number of his name, standing on the sea of glass, and having the harps of God.

3 And they sung the song of Moses

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of the harvest; *having a golden crown on his head*, in token of his high dignity, *and a sharp sickle in his hand*—The sharper the welcome to the righteous.

15 *And another angel came out of the temple (which is in heaven;* Ver. 17,)—Out of which came the judgments of God in the appointed seasons.

16 *Crying*, by the command of God, *Thrust in thy sickle; for the harvest is ripe*—This implies a high degree of holiness in those good men, and an earnest desire to be with God.

18 *And another came out from the altar* of burnt offering, from whence the martyrs had cried for vengeance, *who had power over fire*—As *the angel of the waters* (ch. xvi. 5.) had over water; *cried, saying, Lop off the clusters of the vine of the earth*—All the wicked are considered as constituting one body.

20 *And the wine-press was trodden* by the Son of God (ch. xix. 15.) *without the city Jerusalem.* They to whom St. John writes, when a man said, *the city*, immediately understood this: *and blood came out of the wine press, even to the horses' bridles*—So deep at its first flowing from the wine-press: *one thousand six hundred furlongs*—So far: at least two hundred miles, through the whole land of Palestine.

CHAP. XV. v. 1. *And I saw seven* holy *angels having the seven last plagues*—Before they had the vials, which were as instruments whereby those plagues were to be conveyed. They are termed *The last*, because *by them the wrath of God is fulfilled.* Hitherto God had borne his enemies with much long-suffering; but now his wrath goes forth to the uttermost, pouring plagues on the earth from one end to the other, and round its whole circumference. But even after these plagues the holy wrath of God against his other enemies does not cease. Ch. xx. 15.

2 The song was sung while the angels were coming out with their plagues, who are therefore mentioned both before and after it. Ver. 1, 6. *And I saw as it were a sea of glass mingled with fire*—It was before *clear as crystal* (ch. iv. 6.), but now *mingled with fire*, which devours the adversaries. *And them that gained* or *were gaining the victory over the wild beast*—More of whom were yet to come. *The mark of the beast, the mark of his name*, and *the number of his name* seem to mean here nearly the same thing. *Standing on the sea of glass*, which was before the throne, *having the harps of God*—Given by him, and appropriated to his praise.

3 *And they sung the song of Moses*—So called, partly from its near agreement with the words of that song which he sung after passing the Red Sea, (Exod. xv. 11.)

the servant of God, and the song of the Lamb, saying, Great and wonderful *are* thy works, Lord God Almighty; righteous and true are thy ways, O king of the nations!

4 Who would not fear thee, O Lord, and glorify thy name? for thou only *art* gracious: for all the nations shall come and worship before thee; for thy judgments are made manifest.

5 ¶ And after these things I looked, and the temple of the tabernacle of the testimony was open in heaven:

6 And the seven angels that had the seven plagues came out of the temple, clothed in pure white linen, and having their breasts girt with golden girdles.

7 And one of the four living creatures gave the seven angels seven golden vials full of the wrath of God, who liveth for ever.

8 And the temple was filled with smoke from the glory of God, and

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and of that which he taught the children of Israel a little before his death. Deut. xxxii. 3, 4. But chiefly because Moses was the minister and representative of the Jewish church, as Christ is of the church universal. Therefore it is also termed *The song of the Lamb.* It consists of six parts, which answer each other.

1. Great and wonderful are thy works, Lord God Almighty;	2. For thou only art gracious:
3. Just and true are thy ways, O King of the nations:	4. For all the nations shall come and worship before thee:
5. Who would not fear thee, O Lord, and glorify thy name?	6. For thy judgments are made manifest.

We know and acknowledge that all *thy works* in and toward all the creatures are *great and wonderful;* that *thy ways* with all the children of men, good and evil, are *just and true: for thou only art gracious*—And this grace is the spring of all those wonderful works, even of his destroying the enemies of his people. Accordingly, in the cxxxvith Psalm, that clause, *for his mercy endureth for ever,* is subjoined to the thanksgiving for his works of vengeance, as well as for his delivering the righteous. *For all the nations shall come and worship before thee*—They shall serve thee as their king, with joyful reverence. There is a glorious testimony of the future conversion of all the Heathens. The Christians are now a little flock; they who do not worship God, an immense multitude. But *all the nations shall come* from all parts of the earth *to worship him, and glorify his name. For thy judgments are made manifest*—And then the inhabitants of the earth will at length learn to fear him.

5 *After these things the temple of the tabernacle of the testimony,* the holiest of all, *was opened*—Disclosing a new theatre for the coming forth of the judgments of God, now made manifest.

6 *And the seven angels came out of the temple*—As having received their instructions from the oracle of God himself. St. John saw him *in heaven* (ver. 1.) before they went into the temple. They appeared in habits like those the high priest wore when he went into the most holy place to consult the oracle. In this was the visible testimony of God's presence. *Clothed in pure white linen*—Linen is the habit of service and attendance. *Pure*—Unspotted, unsullied: *white*—Or *bright* and *shining*, which implies much more than bare innocence. *And having their breasts girt with golden girdles*—In token of their high dignity and glorious rest.

7 *And one of the four living creatures gave the seven angels* (after they were come out of the temple) *seven golden vials*, or *bowls*—The Greek word signifies vessels broader at the top than at the bottom, *full of the wrath of God, who liveth for ever and ever*—A circumstance which adds greatly to the dreadfulness of his wrath.

8 *And the temple was filled with smoke*—The cloud of glory was the visible manifestation of God's presence in the tabernacle and temple. It was a sign of protection at erecting the tabernacle, and at the dedication of the temple. But in the judgment of Korah, the glory of the Lord appeared, when he and his companions were swallowed up by the earth. So proper is the emblem of smoke from the glory of God, or from the cloud of glory, to express the execution of judgment, as well as to be a sign of favour. Both proceed from the power of God, and in both he is glorified: *and none*—Not even of those who ordinarily stood before God, *could go into the temple*—That is, into the

from his power; and none could go into the temple, till the seven plagues of the seven angels were fulfilled.

CHAP. XVI.

AND I heard a loud voice out of the temple, saying to the seven angels, Go, pour out the seven vials of the wrath of God upon the earth.

2 And the first went and poured out his vial upon the earth, and there came a grievous ulcer on the man that had the mark of the wild beast, and that worshipped his image.

3 And the second poured out his vial upon the sea, and it became blood, as *the blood* of a dead man, and every living soul in the sea died.

4 And the third poured out his vial on the rivers and on fountains of water, and they became blood.

5 And I heard the angel of the waters saying, Righteous art thou, who art, and who wast, the Gracious One: because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink. They are worthy.

7 And I heard *another* from the altar, saying, Yea, Lord God Almighty; true and righteous are thy judgments.

8 And the fourth poured out his vial upon the sun; and it was given him to scorch the men with fire.

9 And the men were scorched exceedingly, and blasphemed the name of God, who had power over these

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inmost part of it, *till the seven plagues of the seven angels were fulfilled*—Which did not take up a long time, like the seven trumpets, but swiftly followed each other.

CHAP. XVI. v. 1. *Pour out the seven vials*—The epistles to the seven churches are divided into three and four: the seven seals, and so the trumpets and vials, into four and three. The trumpets gradually, and in a long tract of time, overthrow the kingdoms of the world: the vials destroy chiefly the beast and his followers, with a swift and impetuous force. The four first affect the earth, the sea, the rivers, the sun: the rest fall elsewhere, and are much more terrible.

2 *And the first went*—So *the second, third, &c.*, without adding *angel*, to denote the utmost swiftness; of which this also is a token, that there is no period of time mentioned in the pouring out of each vial. They have a great resemblance to the plagues of Egypt which the Hebrews generally suppose to have been a month distant from each other. Perhaps so may the vials; but they are all yet to come. *And poured out his vial upon the earth*, literally taken, *and there came a grievous ulcer*, as in Egypt (Exod. ix. 10, 11.) *on the men who had the mark of the wild beast*, all of them, and them only. All these plagues seem to be described in proper, not figurative words.

3 *The second poured out his vial upon the sea* (as opposed to the dry land) *and it became blood as of a dead man* (thick, congealed, and putrid), *and every living soul*, man, beasts, and fishes, whether on or in the sea, *died*.

4 *The third poured out his vial on the rivers and fountains of water*, which were over all the earth, *and they became blood*, so that none could drink thereof.

5 *The Gracious One*—So he is styled when his judgments are abroad, and that with a peculiar propriety. In the beginning of the book he is termed *The Almighty*. In the time of his patience he is praised for his power, which otherwise might then be less regarded. In the time of his taking vengeance, for his mercy. Of his power there could then be no doubt.

6 *Thou hast given them blood to drink*—Men do not drink out of the sea, but out of fountains and rivers. Therefore this is fitly added here. *They are worthy*, is subjoined with a beautiful abruptness.

7 *Yea*—Answering the angel of the waters, and affirming of God's judgments in general, what he had said of one particular judgment.

8 *The fourth poured out his vial upon the sun*—Which was likewise affected by the fourth trumpet. There is also a plain resemblance between the first, second, and third vials, and the first, second, and third trumpets. *And it was given him* (the angel) *to scorch the men* who had the mark of the beast *with fire*, as well as the beams of the sun. So these four vials affected earth, water, fire, and air.

9 *And the men blasphemed God, who had power over these plagues*—They could not but acknowledge the hand of God; yet did they harden themselves against him.

plagues: but they repented not to give him glory.

10 And the fifth poured out his vial upon the throne of the wild beast; and his kingdom was darkened.

11 And they gnawed their tongues for pain, and blasphemed the God of heaven, because of their pains, and because of their ulcers, and repented not of their works.

12 And the sixth poured out his vial upon the great river Euphrates, and the water of it was dried up, that the way of the kings from the East might be prepared.

13 And I saw out of the mouth of the dragon, and out of the mouth of the wild beast, and out of the mouth of the false prophet, three unclean spirits like frogs go forth,

14 (They are spirits of devils, working miracles,) to the kings of the whole world, to gather them unto the battle of the great day of God, the Almighty.

15 (Behold I come as a thief. Happy is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.)

16 And they gathered them to-

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10 The four first vials are closely connected together; the fifth concerns the throne of the beast; the sixth the Mahometans; the seventh chiefly the Heathens. The four first vials and the four first trumpets go round the whole earth; the three last vials and the three last trumpets go lengthways over the earth in a straight line. *The fifth poured out his vial upon the throne of the wild beast*—It is not said *on the beast* and *his throne*. Perhaps the See will then be vacant; *and his kingdom was darkened*—With a lasting, not a transient darkness. However the beast as yet has his kingdom. Afterward the woman sits upon the beast, and then it is said, *The wild beast is not*. Ch. xvii. 3, 7, 8.

11 *And they* (his followers,) *gnawed their tongues*, out of furious impatience, *because of their pains and because of their ulcers*—Now mentioned together, and in the plural number, to signify that they were greatly heightened and multiplied.

12 *And the sixth poured out his vial upon the great river Euphrates*—Affected also by the sixth trumpet; *and the water of it*—And all the rivers that flow into it; *was dried up*—The far greater part of the Turkish empire lies on this side of the Euphrates. The Romish and Mahometan affairs ran nearly parallel to each other for several ages. In the seventh century was Mahomet himself; and a little before him Boniface III. with his universal bishoprick. In the eleventh both the Turks and Gregory VII. carried all before them. In the year 1300 Boniface appeared with his two swords at the newly created jubilee. In the self-same year arose the Ottoman Port; yea, and on the same day. And here the vial poured out on the throne of the beast is immediately followed by that poured out on the *Euphrates; that the way for the kings from the East might be prepared*—Those who lie east from the Euphrates, in Persia, India, &c., who will rush blindfold upon the plagues which are ready for them toward the Holy Land, which lies west of the Euphrates.

13 *Out of the mouth of the dragon, the wild beast, and the false prophet*—It seems, the dragon fights chiefly against God, the beast against Christ, the false prophet against the Spirit of truth; and that the three unclean spirits which come from them and exactly resemble them, endeavour to blacken the works of creation, of redemption, and of sanctification. *The false prophet*—So is the second beast frequently named after the kingdom of the first is darkened. For he can then no longer prevail by main strength, and so works by lies and deceit. Mahomet was first a false prophet, and afterwards a powerful prince. But this beast was first powerful as a prince; afterwards a false prophet, a teacher of lies; *like frogs*—Whose abode is in fens, marshes, and other unclean places; *to the kings of the whole world*—Both Mahometan and Pagan; *to gather them*—To the assistance of their three principals.

15 *Behold I come as a thief*—Suddenly, unexpectedly. Observe the beautiful abruptness. *I*—Jesus Christ. Hear him! *Happy is he that watcheth*—Looking continually for him that *cometh quickly: and keepeth on his garments*—Which men use to put off when they sleep; *lest he walk naked and they see his shame*—Lest he lose the graces which he fails to keep, and others see his sin and punishment.

gether to the place which is called in the Hebrew Armageddon.

17 And the seventh poured out his vial upon the air, and there went forth a loud voice out of the temple from the throne, saying, It is done.

18 And there were lightnings, and voices, and thunders, and a great earthquake, such as had not been since men were upon the earth, such an earthquake, so great.

19 And the great city was *split* into three parts, and the cities of the nations fell; and Babylon the great was remembered before God, to give her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And a great hail, every hailstone about the weight of a talent, fell out of heaven upon the men; and the men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

CHAP. XVII.

AND there came one of the seven angels who had the seven vials, and talked with me, saying, Come hither, I will show thee the judgment of the great whore, that sitteth upon many waters;

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 And he carried me away in the spirit into a wilderness, and I saw a

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16 *And they gathered them together to Armageddon*—Mageddon or Megiddo is frequently mentioned in the Old Testament. Armageddon signifies *the city* or *the mountain of Megiddo*, to which the valley of Megiddo adjoined. This was a place well known in ancient times for many memorable occurrences; in particular the slaughter of the kings of Canaan, related Judg. v. 19. Here the narrative breaks off. It is resumed ch. xix. 19.

17 *And the seventh poured out his vial upon the air*—Which encompasses the whole earth. This is the most weighty vial of all, and seems to take up more time than any of the preceding. *It is done*—What was commanded by ver. 1. The vials are poured out.

18 *A great earthquake, such as had not been since men were upon the earth*—It was therefore a literal, not a figurative earthquake.

19 *And the great city*—Namely, Jerusalem, here opposed to the Heathen cities in general, and in particular to Rome; *and the cities of the nations fell*—Were utterly overthrown; *and Babylon was remembered before God*—He did not forget the vengeance which was due to her, though the execution of it was delayed.

20 Every island and mountain was *removed out of its place*; ch. vi. 14.; but here they all *flee away*. What a change must this make in the face of the terraqueous globe! And yet the end of the world is not come.

21 *And ■ great hail fell out of heaven*—From which there was no defence. From the earthquake men would flee into the fields. But here they are also met by the hail. Nor were they secure if they returned into the houses, when each hailstone weighed sixty pounds.

CHAP. XVII. v. 1 *And there came one of the seven angels, saying, Come hither*—This relation concerning the great whore, and that concerning the wife of the Lamb, (chap. xix. 9, 10.) have the same introduction in token of the exact opposition between them. *I will show thee the judgment of the great whore*—Which is now circumstantially described; *that sitteth as a queen*—In pomp, power, ease, and luxury; *upon many waters*—Many people and nations. Ver. 15.

2 *With whom the kings of the earth*, both ancient and modern, for many ages, *have committed fornication*—By partaking of her idolatry and various wickedness; *and the inhabitants of the earth*—The common people; *have been made drunk with the wine of her fornication*—No wine can more thoroughly intoxicate those who drink it, than false zeal does the followers of the great whore.

3 *And he carried me away*—In the vision; *into a wilderness*—The *campagna di Roma*, the country round about Rome is now a wilderness compared to what it was once; *and I saw a woman*—Both the scripture and other writers frequently represent a city under this emblem; *sitting upon ■ scarlet wild beast*—The same

woman sitting upon a scarlet wild beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple, and scarlet, and adorned with gold, and precious stones, and pearls, and having in her hand a golden cup full of abomination and filthiness of her fornication:

5 And on her forehead a name written, Mystery: Babylon the great, the mother of harlots, and abominations of the earth.

6 And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus. And when I saw, I wondered exceedingly.

7 ¶ And the angel said to me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the wild beast that carrieth her, which hath the seven heads and ten horns:

8 The wild beast which thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth, (whose names are not written in the book of life from the foundation of the world,) shall wonder when they behold the wild beast, that he was, and is not, and yet will be.

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as that which is described in the thirteenth chapter. But he was there described as he carried on his own designs only; here, as he is connected with the whore. There is indeed a very close connection between them; *the seven heads* of the beast being *the seven hills on which the woman sitteth*. And yet there is a very remarkable difference between them; between the papal power and the city of Rome. This woman is the city of Rome, with its buildings and inhabitants; especially the nobles. The beast which is now scarlet-coloured, (bearing the bloody livery as well as the person of the woman,) appears very different from before. Therefore St. John says at first sight, I saw *a beast;* not *the beast full of names of blasphemy*—He had before *a name of blasphemy upon his head*. Chap. xiii. 1. Now he has many. From the time of Hildebrand the blasphemous titles of the Pope have been abundantly multiplied; *having seven heads*—Which reach in a succession from his ascent out of the sea to his being cast into the lake of fire; *and ten horns*—Which are contemporary with each other, and belong to his last period.

4 *And the woman was arrayed*, with the utmost pomp and magnificence, *in purple and scarlet*—These were the colours of the imperial habit: the purple in times of peace; and the scarlet in times of war; *having in her hand a golden cup*—Like the ancient Babylon. Jer. li. 7; *full of abominations*—The most abominable doctrines as well as practices.

5 *And on her forehead a name written*—Whereas the saints have the name of God and the Lamb on their foreheads. *Mystery*—This very word was inscribed on the front of the Pope's mitre, till some of the reformers took public notice of it. *Babylon the great*—Benedict XIII. in his proclamation of the jubilee, A. D. 1725, explains this sufficiently. His words are, "To this holy city, famous for the memory of so many holy martyrs, run with religious alacrity. Hasten to the place which the Lord hath chosen. Ascend to this new Jerusalem, whence the law of the Lord and the light of evangelical truth hath flowed forth into all nations, from the very first beginning of the church: the city most rightfully called the palace, placed for the pride of all ages, the city of the Lord, the Sion of the Holy One of Israel—The Catholic and apostolical Roman church, is the head of the world, *the mother of all believers*, the faithful interpreter of God, and the mistress of all churches." But God somewhat varies the style; *the mother of harlots*—The parent, ringleader, patroness, and nourisher of many daughters that closely copy after her; *and abominations*—Of every kind, spiritual and fleshly; *of the earth*—In all lands. In this respect she is indeed catholic or universal.

6 *And I saw the woman drunk with the blood of the saints*—So that Rome may well be called, *the slaughter-house of martyrs*. She hath shed much Christian blood in every age; but at length she is even drunk with it at the time to which this vision refers. *The witnesses of Jesus*—The preachers of his word. *And I wondered at her exceedingly*—At her cruelty and the patience of God.

7 *I will tell thee the mystery*—The hidden meaning of this.

8 *The beast which thou sawest*, (namely

9 Here *is* the mind that hath wisdom.

10 The seven heads are seven hills on which the woman sitteth, and they are seven kings: five are fallen: one is, the other is not yet come: when he cometh, he must continue a short space.

11 And the wild beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

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ver. 3.) *was, &c.* This is a very observable and punctual description of the beast. Ver. 8, 10, 11. His whole duration is here divided into three periods, which are expressed in a fourfold manner.

I He 1 was; 2 and is not; 3 and will ascend out of the bottomless pit, and go into perdition.

II He 1 was; 2 and is not; 3 and will be again.

III The seven heads are seven hills and seven kings. 1 Five are fallen; 2 One is; 3 The other is not come: and when he cometh he must continue a short space.

IV He 1 was; 2 and is not; 3 even he is the eighth, and is one of the seven, and goeth into perdition.

The first of these three is described in the thirteenth chapter. This was past when the angel spoke to St. John. The second was then in its course; the third was to come: *and is not*—The fifth vial brought darkness upon his kingdom: the woman took this advantage to seat herself upon him. Then it might be said, he *is not*. Yet shall he afterwards *ascend out of the bottomless pit*—Arise again with diabolical strength and fury. But he will not reign long. Soon after his ascent *he goeth into perdition for ever*.

9 *Here is the mind that hath wisdom*—Only those who are wise will understand this. *The seven heads are seven hills.*

10 *And they are seven kings*—Anciently there were royal palaces on all the seven Roman hills. These were the Palatine, Capitoline, Cœlian, Exquiline, Viminal, Quirinal, Aventine hills. But the prophecy respects the seven hills at the time of the beast, when the Palatine was deserted and the Vatican in use. Not that the seven heads mean hills distinct from kings; but they have a compound meaning, implying both together.

Perhaps the first head of the beast is the Cœlian hill, and on it the Lateran, with Gregory VII. and his successors: the second the Vatican; with the church of St. Peter, chosen by Boniface VIII: the third the Quirinal, with the church of St. Mark, and the Quirinal palace built by Paul II. And the fourth the Exquiline hill with the temple of St. Maria Maggiore, where Paul V. reigned. (The fifth will be added hereafter.) Accordingly in the papal register four periods are observable since Gregory VII. In the first almost all the bulls made in the city are dated in the Lateran; in the second at St. Peter's; in the third at St. Mark's, or in the Quirinal; in the fourth at St. Maria Maggiore. But no fifth, or sixth, or seventh hill, has yet been the residence of any Pope. Not that any one hill was deserted when another was made the papal residence; but a new one was added to the sacred palaces.

Perhaps the times hitherto mentioned might be fixed thus:

1058 Wings are given to the woman.
1077 The beast ascends out of the sea.
1143 The forty-two months begin.
1810 The forty-two months end.
1832 The beast ascends out of the bottomless pit.
1836 The beast finally overthrown.

The *fall of* those *five kings* seems to imply not only the death of the Popes who reigned on those hills, but also such a disannulling of all they had done there, that it will be said, the beast *is not*: the royal power which had so long been lodged in the Pope, being then transferred to the city. *One is, the other is not yet come*—These two are remarkably distinguished from the five preceding, whom they succeed in their turns. The former of them will continue not a short space, as may be gathered from what is said of the latter: the former is under the government of Babylon; the latter is with the beast.

In this second period *one is* at the same time that *the beast is not*. Even then there will be a Pope; though not with the power which his predecessors had. And he will reside on one of the remaining hills, leaving the seventh for his successor.

11 *And the wild beast that was, and is not, even he is the eighth*—When the time of his *not being* is over. The beast consists as it were of eight parts. The seven heads are seven of them; and the eighth is his whole body, or the beast himself. Yet the beast himself, though he is in a sense

12 And the ten horns which thou sawest are ten kings, who have not received the kingdom, but receive authority as kings, one hour with the wild beast.

13 These have one mind, and give their power and authority to the wild beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them; for he is the Lord of lords, and King of kings: and they that *are* with him *are* called, and chosen, and faithful.

15 ¶ And he said to me, The waters which thou sawest where the whore sitteth, are people, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest, and the wild beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put *it* into their hearts, to execute his sentence, and to agree and to give their kingdom to the wild beast, till the words of God shall be fulfilled.

18 And the woman whom thou sawest is the great city, which reigneth over the kings of the earth.

CHAP. XVIII.

AND after these things I saw another angel coming down out of heaven, having great power; and the earth was enlightened with his glory.

2 And he cried mightily with a

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termed the eighth, *is of the seven;* yea, contains them all. The whole succession of Popes from Gregory VII. are undoubtedly antichrist. Yet this hinders not but that the last Pope in this succession will be more eminently the antichrist; *the man of sin* adding to that of his predecessors a peculiar degree of wickedness from the bottomless pit. This individual person, as a Pope, is the seventh head of the beast; as the man of sin he is the eighth, or the beast himself.

12 *The ten horns are ten kings*—It is no where said that these horns are *on the beast*, or *on his heads*. And he is said to *have them*, not as he is one of the seven, but as he is the eighth. They are ten secular potentates, comtemporary with, not succeeding each other, *who receive authority as kings with the wild beast:* probably in some convention, which, after a very short space they will deliver up to the beast. Because of their short continuance, only *authority as kings*, not a *kingdom*, is ascribed to them. While they retain this authority together with the beast he will be stronger than ever before; but far stronger still when their power is also transferred to him.

13 In the 13th and 14th verses is summed up what is afterwards mentioned concerning the horns of the beast in this and the two following chapters. *These have one mind and give*—They all with one consent give *power and* royal *authority to the wild beast.*

14 *These*—Kings with the beast; *He is Lord of lords*—Rightful Sovereign of all, and ruling all things well; *and King of kings*—As a king he fights with and conquers all his enemies. *And they that are with him*, behold his victory, *are* such as were, while in the body, *called* by his word and Spirit, *and chosen*—Taken out of the world when they were enabled to believe in him; *and faithful* unto death.

15 *People, and multitudes, and nations, and tongues*—It is not said *tribes;* for Israel hath nothing to do with Rome in particular.

16 *And shall eat her flesh*—Devour her immense riches.

17 *For God hath put it into their hearts* (which indeed no less than almighty power could have effected) *to execute his sentence till the words of God*, touching the overthrow of all his enemies, *should be fulfilled.*

18 *The woman is the great city which reigneth*—Namely, while the beast *is not*, and the woman *sitteth upon him.*

CHAP. XVIII. v. 1 *And I saw another angel coming down out of heaven*—Termed another, with respect to him who *came down out of heaven.* Ch. x. 1. *And the earth was enlightened with his glory*—To make his coming more conspicuous. If such be the lustre of the servant, what images can display the majesty of the Lord, who has *thousand thousands* of those glorious attendants *ministering to him, and ten thousand times ten thousand standing before him?*

2 *And he cried, Babylon is fallen*—This fall was mentioned before, ch. xiv. 8;

loud voice, saying, Babylon the great is fallen, and is become an habitation of devils, and a hold of every unclean spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich, through the abundance of her delicacies.

4 ¶ And I heard another voice out of heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached even to heaven, and God hath remembered her iniquities.

6 Reward her even as she hath rewarded, and give her double, according to her works; in the cup which she mingled, mingle to her double.

7 As much as she hath glorified herself, and lived deliciously, so much torment and sorrow give her; because she hath said in her heart, I sit as a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and sorrow, and famine; and she shall be burnt with fire; for strong *is* the Lord God who judgeth her.

9 And the kings of the earth, who had committed fornication, and lived deliciously with her, shall weep and mourn over her, when they see the smoke of her burning,

10 Standing afar off for fear of her torment, saying, Alas, alas! thou great city Babylon, thou strong city! in one hour is thy judgment come.

11 And the merchants of the earth weep and mourn over her; for none buyeth their merchandise any more;

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but is now declared at large: *and is become an habitation* (a free abode) *of devils, and a hold* (a prison) *of every unclean spirit*—Perhaps confined there where they had once practised all uncleanness, till the judgment of the great day. How many horrid inhabitants hath desolate Babylon; of invisible beings, devils, and unclean spirits; of visible, every unclean beast, every filthy and hateful bird! Suppose then Babylon to mean Heathen Rome. What have the Romanists gained; seeing from the time of that destruction, which they say is past, these are to be its only inhabitants for ever?

4 *And I heard another voice*—Of Christ, whose people secretly scattered even there are warned of her approaching destruction. *That ye be not partakers of her sins*—That is, of the fruits of them.

What a remarkable providence it was, that the Revelation was printed in the midst of Spain, in the Great Polyglot Bible, before the Reformation! else, how much easier had it been for the papists to reject the whole book, than it is to evade these striking parts of it.

5 *Even to heaven*—An expression which implies the highest guilt.

6 *Reward her*—This God speaks to the executioners of his vengeance; *even as she hath rewarded* others, in particular the saints of God, *and give her double*—This, according to the Hebrew idiom, implies only a full retaliation.

7 *As much as she hath glorified herself*, by pride, and pomp, and arrogant boasting; *and lived deliciously*, in all kinds of elegance, luxury, and wantonness, *so much torment give her*—Proportioning the punishment to the sin. *Because she saith in her heart*, as did ancient Babylon. (Isa. xlvii. 8, 9,) *I sit*—Her usual style: hence those expressions, "*the chair*,"—"*the see of Rome*,"—"he *sat* so many years." *As a queen*, over many kings: "Mistress of all churches; the supreme; the infallible; the only spouse of Christ: out of which there is no salvation:" *and am no widow*, but the spouse of Christ; *and shall see no sorrow* from the death of my children, or any other calamity; For God himself will defend—"The church."

8 *Therefore*, as both the natural and judicial consequence of this proud security, *shall her plagues come*—The death of her children, with an incapacity of bearing more; *sorrow* of every kind, *and famine*, in the room of luxurious plenty; the very things from which she imagined herself to be the most safe: *for strong is the Lord God who judgeth*, against whom therefore all her strength, great as it is, will not avail.

10 *Thou strong city*—Rome was anciently termed by its inhabitants Valentia,

12 Merchandise of gold, and silver, and precious stones, and pearl, and fine linen, and purple, and silk, and scarlet, and all sorts of thyne wood, and all sorts of vessels of ivory, and all sorts of vessels of most precious wood, and of brass, and iron, and marble;

13 And cinnamon, and amomum, and odours, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and *merchandise* of horses and of chariots, and of bodies and souls of men.

14 And the fruits which thy soul lesireth are departed from thee, and all things that were dainty and splendid are perished from thee, and thou shalt find them no more.

15 The merchants of these things who became rich by her, shall stand afar off, for fear of her torment, weeping and mourning,

16 Saying, Alas, alas! the great city that was clothed in fine linen, and purple, and scarlet, and adorned with gold, and precious stones, and pearl; in one hour so great riches are become desolate.

17 And every ship-master, and all the company belonging to ships, and sailors, and all who trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What *city was* like the great city!

19 And they cast dust on their heads, and cried, weeping and mourning, saying, Alas, alas! the great city, wherein were made rich all that had ships in the sea, by reason of her magnificence! for in one hour she is made desolate.

20 Rejoice over her, thou heaven, and ye saints, and apostles, and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great mill-stone, and threw *it* into the sea, saying, Thus with violence shall Babylon, the great city be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and pipers, and trumpeters,

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that is, *strong*. And the word Rome itself, in Greek signifies strength. This name was given to it by the Greek strangers.

12 *Merchandise of gold, &c.*—Almost all these are still in use at Rome, both in their idolatrous service, and in common life. *Fine linen*—The sort of it mentioned in the original is exceeding costly. *Thyne wood*—A sweet smelling wood, not unlike citron, used in adorning magnificent palaces. *Vessels of most precious wood*—Ebony in particular, which is often mentioned with ivory: the one excelling in whiteness, the other in blackness, and both uncommon smoothness.

13 *Amomum*—A shrub whose wood is a fine perfume: *and beasts*—Cows and oxen: *and of chariots*—A purely Latin word is here inserted in the Greek. This St. John undoubtedly used on purpose in describing the luxury of Rome: *and of bodies*—A common term for slaves: *and souls of men*—For these also were continually bought and sold at Rome. And this, of all others, was the most gainful merchandise to the Roman traffickers.

14 *And the fruits*—From what was imported they proceed to the domestic delicacies of Rome; none of which are in greater request there, than the particular sort which is here mentioned. The word properly signifies, pears, peaches, and nectarines, and all of the apple and plum kinds. *And all things that are dainty* to the taste, *and splendid* to the sight, as clothes, buildings, furniture.

19 *And they cast dust on their heads*—As mourners. Most of the expressions here used in describing the downfall of Babylon, are taken from Ezekiel's description of the downfall of Tyre. Ch. xxvi; and xxvii.

20 *Rejoice over her, thou heaven*—That is, all the inhabitants of it; *and* more especially, *ye saints; and*, among the saints still more eminently, *ye apostles and prophets.*

21 *And a mighty angel took up a stone, and threw it into the sea*—By a like emblem Jeremiah foreshowed the fall of the Chaldean Babylon. Ch. li. 63, 64.

22. *And the voice of harpers*—Players on stringed instruments; *and musicians*—Skilful singers in particular; *and pipers*—Who played on flutes, chiefly on mournful, but the *trumpeters* played on joyful occa-

shall be heard no more at all in thee; and no artificer of any kind shall be found any more in thee, and the sound of a mill-stone shall be heard no more at all in thee.

23 And the light of a candle shall shine no more at all in thee, and the voice of the bridegroom and the bride shall be heard no more in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and saints, and of all that had been slain upon the earth.

CHAP. XIX

AFTER these things I heard a loud voice of a great multitude in heaven, saying, Hallelujah; the salvation, and the glory, and the power to our God.

2 For true and righteous *are* his judgments; for he hath judged the great whore, who corrupted the earth with her fornication, and hath avenged

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sions. *Shall be heard no more in thee, and no artificer*—Arts of every kind, particularly music, sculpture, painting, and statuary were there carried to their greatest height. No; nor even *the sound of a mill-stone shall be heard any more in thee*—Not only the arts that adorn life, but even those employments without which it cannot subsist, will cease from thee for ever. All these expressions denote absolute and eternal desolation. *The voice of harpers*—Music was the entertainment of the rich and great; trade, the business of men of middle rank; preparing bread and the necessaries of life, the employment of the lowest people; marriages, in which lamps and songs were known ceremonies, are the means of peopling cities, as new births supply the place of those that die. The desolation of Rome is therefore described in such a manner as to show, that neither rich nor poor, neither persons of middle rank nor those of the lowest condition, should be able to live there any more. Neither shall it be repeopled by new marriages, but remain desolate and uninhabited for ever.

23 *For thy merchants were the great men of the earth*—A circumstance which was in itself indifferent, and yet led them into pride, luxury, and numberless other sins.

24 *And in her was found the blood of the prophets and saints*—The same angel speaks still, yet he does not say, *in thee*, but *in her*, now so sunk as not to hear these last words. *And of all that had been slain*—Even before she was built. See Matt. xxii. 35. There is no city under the sun which has so clear a title to Catholic blood-guiltiness as Rome. The guilt of the blood shed under the Heathen emperors, has not been removed under the Popes, but hugely multiplied. Nor is Rome accountable only for that which hath been shed in the city, but for that shed in *all the earth*. For at Rome, under the Pope, as well as under the Heathen emperors, were the bloody orders and edicts given: and wherever the blood of holy men was shed, there was the grand rejoicing for it. And what immense quantities of blood have been shed by her agents! Charles IX. of France, in his letter to Gregory XIII, boasts, that in and not long after the massacre of Paris, he had killed seventy thousand Huguenots. Some have computed, that from the year 1518 to 1548, fifteen millions of protestants have perished by war and *the inquisition*. This may be overcharged; but certainly the number of them in those thirty years, as well as since, is almost incredible. To these we may add innumerable martyrs in ancient, middle, and late ages, in Bohemia, Germany, Holland, France, England, Ireland, and many other parts of Europe, Africa, and Asia.

CHAP. XIX. v. 1. *I heard a loud voice of a great multitude*, whose blood the great whore had shed, *saying, Hallelujah*—This Hebrew word signifies, *Praise ye Jah*, or *him that is*. God named himself to Moses, *EHEIEH*, that is, *I will be* (Exod. ii. 14); and at the same time *Jehovah*, that is, *He that is, and was, and is to come*: during the trumpet of the seventh angel he is styled, *he that is and was* (ch. xvi. 5), and not, *he that is to come;* because his long-expected coming is under this trumpet actually present. At length he is styled *Jah, he that is;* the past, together with the future, being swallowed up in the present, the former things being no more mentioned, for the greatness of those that now are. This title is, of all others, the most peculiar to the everlasting God. *The salvation* is opposed to the destruction which the great whore had brought upon the earth. *His power and*

the blood of his servants at her hand.

3 (And again they said Hallelujah) and her smoke ascendeth for ever and ever.

4 And the four and twenty elders, and the four living creatures fell down and worshipped God that sat on the throne, saying, Amen; Hallelujah.

5 And a voice came forth from the throne, saying, Praise our God, all ye his servants, and ye that fear him, small and great.

6 And I heard as it were a voice of a great multitude, and as a voice of many waters, and as a voice of mighty thunders, saying, Hallelujah: for the Lord God, the Almighty, reigneth.

7 Let us be glad and rejoice, and give the glory to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And it is given to her to be arrayed in fine linen, white and clean: the fine linen is the righteousness of the saints.

9 ¶ And he saith to me, Write; happy *are* they who are invited to the marriage supper of the Lamb. And he saith to me, These are the true sayings of God.

10 And I fell before his feet to worship him: but he said to me, See *thou do it* not: I am thy fellow-servant, and of thy brethren that keep the testimony of Jesus. Worship God. The testimony of Jesus is the spirit of prophecy.

11 ¶ And I saw the heaven opened,

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glory appear from the judgment executed on her, and from the setting up his kingdom to endure through all ages.

2 *For true and righteous are his judgments*—Thus is the cry of the souls under the altar changed into a song of praise.

4 *And the four and twenty elders and the four living creatures fell down—The living creatures* are nearer the throne than *the elders*. Accordingly they are mentioned before them with the praise they render to God, ch. iv. 9, 10; ch. viii. 14. inasmuch as there the praise moves from the centre to the circumference. But here, when God's judgments are fulfilled, it moves back from the circumference to the centre. Here therefore *the four and twenty elders* are named before *the living creatures*.

5 *And a voice came forth from the throne* (probably from the four living creatures) *saying, Praise our God*—The occasion and matter of this song of praise follow immediately after. Ver. 6, &c. God was praised before for his judgment of the great whore; Ver. 1—4. Now for that which follows it: for that the Lord God, the Almighty, takes the kingdom to himself, and avenges himself on the rest of his enemies. Were all these inhabitants of heaven mistaken? If not, there is real, yea, and terrible anger in God.

6 *And I heard the voice of a great multitude*—So *all his servants* did praise him. *The Almighty reigneth* more eminently and gloriously than ever before.

7 *The marriage of the Lamb is come*—Is near at hand, to be solemnized speedily. What this implies none of the spirits of just men, even in paradise, yet know. O what things are those which are yet behind! And what purity of heart should there be to meditate upon them! *And his wife hath made herself ready*—Even upon earth: but in a far higher sense in that world. After a time allowed for this, the *New Jerusalem* comes down, both *made ready and adorned*. Ch. xxi. 2.

8 *And it is given to her* by God—The bride is, all holy people, the whole invisible church—*to be arrayed in fine linen, white and clean*—This is an emblem of *the righteousness of the saints*—Both of their justification and sanctification.

9 *And he* (the angel) *saith to me, Write*—St. John seems to have been so amazed at these glorious sights, that he needed to be reminded of this. *Happy are they who are invited to the marriage supper of the Lamb*—Called to glory. *And he said*,—After a little pause.

10 *And I fell before his feet to worship him*—It seems mistaking him for the Angel of the Covenant. *But he said, See thou do it not*—In the original it is only, *See not*, with a beautiful abruptness. To pray to or worship the highest creature is flat idolatry. *I am thy fellow-servant, and of thy brethren that have the testimony of Jesus*—I am now employed as your fellow-servant, to testify of the Lord Jesus, by the same spirit which inspired the prophets of old.

11 *And I saw the heaven opened*—This is a new and peculiar opening of it, in order to show the magnificent expedition

and behold a white horse; and he that sat on him was called Faithful and True; and in righteousness he judgeth and maketh war.

12 His eyes were as a flame of fire, and upon his head *were* many diadems; and he hath a name written which none knoweth but himself.

13 And he was clothed in a vesture dipped in blood; and his name is called, The Word of God.

14 And the armies which were in heaven followed him on white horses, clothed in clean fine linen.

15 And out of his mouth goeth forth a sharp two-edged sword, that with it he might smite the nations. And he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of God the Almighty.

16 And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, Come, and gather yourselves together to the great supper of God.

18 That ye may eat the flesh of kings, and the flesh of chief captains, and the flesh of mighty men, and the flesh of horses, and of those that sit on them, and the flesh of all men, both freemen and slaves, both small and great.

19 And I saw the wild beast, and the kings of the earth, and their armies gathered together, to make war with him that sat on the horse and with his army.

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of Christ and his attendants against his great adversary. *And behold a white horse*—Many little regarded Christ when he came meek, *riding upon an ass*. But what will they say when he goes forth upon his *white horse*, with the sword of his mouth? *White*—Such as generals use in solemn triumph. *And he that sat on him was called Faithful*, in performing all his promises, *and True*, in executing all his threatenings: *and in righteousness* (with the utmost justice) *he judgeth and maketh war*—Often the sentence and execution go together.

12 *And his eyes were as a flame of fire*—They are said to be *as* or *like* a flame of fire before (ch. i. 14.) an emblem of his omniscience. *And upon his head were many diadems*; for he is King of all nations: *and he hath a name written which none knoweth but himself*—As God, he is incomprehensible to every creature.

13 *And he was clothed in a vesture dipped in blood*—The blood of the enemies he hath already conquered. Isa. lxiii. 1, &c.

15 *And he shall rule them* who are not slain by his sword, *with a rod of iron*—That is, if they will not submit to his golden sceptre: *and he treadeth the winepress of the wrath of God*—That is, he executes his judgments on the ungodly.

This ruler of the nations was born (or appeared as such) immediately after the seventh angel began to sound. He now appears, not as a child, but as a victorious warrior. The nations have long ago felt his *iron rod*, partly while the Heathen Romans, after their savage persecution of the Christians themselves groaned under numberless plagues and calamities, by his righteous vengeance: partly while other Heathens have been broken in pieces by those who bore the Christian name. For although the cruelty, for example, of the Spaniards in America was unrighteous and detestable, yet did God therein execute his righteous judgment on the unbelieving nations. But they shall experience his *iron rod* as they never did yet. And then will they all return to their rightful Lord.

16 *And he hath on his vesture and on his thigh*—That is, on the part of his vesture which is upon his thigh; *a name written*—It was usual of old for great personages in the eastern countries, to have magnificent titles affixed to their garments

17 *Gather yourselves together to the great supper of God*—As to a great feast, which the vengeance of God will soon provide; a strongly figurative expression taken from Ezekiel, ch. xxxix. 17, denoting the vastness of the ensuing slaughter.

19 *And I saw the kings of the earth* (the ten kings mentioned ch. xvii. 12., who had now drawn the other kings of the earth to them, whether Popish, Mahometan, or Pagan) *gathered together to make war with him that sat on the horse*—All beings, good and evil, visible and invisible, will be concerned in this grand contest. See Zechariah xiv. 1. &c.

20 And the wild beast was taken, and with him the false prophet, who had wrought the miracles before him, with which he had deceived them who had the mark of the wild beast, and them who had worshipped his image. These two were cast alive into the lake of fire burning with brimstone.

21 And the rest were slain by the sword of him that sat upon the horse, which went forth out of his mouth; and all the birds were satisfied with their flesh.

CHAP. XX.

AND I saw an angel descending out of heaven, having the key of the bottomless pit, and a great chain in his hand.

2 And he laid hold on the dragon, the old serpent, who is the devil and

20 *The false prophet, who had wrought the miracles before him*—And therefore shared in his punishment. *These two* (ungodly men,) *were cast alive* (without undergoing bodily death) *into the lake of fire*—And that before the devil himself. Ch. xx. 10. Here is the last of *the beast*. After several repeated strokes of omnipotence he is gone *alive* into hell. There were *two* that went alive into heaven: perhaps there are two that go alive into hell. It may be Enoch and Elijah entered at once into glory, without first waiting in paradise. The *beast* and the *false prophet*, plunge at once into the extremest degree of torment, without being reserved in chains of darkness, till the judgment of the great day. Surely, none but the *beast* of Rome would have hardened himself thus against the God he pretended to adore, or refused to have repented under such dreadful, repeated visitations! Well is he styled a *beast*, from his carnal and vile affections; a *wild beast* from his savage and cruel spirit! *The rest were slain*—A like difference is afterwards made between the devil, and *Gog and Magog*. Ch. xx. 9, 10.

21 Here is a most magnificent description of the overthrow of the beast and his adherents. It has, in particular, one exquisite beauty, that after exhibiting the two opposite armies, and all the apparatus for a battle (ver. 11—19) then follows immediately (ver. 20.) the account of the victory, without one word of an engagement or fighting. Here is the most exact propriety; for what struggle can there be between omnipotence, and the power of all the creation united against it! Every description must have fallen short of this admirable *silence*.

CHAP. XX. v. 1. *And I saw an angel descending out of heaven*—Coming down with a commission from God. Jesus Christ himself overthrew the beast: The proud dragon shall be bound by an angel; even as he and his angels were cast out of heaven, by Michael and his angels. *Having the key of the bottomless pit* (mentioned before, ch. ix. 1.) *and a great chain in his hand*—*The angel of the bottomless pit* was shut up therein, before the beginning of the first woe. But it is now first that Satan, after he had occasioned the third woe, is both chained and shut up.

2 *And he laid hold on the dragon*—With whom undoubtedly his angels were now cast into the bottomless pit, as well as finally *into everlasting fire* (Matt. xxv. 41): *and bound him a thousand years*—That these thousand do not precede, or run parallel with, but wholly follow the times of the beast, may manifestly appear, 1. From the series of the whole book, representing one continued chain of events. 2. From the circumstances which precede. The woman's bringing forth is followed by the casting of the dragon out of heaven to the earth. With this is connected the third woe, whereby the dragon through, and with the beast, rages horribly. At the conclusion of the third woe the beast is overthrown and cast into the *lake of fire*. At the same time the other grand enemy, the dragon, shall be bound and shut up. 3. These thousand years bring a new, full, and lasting immunity from all outward and inward evils, (the authors of which are now removed) and an affluence of all blessings. But such a time the church has never yet seen. Therefore it is still to come. 4. These thousand years are followed by the last times of the world, the letting loose of Satan, who gathers together Gog and Magog, and is thrown to the beast and false prophet in *the lake of fire*. Now Satan's accusing the saints in heaven, his rage on earth, his imprisonment in the abyss, his seducing Gog and Magog, and being cast into the lake of fire, evidently succeed

Satan, and bound him a thousand years.

3 And cast him into the bottomless pit, and shut *him* up, and put a seal upon him, that he might deceive the nations no more, till the thousand years shall be fulfilled. After this he must be loosed for a small time.

4 And I saw thrones, and they that sat on them, and judgment was given to them, and *I saw* the souls of them who had been beheaded for the testimony of Jesus, and for the word of God, and those who had not worshipped the wild beast nor his image, neither had received the mark on

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each other. 5. What occurs from ch. xx. 11. to ch. xxii. 5. manifestly follows the things related in the xixth chapter. The thousand years come between: whereas if they were past, neither the beginning nor the end of them would fall within this period. In a short time those who assert, that they are now at hand, will appear to have spoken the truth. Meantime let every man consider, what a kind of happiness he expects therein. The danger does not lie in maintaining that the thousand years are yet to come, but in interpreting them, whether past or to come, in a gross or carnal sense. The doctrine of the Son of God is a mystery. So is his cross: and so is his glory. In all these he is a sign that he is spoken against. Happy they who believe and confess him in all.

3 *And set a seal upon him*—How far these expressions are to be taken literally, how far figuratively only, who can tell? *That he might deceive the nations no more*—One benefit only is here expressed as resulting from the confinement of Satan. But how many and great blessings are implied? For the grand enemy being removed, the kingdom of God holds on its uninterrupted course among the nations, and the great *mystery of God* so long foretold, is at length *fulfilled*: namely, when the beast is destroyed and Satan bound. This fulfilment approaches nearer and nearer, and contains things of the utmost importance, the knowledge of which becomes every day the most distinct and easy. In the meantime it is highly necessary to guard against the present rage and subtilty of the devil. Quickly he will be bound: when he is loosed again, the martyrs will live and reign with Christ. Then follow his coming in glory, the new heaven, new earth, and new Jerusalem. *The bottomless pit* is properly the devil's prison: afterwards he is cast into the lake of fire. He can deceive the nations no more, *till the thousand years* (mentioned before, ver. 2.) are *fulfilled. Then he must be loosed* (so does the mysterious wisdom of God permit) *for a small time*—Small comparatively: though upon the whole it cannot be very short, because the things to be transacted therein, (ver. 8, 9.) must take up a considerable space. We are very shortly to expect one after another, the calamities occasioned by the second beast, the harvest and the vintage; the pouring out of the vials; the judgment of Babylon; the last raging of the beast and his destruction; the imprisonment of Satan. How great things these! And how short the time! What is needful for us? Wisdom, patience, faithfulness, watchfulness. It is no time to settle upon our lees. This is not, if it be rightly understood, an acceptable message to the wise, the mighty, the honourable of this world. Yet that which is to be done, shall be done. There is no counsel against the Lord.

4 *And I saw thrones*, (such as are promised the apostles; Matt. xix. 28. Luke xxii. 30.) *and they*—namely, the saints whom St. John saw at the same time, (Dan. vii. 22.) sat upon them; and judgment was given to them; 1. Cor. vi. 2. Who, and how many these are, is not said. But they are distinguished from *the souls* or *persons* mentioned immediately after; and from the saints already raised. *And I saw the souls of them who had been beheaded with the axe*—So the original word signifies. One kind of death, which was particularly inflicted at Rome, is mentioned for all: *for the testimony of Jesus, and for the word of God*—The martyrs were sometimes killed *for the word of God* in general, sometimes particularly *for the testimony of Jesus;* the one, while they refused to worship idols; the other, while they confessed the name of Christ: *and those who had not worshipped the wild beast nor his image*—These seem to be a company distinct from those who appeared, ch. xv. 2. Those *overcame*, probably, in such contests as these had not. Before the number of the beast was expired, the people were compelled to worship him, by the most dreadful violence.

their forehead or on their hand; and they lived and reigned with Christ a thousand years.

5 The rest of the dead lived not again till the thousand years were ended.

6 This *is* the first resurrection. Happy and holy *is* he that hath a part in the first resurrection; over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 ¶ And when the thousand years are fulfilled, Satan shall be loosed out of his prison.

8 And shall go forth to deceive the nations, which are in the four corners of the earth, Gog, and Magog, to gather them together to battle, whose number is as the sand of the sea.

9 And they went up on the breadth

But when the beast *was not*, they were only seduced into it by the craft of the false prophet. *And they lived* (their souls and bodies being re-united) *and reigned with Christ*—Not on earth but in heaven. The *reigning on earth*, mentioned ch. xi. 15. is quite different from this: *a thousand years*—It must be observed, that two distinct thousand years are mentioned throughout this whole passage. Each is mentioned thrice: the thousand wherein Satan is bound, (ver. 2, 3, 7.) the thousand wherein the saints shall reign, (ver. 4, 5, 6.) The former end before the end of the world; the latter reach to the general resurrection. So that the beginning and end of the former thousand, is before the beginning and end of the latter. Therefore as in the second verse, at the first mention of the former, so in the fourth verse, at the first mention of the latter, it is only said *a thousand years*: in the other places, *the thousand*, (ver. 3, 5, 7.) that is, the thousand mentioned before. During the former, the promises concerning the flourishing state of the church (ch. x. 7.) shall be fulfilled. During the latter while the saints reign with Christ in heaven, men on earth will be careless and secure.

5 *The rest of the dead lived not till the thousand years* (mentioned ver. 4.) *were ended*—The thousand years in which Satan is bound, both begin and end much sooner.

The *small time*, and the second thousand years begin at the same point, immediately after the first thousand. But neither the beginning of the first, nor of the second thousand will be known to the men upon earth, as both the imprisonment of Satan and his loosing was transacted in the invisible world.

By observing these two distinct thousand years, many difficulties are avoided. There is room enough for the fulfilling of all the prophecies; and those which before seemed to clash are reconciled: particularly those which speak, on the one hand, of a most flourishing state of the church as yet to come; and on the other, of the fatal security of men in the last days of the world.

6 *They shall be priests of God and of Christ*—Therefore Christ is God; *and shall reign with him* (with Christ) *a thousand years.*

7 *And when the* former *thousand years are fulfilled, Satan shall be loosed out of his prison*—At the same time that the first resurrection begins. There is a great resemblance between this passage and ch. xii. 12. At the casting out of the dragon there was joy in heaven; but there was woe upon earth. So at the loosing of Satan, the saints begin to reign with Christ; but the nations on earth are deceived.

8 *And shall go forth to deceive the nations in the four corners of the earth*—(That is, in all the earth) the more diligently, as he hath been so long restrained and knoweth he hath but a small time: *Gog* and *Magog*—Magog, the second son of Japhet, is the father of the innumerable northern nations toward the East. The prince of these nations, of which the bulk of that army will consist, is termed Gog by Ezekiel also, ch. xxxviii. 2. Both Gog and Magog signify *high* or *lifted up*, a name well suiting both the prince and people. When that fierce leader of many nations shall appear, then will his own name be known. *To gather them*—Both Gog and his armies. Of Gog little more is said, as being soon mingled with the rest in the common slaughter; *the Revelation* speaks of this the more briefly, because it had been so particularly described by Ezekiel. *Whose number is as the sand of the sea*—Immensely numerous: a proverbial expression.

9 *And they went up on the breadth of the earth*, or *the land*, filling the whole

of the earth, and surrounded the camp of the saints, and the beloved city; and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where both the wild beast and false prophet *are:* and they shall be tormented day and night for ever and ever.

11 ¶ And I saw a great white throne, and him that sat thereon, from whose face the earth and the heaven are fled away: and there was found no place for them.

12 And I saw the dead, great and small, standing before the throne; and the books were opened: and another book was opened which is *the book* of life; (*a*) and the dead were judged out of the things that were written in the books, according to their works.

(*a*) Mal. iii. 16, &c.

13 And the sea gave up the dead that were therein; and death and hades gave up the dead that were in them: and they were judged every one according to their works.

14 And death and hades were cast into the lake of fire: this is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

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breadth of it, *and surrounded the camp of the saints*—Perhaps the Gentile church, dwelling round about Jerusalem; and *the beloved city*—So termed likewise Eccles. xxiv. 11.

10 *And they* (all those) *shall be tormented day and night*—That is, without any intermission. Strictly speaking, there is only one night there. No day, no sun; no hope.

11 *And I saw* (a representation of that great day of the Lord) *a great white throne*—How great, who can say? *White* with the glory of God, of him that sat upon it, Jesus Christ. The apostle does not attempt to describe him here, only adds that circumstance, far above all description; *from whose face the earth and the heaven fled away*—Probably both the aereal and the starry heaven, which *shall pass away with a great noise: and there was found no place for them*—But they were wholly *dissolved*, the very *elements melting with fervent heat*. It is not said, they were thrown into great commotions, but they *fled* entirely *away;* not, they started from their foundations, but they *fell into dissolution;* not, they removed to a distant place, but *there was found no place for them:* they ceased to exist; they were no more. And all this, not at the strict command of the Lord Jesus, not at his awful presence, or before his fiery indignation, but at the *bare presence* of his majesty, sitting with severe, but adorable dignity on his throne.

12 *And I saw the dead great, and small*—Of every age and condition. This includes also those who undergo a change equivalent to death; 1 Cor. xv. 51. *And the books*—Human judges have their books written with pen and ink. How different is the nature of these books! *were opened*—O how many hidden things will then come to light! And how many will have quite another appearance than they had before in the sight of men! With the book of God's omniscience, that of conscience will then exactly tally. The book of natural law, as well as of revealed, will then also be displayed. It is not said *the books will be read:* the light of that day will make them visible to all. Then particularly shall every man know himself, and that with the last exactness. This will be the first true, full, impartial, universal history. *And another book*, wherein are enrolled all that are accepted through the beloved, all who lived and died in the faith that worketh by love, *which is the book of life, was opened*—What manner of expectation will then be with regard to the issue of the whole?

13 *Death and hades gave up the dead that were in them*—Death gave up all the bodies of men, and hades, the receptacle of separate souls, gave them up, to be reunited to their bodies.

14 *And death and hades were cast into the lake of fire*—That is, were abolished for ever. For neither the righteous nor the wicked were to die any more, their souls and bodies were no more to be separated. Consequently neither death nor hades could any more have a being.

CHAP. XXI. v. 1 *And I saw*—So it runs ch. xix. 11; ch. xx. 1, 4, 11, in a succession. All these several representations follow one another in order. See the

CHAP. XXI.

AND I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea.

2 And I saw the holy city, the New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a loud voice out of heaven, saying. Behold the tabernacle of God *is* with men, and he will pitch his tent with them; and they shall be his people, and God himself *shall be* with them, *and be* their God.

4 And he shall wipe away all tears from their eyes, and death shall be no more, neither shall sorrow, or crying, or pain be any more; because the former things are gone away.

5 And he that sat upon the throne said, Behold, I make all things new. And he saith to me, Write; these sayings are faithful and true: and he said to me, It is done.

6 I am the Alpha and Omega, the beginning and the end. I will give to him that thirsteth of the fountain of the water of life freely.

7 He that overcometh shall inherit these things; and I will be to him a God, and he shall be to me a son.

8 But the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and

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vision reaches into eternity. *A new heaven and a new earth*—After the resurrection and general judgment. St. John is not now describing a flourishing state of the church, but a new and eternal state of all things. *For the first heaven and the first earth*—Not only the lowest part of heaven, not only the solar system, but the whole ethereal heaven, with all its host, whether of planets or fixed stars. Isa. xxxiv. 4; Matt. xxiv. 29. All the former things will be done away, that all may become new. Ver. 4, 5; 2 Pet. iii. 10, 12. *Are passed away*—But in the fourth verse it is said, *are gone away*. There the stronger word is used: for *death, mourning, and sorrow go away* altogether; the former heaven and earth only *pass away*, giving place to the new heaven and the new earth.

2 *And I saw the holy city*—The new heaven, the new earth, and the New Jerusalem are closely connected. This city is wholly new; belonging not to this world, not to the millenium, but to eternity. This appears from the series of visions, the magnificence of the description, and the opposition of this city to the second death. Ch. xx. 11, 12; xxi. 1, 2, 5, 8, 9; ch. xxii. 5. *Coming down*—In the very act of descending.

3 *They shall be his people, and God himself shall be with them and be their God*—So shall the covenant between God and his people be executed in the most glorious manner.

4 *And death shall be no more*—This is a full proof that this whole description belongs not to time, but to eternity. *Neither shall sorrow, or crying, or pain be any more; for the former things are gone away.* Under the former heaven, and upon the former earth, there were death and sorrow, crying and pain, all which occasioned many tears. But now pain and sorrow are fled away, and the saints have everlasting life and joy.

5 *And he that sat upon the throne said*—Not to St. John only. From the first mention of *him that sat upon the throne* (ch. iv. 2.) this is the first speech which is expressly ascribed to him. *And he* (the angel) *saith to me, Write* as follows: *These sayings are faithful and true*—This includes all that went before. The apostle seems again to have ceased writing, being overcome with ecstasy at the voice of him that spake.

6 *And he* that sat upon the throne *said to me, It is done*—All that the prophets had spoken; all that was spoken ch. iv. 1. We read this expression twice in this prophecy; first (ch. xvi. 17) at *the fulfilling of the wrath of God*, and here at *the making of all things new. I am the Alpha and the Omega, the beginning and the end*—The latter explains the former; the everlasting. *I will give to him that thirsteth*—The Lamb saith the same, ch. xxii. 17.

7 *He that overcometh*, which is more than he that thirsteth, *shall inherit these things* which I have made new. *I will be his God and he shall be my son*—Both in the Hebrew and Greek language, in which the scriptures were written, what we translate *shall* and *will* are one and the same word. The only difference consists in the English translation, or in the want of knowledge

idolaters, and all liars, their part *is* in the lake that burneth with fire and brimstone; which is the second death.

9 And there came one of the seven angels that had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and showed me the holy city Jerusalem, descending out of heaven from God.

11 Having the glory of God: her window was like the most precious stone, like a jasper stone, clear as crystal;

12 Having a wall great and high, having twelve gates, and at the gates twelve angels, and the names written thereon, which are *the names* of the twelve tribes of the children of Israel:

13 On the east three gates, and on the north three gates, and on the south three gates, and on the west three gates.

14 And the wall of the city had twelve foundations, and upon them the twelve names of the twelve apostles of the Lamb.

15 And he that talked with me had a measure, a golden reed, to measure the city, and the gates thereof, and the walls thereof:

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in him that interprets what he does not understand.

8 *But the fearful and unbelieving* who, through want of courage and faith, do not overcome, *and abominable* (that is, Sodomites,) *and whoremongers, and sorcerers, and idolaters*—These three sins generally went together; *their part is in the lake.*

9 *And there came one of the seven angels that had the seven vials*, whereby room had been made for the kingdom God, *saying, Come, I will show thee the bride*—The same angel had before shown him Babylon (ch. xvii. 1,) which is directly opposed to the New Jerusalem.

10 *And he carried me away in the spirit*—The same expression as before (ch. xvii. 3;) *and showed me the holy city Jerusalem*—The old city is now forgotten, so that this is no longer termed *the new*, but absolutely Jerusalem. O how did St. John long to enter in! But the time was not yet come. Ezekiel also describes *the holy city*, and what pertains thereto, ch. xl.—xlviii.; but a city quite different from the old Jerusalem, as it was either before or after the Babylonish captivity. The descriptions of the prophet and of the apostle agree in many particulars. But in many more they differ. Ezekiel expressly describes the temple, and the worship of God therein, closely alluding to the Levitical service. But St. John saw no temple, and describes the city far more large, glorious, and heavenly than the prophet. Yet that which he describes is the same city; but as it subsisted soon after the destruction of the beast. This being observed, both the prophecies agree together, and one may explain the other.

11 *Having the glory of God* for her light. Ver. 23; Isai. lx. 1, 2; Zech. ii. 5. *Her window*—There was only one, which ran all round the city. The light did not come in from without through this. For the glory of God is within the city. But it shines out from within to a great distance. Ver. 23, 24.

12 *Twelve angels*—Still waiting upon the heirs of salvation.

14 *And the wall of the city had twelve foundations, and on them the names of the twelve apostles of the Lamb*—Figuratively showing that the inhabitants of the city had built only on that faith which the apostles once delivered to the saints.

15 *And he measured the city, twelve thousand furlongs*—Not in circumference, but on each of the four sides. Jerusalem was thirty-three furlongs in circumference: Alexandria thirty in length, ten in breadth: Nineveh is reported to have been four hundred furlongs round; Babylon, four hundred and eighty. But what inconsiderable villages were all these compared to the New Jerusalem! By this measure is understood the greatness of the city, and the exact order and just proportion of every part of it: to show figuratively that this city was prepared for a great number of inhabitants, how small soever the number of real Christians may sometimes appear to be; and that every thing relating to the happiness of that state was prepared with the greatest order and exactness.

16 The city is *twelve thousand furlongs* high; the wall, *an hundred and forty-four reeds.* This is exactly the same height, only expressed in a different manner.

16 And the city lieth four-square, and the length is as large as the breadth. And he measured the city with the reed, twelve thousand furlongs: the length, and the breadth, and the height of it are equal.

17 And he measured the wall thereof, an hundred and forty-four *reeds*, the measure of a man, that is, of an angel.

18 And the building of the wall thereof was jasper, and the city *was* of pure gold, like clear glass.

19 And the foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was a jasper; the second, a sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, a sardonyx; the sixth, a sardius; the seventh, a chrysolite; the eighth, a beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelvth, an amethyst.

21 And the twelve gates were twelve pearls, each of the gates was of one pearl: and the street of the city was pure gold, transparent as glass.

22 And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it.

23 And the city hath no need of the sun, neither of the moon, to shine on it; for the glory of God hath enlightened it, and the Lamb *is* the lamp thereof.

24 And the nations of them which are saved shall walk by the light thereof: and the kings of the earth bring their glory into it.

25 And the gates of it shall not be

The twelve thousand furlongs being spoken absolutely, without any explanation, are common human furlongs; the hundred forty-four reeds are not of common human length, but of angelic, abundantly larger than human. It is said, *the measure of a man, that is, of an angel;* because St. John saw the measuring angel in a human shape. The *reed* therefore was as great as was the stature of that human form in which the angel appeared. In treating of all these things, a deep reverence is necessary, and so is a measure of spiritual wisdom; that we may neither understand them too literally and grossly, nor go too far from the natural force of the words: the gold, the pearls, the precious stones, the walls, foundations, gates, are undoubtedly figurative expressions; seeing the city itself is in glory, and the inhabitants of it have spiritual bodies: yet these spiritual bodies are also real bodies, and the city is an abode distinct from its inhabitants, and proportioned to them who take up a finite and a determinate space. The measures therefore above-mentioned are real and determinate.

18 *And the building of the wall was jasper*—That is, the wall was built of jasper: *and the city* (the houses) *was of pure gold.*

19 *And the foundations were adorned with precious stones*—That is, beautifully made of them. The precious stones on the high priest's breast-plate of judgment were a proper emblem to express the happiness of God's church in his presence with them, and in the blessing of his protection. The like ornaments on the foundations of the walls of this city, may express the perfect glory and happiness of all the inhabitants of it, from the most glorious presence and protection of God. Each precious stone was not the ornament of the foundation, but the foundation itself. The colours of these are remarkably mixed. A *jasper* is of the colour of white marble, with a light shade of green and of red; a *sapphire* is a sky blue, speckled with gold; *chalcedony*, or *carbuncle*, of the colour of red-hot iron; an *emerald*, of a grass-green.

20 *A sardonyx* is red streaked with white; a *sardius*, of a deep red; a *chrysolite*, of a deep yellow; a *beryl*, sea green; a *topaz*, pale yellow; a *chrysoprasus* is greenish and transparent, with gold specks; a *jacinth*, of a red purple; an *amethyst*, violet purple.

22 *The Lord God and the Lamb are the temple of it*—He fills the new heaven and the new earth. He surrounds the city and sanctifies it, and all that are therein. He is *all in all.*

23 *The glory of God*—Infinitely brighter than the shining of the sun.

24 *And the nations*—The whole verse is taken from Isai. lx. 3; *shall walk by the light thereof*, which throws itself outward from the city far and near; *and the kings of the earth* (those of them who have

shut by day: and there shall be no night there.

26 And they shall bring the glory and the honour of the nations into it.

27 But there shall in no wise enter into it any thing common, or that worketh abomination, or *maketh* a lie, but they who are written in the Lamb's book of life.

CHAP. XXII.

AND he showed me a river of the water of life, as clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river *is* the tree of life, bearing twelve sorts of fruits, yielding its fruits every month: and the leaves of the tree *are* for the healing of the nations.

3 And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall worship him;

4 And shall see his face; and his name *shall be* on their foreheads.

5 And there shall be no night there; neither is there need of a lamp, or of the light of the sun; for the Lord God will enlighten them; and they shall reign for ever.

6 ¶ And he said to me, These sayings *are* faithful and true; the Lord,

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a part there) *bring their glory into it*—Not their old glory, which is now abolished; but such as becomes the new earth, and receives an immense addition by their entrance into the city.

26 *And they shall bring the glory of the nations into it*—It seems a select part of each nation; that is, all which can contribute to make this city honourable and glorious shall be found in it; as if all that was rich and precious throughout the world was brought into one city.

27 *Common*—That is, unholy; *but those who are written in the Lamb's book of life*—True, holy, persevering believers. This blessedness is enjoyed by those only; and as such they are registered among them who are to inherit eternal life.

CHAP. XXII. v. 1. *And he showed me a river of the water of life*--The ever fresh and fruitful influence of the Holy Ghost. See Ezek. xlvii. 1—12; where also the trees are mentioned which *bear fruit every month*—That is, perpetually. *Proceeding out of the throne of God and of the Lamb—All that the Father hath*, saith the Son of God, *is mine;* even the throne of his glory.

2 *In the midst of the street*—Here is the paradise of God, mentioned, ch. ii. 7; *is the tree of life*—Not one tree only, but many. *Every month*—That is, in inexpressible abundance. The variety likewise, as well as the abundance, of the *fruits* of the Spirit may be intimated thereby. *And the leaves are for the healing of the nations*—For the continuing their health, not the restoring it; for no sickness is there.

3 *And there shall be no more curse*—But pure life and blessing. Every effect of the displeasure of God for sin being now totally removed. *But the throne of God and the Lamb shall be in it*—That is, the glorious presence and reign of God: *and his servants*—The highest honour in the universe—*shall worship him*—The noblest employment.

4 *And shall see his face*—Which was not granted to Moses. They shall have the nearest access to, and then the highest resemblance of him. This is the highest expression, in the language of scripture, to denote the most perfect happiness of the heavenly state. 1 John iii. 2. *And his name shall be on their foreheads*—Each of them shall be openly acknowledged as God's own property: and his glorious nature most visibly shine forth in them; *and they shall reign*—But who are the subjects of these kings? The other inhabitants of the new earth. For there must needs be an everlasting difference between those who when on earth excelled in virtue, and those comparatively slothful and unprofitable servants who were just saved as by fire. The kingdom of God is taken by force. But the prize is worth all the labour. Whatever of high, lovely, or excellent is in all the monarchies of the earth, is altogether not a grain of dust compared to the glory of the children of God. God *is not ashamed to be called their* God, *for whom he hath prepared this city.* But who shall come up into this holy place? *They who keep his commandments.* Ver. 14.

5 *And they shall reign for ever and ever*—What encouragement is this to the patience and faithfulness of the saints!

the God of the spirits of the prophets hath sent his angel, to show his servants the things which must be done shortly.

7 Behold, I come quickly: happy *is* he that keepeth the words of the prophecy of this book.

8 And *it was* I John who heard and saw these things; and when I had heard and seen, I fell down to worship at the feet of the angel who showed me these things.

9 But he saith to me, See *thou do it* not: I am thy fellow-servant, and of thy brethren the prophets, and of them who keep the sayings of this book; worship God.

10 And he saith to me, Seal not the sayings of the prophecy of this book; the time is nigh.

11 He that is unrighteous, let him be unrighteous still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

12 Behold, I come quickly, and my reward *is* with me, to render to every one as his work shall be.

13 I am the Alpha and the Omega, the first and the last, the beginning and the end.

14 Happy *are* they that do his commandments, that they may have right to the tree of life, and may enter in by the gates into the city.

15 Without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and every one that loveth and maketh a lie.

That whatever their sufferings are they will work out for them *an eternal weight of glory!* Thus ends the doctrine of this Revelation in the everlasting happiness of all the faithful. The mysterious ways of Providence are cleared up, and all things issue in an eternal Sabbath; an everlasting state of perfect peace and happiness reserved for all who endure to the end.

6 *And he said to me*—Here begins the conclusion of this book, exactly agreeing with the introduction, (particularly ver. 6, 7, 10, with chap. i. 1, 3.) and giving light to the whole book as this book does to the whole scripture. *These sayings are faithful and true*—All the things which you have heard and seen shall be faithfully accomplished in their order, and are infallibly true. *The Lord the* God *of the holy prophets*, who inspired and authorized them of old, *hath* now *sent* me, *his angel, to show his servants*, by thee, *the things which must be done shortly*—Which will begin to be performed immediately.

7 *Behold, I come quickly*, saith our Lord himself, to accomplish these things; *happy is he that keepeth*, without adding or diminishing (ver. 18, 19) *the words of this book.*

8 *I fell down to worship at the feet of the angel*—The very same words which occur ch. xix. 10. The reproof of the angel likewise, *See thou do it not; for I am thy fellow-servant*, is expressed in the very same terms as before. May it not be the very same incident which is here related again? Is not this far more probable than that the apostle should commit a fault again of which he had been so solemnly warned before?

9 *See* thou do it *not*—The expression in the original is short and elliptical, as is usual in showing vehement aversion.

10 *And he saith to me* after a little pause, *Seal not the sayings of this book*—Conceal them not like the things that are sealed up. *The time is nigh* wherein they shall begin to take place.

11 *He that is unrighteous*—As if he had said, the final judgment is at hand; after which the condition of all mankind will admit of no change for ever. *Unrighteous*—Unjustified; *filthy*—Unsanctified, unholy.

12 *I*, Jesus Christ, *come quickly* to judge the world; *and my reward is with me*—The rewards which I assign both to the righteous and the wicked are given at my coming; *to give to every man according to his work*—His whole inward and outward behaviour *shall be.*

13 *I am the Alpha and the Omega, the first and the last*—Who exist from everlasting to everlasting. How clear, incontestable a proof does our Lord here give of his divine glory.

14 *Happy are they that do his commandments*—His who saith, *I come.* He speaks of himself; *that they might have a right*, through his gracious covenant, *to the tree of life*—To all the blessings signified by it. When Adam broke his commandment he was driven from *the tree of*

16 ¶ I Jesus have sent my angel to testify to you, to the churches, these things. I am the root and the offspring of David, the bright, the morning star.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that thirsteth come: let him that willeth, take the water of life freely.

18 ¶ I testify to every one that heareth the words of the prophecy of this book, if any man add to them, God shall add to him the plagues that are written in this book.

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part of the tree of life, and the holy city, which are written in this book.

20 ¶ He that testifieth these things saith, Yea, I come quickly. Amen. Come, Lord Jesus!

21 ¶ The grace of the Lord Jesus *be* with all.

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life. They *who keep his commandments* shall eat thereof.

15 *Without* are *dogs*—The sentence in the original is abrupt, as expressing abhorrence. The gates are ever open: but not for *dogs*—Fierce and rapacious men.

16 *I Jesus have sent my angel to testify these things*—Primarily *to you*, the seven angels of the churches; then *to* those *churches*, and afterwards to all other churches in succeeding ages; *I*, as God, *am the root* and source of David's family and kingdom; as man, am descended from his loins. *I am the star out of Jacob*, (Num. xxiv. 17) like *the bright morning star*, who put an end to the night of ignorance, sin, and sorrow, and usher in an eternal day of light, purity, and joy.

17 *The spirit and the bride*—The spirit of adoption in the bride, in the heart of every true believer *say*, with earnest desire and expectation, *Come*, and accomplish all the words of this prophecy; *and let him that thirsteth come*—Here they also who are farther off are invited: *and whosoever will, let him take the water of life*—He may partake of my spiritual and unspeakable blessings as freely as he makes use of the most common refreshments: as freely as he drinks of the running stream.

18, 19 *I testify to every one, &c.*—From the fulness of his heart the apostle utters this testimony, this weighty admonition, not only to the churches of Asia, but to all who should ever hear this book. He that *adds*, all the plagues shall be added to him; he that *takes* from it, all the blessings shall be taken from him. And doubtless this guilt is incurred by all those who lay hinderances in the way of the faithful, which prevent them from hearing their Lord's words, *I come*, and answering, *Come, Lord Jesus.* This may likewise be considered as an awful sanction given to the whole New Testament; in like manner as Moses guarded the law; (Deut. iv. 2. and xii. 32) and as God himself did (Mal. iv. 3) in closing the canon of the Old Testament.

20 *He that testifieth these things*—Even all that is contained in this book; *saith*, for the encouragement of the church in all her afflictions; *yea*—Answering the call of the Spirit and the bride; *I come quickly*, to destroy all her enemies, and establish her in a state of perfect and everlasting happiness. The apostle expresses his earnest desire and hope of all this by answering, *Amen. Come, Lord Jesus!*

21 *The grace*—The free love *of the Lord Jesus*, and all its fruits, *be with all* who thus long for his appearing!

It may be proper to subjoin here a short view of the whole contents of this book.

A. M. 3940 Jesus Christ is born, three years before the common computation. In that which is vulgarly called the thirtieth year of our Lord, Jesus Christ dies, rises, ascends.

A. D. 96 The Revelation is given; the coming of our Lord is declared to the seven churches in Asia, and their angels. Rev. i. ii. iii.

97, 98 The seven seals are opened, and under the fifth the Chronos is declared, chap. iv—vi.

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589—634 The interval after the first woe, } ch. ix.
634—840 The 2d woe,

800 The beginning of the non-chronos: many kings, } chap.
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847—1521 The 1260 days of the woman, after she had brought forth the man-child, chap. xii. 6.
947—1836 The third woe, ver. 12.
1058—1836 The time, times, and half a time, and within that period, the beast, his forty-two months, his number 666, } to ch. xiii. 5.
1209 War with the saints, the end of the chronos, ver. 7.
1614 An everlasting gospel promulged, chap. xiv. 6.
1810 The end of the forty-two months of the beast; after which, and the pouring out of the vials, he is not, and Babylon reigns queen, chap. xv. xvi.
1832 The beast ascends from the bottomless pit, chap. xvii, xviii.
1836 The end of the *non-chronos* and of the many kings; the fulfilling of the word and of the mystery of God, and repentance of the survivors in the great city: the end of the *little time*, and of the three times and a half: the destruction of the beast: the imprisonment of Satan, chap. xix. xx.
Afterward The loosing of Satan for a small time: the beginning of the 1000 years' reign of the saints; the end of the small time, chap. xx.
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IV. The Arian bitterness, ver. 10.
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VI. The Jews tormented in Persia, ch. ix. 1.
VII. The Saracen cavalry, ver. 13.
VIII. Many kings, chap. x. 11.
IX. The ruler of the nations born, ch. xii. 5.
X. The third woe, ver. 12.
XI. The ascent of the beast out of the sea chap. xiii. 1.
XII. Power given to the beast, ver. 5.
XIII. War with the saints, ver. 7.
XIV. The middle of the third woe,
XV. The beast in the midst of his strength,
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XVII. An everlasting gospel promulged. chap. xiv. 6.
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	— xxii. 13.
Advocate.	1 John ii. 1.
Ancient of days.	Dan. vii. 22.
Apostle of our profession.	Heb. iii. 1.
Author and Finisher of faith.	— xii. 2.
Beginning of the creation of God.	Rev. iii. 14.
Bishop of souls.	1 Pet. ii. 25.
Branch.	Jer. xxiii. 5;
	Zech. iii. 8;
	— vi. 12.
Bread of life.	John vi. 38.
Bridegroom.	— iii. 29.
Captain of the Lord's host.	Josh. v. 14.
Captain of salvation.	Heb. ii. 10.
Christ of God.	Luke ix. 20.
Consolation of Israel.	— ii. 25.
Chief corner-stone.	Eph. ii. 20.
	1 Pet. ii. 6.
Counsellor.	Isa. ix. 6.
David.	Jer. xxx. 9;
	Ezek. xxxiv. 23.
Daysman.	Job ix. 33.
Dayspring.	Luke i. 78.
Deliverer.	Rom. xi. 26.
Desire of all nations.	Hag. ii. 7.
Door.	John x. 7.
Elect of God.	Isa. xlii. 1.
Emmanuel.	— vii. 14.
	Matt. i. 23.
Everlasting Father.	Isa. ix. 6.
Faithful Witness.	Rev. i. 5;
	— iii. 14.
First begotten of the dead.	— i. 5.
First and last.	— i. 17;
	— ii. 8.
Fountain opened for sin and uncleanness.	Zech. xiii. 1.
Friend of sinners.	Matt. xi. 19.
Glory of God.	Isa. xl. 5.
God.	—— 9.
	John xx. 28.
God's Fellow.	Zech. xiii. 9.
Governor.	Matt. ii. 6.
Heir of all things.	Heb. i. 2.
Head of the church.	Col. i. 18.
High Priest.	Heb. iii. 1;
	— vii. 1.
Holy One.	Psa. xvi. 10.
——— of God.	Mark i. 24.
——— of Israel.	Isa. lxi. 14.
Hope.	1 Tim. i. 1.
Horn of salvation.	Psa. xviii. 2;
	Luke i. 69.
I am.	John viii. 58.
Jesus.	Matt. i. 21.
Just One.	Acts vii. 52.
King.	Psa. ii. 6;
	Matt. xxi. 5.
——— of Israel.	John i. 49.
——— of saints.	Rev. xv. 3.
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	Rev. xvii. 14.
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Leader and Commander	Isa. lv. 4.

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Passover.	1 Cor. v. 7.
Plant of renown.	Ezek. xxxiv. 29.
Potentate.	1 Tim. vi. 15.
Priest.	Heb. iv. 14;
	— vii. 26.
Prince of the kings of the earth.	Rev. i. 5.
—— life.	Acts. iii. 15.
—— peace.	Isa. ix. 6.
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Redeemer.	Isa. lix. 20.
Refiner and Purifier.	Mal. iii. 3.
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Rock.	1 Cor. x. 4.
Root and Offspring of David.	Rev. xxii. 16.
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Saviour.	2 Peter ii. 20;
	— iii. 18.
Servant.	Isa. xlii. 1.
Shepherd.	John x. 11, 14.
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—— God.	Luke i. 35.
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—— man.	John v. 27.
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Stone of Israel.	Gen. xlix. 24.
Sun of righteousness.	Mal. iv. 2.
Surety.	Heb. vii. 22.
True God.	1 John v. 20.
True vine.	John xv. 1.
Truth.	— xiv. 6.
Way.	——
Witness.	Isa. liv. 5.
Wonderful.	— ix. 6.
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—— of God.	Rev. xix. 13.
—— of life.	1 John i. 1.

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	— xli. 38.
The Holy Spirit of God.	Eph. iv. 30.
The 7 Spirits of God.	Rev. i. 4.
The Spirit of the Lord.	Isa. xi. 2;
	Acts. v. 9;
	2 Cor. iii. 17.
The Eternal Spirit.	Heb. ix. 14.
The Spirit of the Father	Matt. x. 20.
The Voice of the Lord.	Isa. vi. 8.
The Breath of the Almighty.	Job. xxxiii. 4.
The Power of the Highest.	Luke i. 35.
Free Spirit.	Psa. li. 12.
Good Spirit.	Neh. ix. 20;
	Psa. cxliii. 10.
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	1 Pet. i. 11.
—— of the Son.	Gal. iv. 6.
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	— xv. 26.
Spirit of Adoption.	Rom. viii. 15;
	Gal. iv. 5, 6.
—— Counsel.	Isa. xi. 2.
—— Faith.	2 Cor. iv. 13.
—— Glory.	1 Pet. iv. 14.
—— Grace.	Zech. xii. 10;
	Heb. x. 29.
—— Holiness.	Rom. i. 4.
—— Judgment.	Isa. iv. 4;
	— xxviii.
—— Knowledge.	— xi. 2.
—— Life.	Rom. viii. 2;
	Rev. xi. 11.
—— Love.	Rom. xv. 30;
	2 Tim. i. 7.
—— Might.	Isa. xi. 2.
—— Promise.	Eph. i. 13.
—— Prophecy.	Rev. xix. 10.
—— Revelation.	Eph. i. 17.
—— Truth.	John xiv. 17;
	— xv. 26, &c.
—— Understanding	Isa. xi. 2.
—— Wisdom.	——
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Eagles and vine.	— xvii. 3—10.	Samson.	Judg. xiv. 14.
Lion's whelps.	— xix. 2—9.	Smitten prophet.	1 Kings xx. 35—40.
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Good Samaritan.	— x. 30.	Rich man and Lazarus.	— xvi. 19—31.
—— Shepherd.	John x. 11.	Sower.	Matt. xiii. 3; Luke viii. 5.
—— and wicked stewards.	Luke xii. 42—48.	Tares.	Matt. xiii. 24—30.
Husbandmen.	Matt. xxi. 33; Mark xii. 1.	Ten virgins.	— xxv. 1—12.
Importunate widow.	Luke xviii. 1—8.	Two sons.	— xxi. 28—31.
Labourers in the vineyard.	Matt. xx. 1—15.	Unjust steward.	Luke xvi. 1—8.
Marriage supper.	Luke xiv. 16—24.	Unmerciful servant.	Matt. xviii. 23—34.
Pharisee and publican.	— xviii. 10—14.		

THREE HERODS MENTIONED IN THE NEW TESTAMENT.

	REMARKS.	
1. Herod the Great.	Son of Antipater, an Idumean nobleman. He murdered the infants at Bethlehem, and rebuilt the temple.	Matt. ii.
2. Herod Antipas, the tetrarch.	Son of Herod the Great; married Herodias, his brother's wife; murdered John the Baptist; mocked Jesus.	— xiv.; Luke ix. 23.
3. Herod Agrippa.	Nephew of Herod Antipas, and grandson of Herod the Great; murdered the apostle James; sought the life of Peter; died by God's judgment.	Acts xii.

SIX MARYS MENTIONED IN THE NEW TESTAMENT.

1. Mary the mother of Jesus.	Matt. i.; Luke i., ii.
2. Mary the sister of Lazarus.	Luke x.; John xi., xii.
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